

MATTAPONI INDIAN TRIBE
 PETITION FOR FEDERAL ACKNOWLEDGMENT
 SECTION IV, PART A

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
		by an act of the Grand Assembly. Today the tribe is still governed by these laws.”	
February 15	Ellis, Mel. “People Of Past Ages Worshiped Nature.” <i>The Indianapolis Star</i> (Indianapolis, IN), February 15, 1974.	“Modern Indians, many converted to a one-God religion, still cling to some ancient ways, and on the Mattaponi Indian reservation in Virginia, when a chief is buried, it is with a Bible in one hand and a tomahawk (to show he did not forsake Indian ways) in the other.” ¹⁰	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 20	Staff. “Winners Listed in Pack's Kite Flying Contest.” <i>Newport News Daily Press</i> (Newport News, VA), March 20, 1974.	“[...] The pack was recently entertained at its annual Blue and Gold Banquet by Indian Chief J. V. “Thundercloud” Custalow [REDACTED] and his brother, Ted Custalow [REDACTED] from the Mattaponi Indian Reservation at West Point.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 29	Cooke, Ken. “Indians Aid Shad Project.” <i>Intelligencer Journal</i> (Lancaster, PA), April 29, 1974.	“On the Mattaponi reservation, Will Custalow [REDACTED], brother of Chief Curtis Custalow [REDACTED], has the reputation as the best fisherman. The shad season on the Mattaponi had all but ended, and Will Custalow sat watching a television game show as he warned his listeners to be careful about eating shad.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 20	Staff. “Gloucester Group Hosts CAR Meeting.” <i>Newport News Daily Press</i> (Newport News, VA), June 20, 1974.	“[...] They toured the Chesapeake Corporation of Virginia's nature trail, the paper mill, and the Mattaponi Indian Reservation in King William County [...] Miss Denise Custalow [REDACTED] daughter of the Mattaponi Chief [REDACTED] led CAR members in Indian dances and displayed artifacts in the educational trading post. They also visited the reservation museum.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 10	Staff. “Chief Custalow to Receive Flag.” <i>Newport News Daily Press</i> (Newport News, VA), July 10, 1974.	“The Lt. Pascow Herbert Society, Children of the American Revolution, will present an American flag to Chief Jacob V.	(a)(5): Newspapers and Books (a)(7): Self-Identification

¹⁰ See also: Mel Ellis, “Standing in Awe of Sunset,” *Arizona Daily Sun* (Flagstaff, AZ), April 3, 1974.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
		<p>[...] Minnie Ha Ha [sic; Minnie Ha-Ha], also known by her anglican name, Mrs. Curtis Lee Custalow, Sr. [REDACTED] is the wife of the former Chief of the Mattaponi tribe.</p> <p>[...] Curtis Custalow [REDACTED] also known as War Horse, is an active member of the Native American Rights Fund, a group of Indian lawyers based in Colorado. He has no official requests pending for legal aid to the Mattaponis at this time though, he said.</p> <p>[...] The Department of Defense has, for many years, brought members of their multi-racial ranks from military bases in the area to work sessions at the Minnie Ha Ha Educational Center. The groups discuss race relations in an open, casual manner, Mrs. Custalow explained. These sessions helped establish a Native American Week at Front [sic: Fort] Monroe.”</p>	
September 7	Staff. “Town, County to Celebrate.” <i>Newport News Daily Press</i> (Newport News, VA), September 7, 1978.	“On Saturday the Chamber Ballet Company of Williamsburg will present performances at 1, 2:30 and 4 p. m. and Pamunkey and Mattaponi Indian tribes will demonstrate crafts and display artifacts.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 17	Staff. “Cubs Visit Indians.” <i>Suffolk News-Herald</i> (Suffolk, VA), September 17, 1978.	“On Saturday, Sept. 9, Cub Scouts from Packs 4 and 30, and their families and leaders traveled by bus from Suffolk to West Point to visit the Mattaponi and Pamunkey [sic; Pamunkey] Indian Reservations.	(a)(5): Newspapers and Books (a)(7): Self-Identification
		Chief Custalow [REDACTED] of the Mattaponi gave a talk on how his tribe came to be located near West Point.”	
September 28	Dorsey, Susie. “Grant Is Awarded for Indians To Learn Tribal Art, Crafts.” <i>Newport News Daily Press</i> (Newport News, VA), September 28, 1978.	“[...] Larry Trumbo, executive director of the Williamsburg-James City County Community Action Agency which will administer the \$126,500 grant, said the project’s goal is to make the Indians self-sufficient and allow them to retain their heritage. [...] Federal Comprehensive Employment Training Act (CETA) money from the Department of Labor is being funneled through the Governor’s Manpower Services Council for the Native American Program to the local community action agency.	(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
November 22	Staff. "Indians Pay Tribute; give Gov. Turkey, Fish." <i>Suffolk News-Herald</i> (Suffolk, VA), November 22, 1978.	Trumbo said approximately 1,000 Indians are included in the Chickahominy, Mattaponi, Pamunkey and Rappahannock tribes that will benefit from the program." "Chief Little Eagle [REDACTED] leader of the Mattaponi, ordered a dozen tribesmen to scour their 125-acre reservation for light game to make the presentation to Gov. John N. Dalton, honoring a 322-year tradition. [...] Thunder Cloud shook hands with Dalton beneath the gleaming white pillars of the Capitol and wished him "health and wisdom for many moons to come."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 23	Staff. "Paleface's deer." <i>The Anniston Star</i> (Anniston, AL), November 23, 1978.	"The other Indian tribe in Virginia, the Mattaponi, gave Dalton a wild turkey and two rockfish. Mattaponi Chief Webster Custalow [REDACTED] said his tribe got no help from palefaces. ²⁰ "	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Parrott, Jennings. "Life Has Few Wrinkles for Soviet Emigre." <i>Los Angeles Times</i> (Los Angeles, CA), November 24, 1973.	"[...] Virginia's other Indian tribe, the Mattaponi, gave Dalton a wild turkey and two rockfish. Mattaponi Chief Webster Custalow [REDACTED] said they had needed no paleface help."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
1979			
January 4	Staff. "Aging council is appointed." <i>Southside Sentinel</i> (Urbanna, VA), January 4, 1979.	"The council has been in the process of organizing for the past several months. When appointments are complete, it will consist of two members from each of the 10 counties on the Middle Peninsula and Northern Neck, an alternate member from each county and two members from both the Pamunkey and Mattaponi Indian tribes of King William County."	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
February 19	Barnett, Robert. "Indian art and artifacts." <i>The Philadelphia Inquirer</i> (Philadelphia, PA), February 19, 1979.	"[...] "The story behind these artifacts is fascinating" said Carl Opecouchana Major [REDACTED] a Mattaponi Powhatan who donated much of the Sitting Bull exhibit. [...]	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
April 29	Staff. "Celebrate The Day of The Dragon." <i>Newport News Daily Press</i> (Newport News, VA), April 29, 1979.	At one time, many of the Sioux were driven across the country to Florida," said Major, whose father left the Virginia reservation to work as a carpenter in Mount Holl in 1930." "Christine Custalow [REDACTED] renders nature in clay, creating the face of the wind in the same manner her ancestors did hundreds of years ago. The Mattaponi potter is one of 27 Powhatan Tribal Artisans who are learning to use clay the way their forebears did, shaping pieces by hand and firing them outdoors with wood and pine tags."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 27	Staff. "Virginia Indians to highlight festival." <i>Smithfield Times</i> (Smithfield, VA), June 27, 1979.	"Chief Curtis L. Custalow [REDACTED] [REDACTED] ²¹ and members of the Mattaponi tribe will open both days of the fourth annual festival with a peace pipe ceremony. The Mattaponi's [<i>sic</i> ; Mattaponi] will also perform ceremonial dances and Chief Custalow's daughter Princess Whitefeather [REDACTED] [REDACTED] will be teaching some of the dances throughout the festival."	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 8	Berryman, Linda. "Mattaponi, Pamunkey Indians Attend Chippokes Festival." <i>Newport News Daily Press</i> (Newport News, VA), July 8, 1979.	"The festival on Saturday and Sunday will open at 10 a.m. with a peace pipe ceremony performed by Chief Curtis L. Custalow [REDACTED] [REDACTED] of the Mattaponi. Chief Custalow will wear his traditional Indian dress, handmade by his wife Princess Minnie Ha-Ha [REDACTED] [REDACTED] with its 6 1/2-foot-long, 60-pound headpiece of feather and beads."	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 11	Staff. "Songwriter among talent." <i>Smithfield Times</i> (Smithfield, VA), July 11, 1979.	"[...] Representatives of the Mattaponi Indian tribe will open the festival Saturday at 11 a.m. with a peace pipe ceremony."	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 18	Staff. "Peaceful beginning." <i>Smithfield Times</i> (Smithfield, VA), July 18, 1979.	"Claremont Mayor W.B. Sheally, chairmen of the Pork, Peanut and Pine Festival this year, lights a peace pipe for Mattaponi Chief Curtis L. Custalow [REDACTED] during opening ceremonies at the annual event Saturday. The chief, Sheally	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
July 18	Harrell, Bobbie. "Va. Indians open festival." <i>The Smithfield Times</i> (Smithfield, VA), July 18, 1979.	and Dale Fuss, co-chairman of the event, smoked the pipe to officially kick off the festival[...]" "First-time visitors to this year's Pork, Peanut and Pine festival included Chief Curtis L. Custalow [REDACTED] of the nonfederally recognized Mattaponi Indian tribe. The Mattaponi, as Chief Custalow explained to those stopping to view the artifacts he and his wife brought from the reservation's educational center, are still living under a 1677 treaty signed by Queen Anne of England. The treaty is with the Commonwealth of Virginia and was made over 100 years before the federal government was formed."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
July 25	Wolcott, Paul G. "Teepee Erected in Front of Booth Indian Exhibit Highlights Fair Theme." <i>Asbury Park Press</i> (Asbury Park, NJ), July 25, 1979.	"The Powhatan Nation is a confederation of eastern American tribes which once numbered more than 30. Today only seven survive, the Patomac [<i>sic</i> ; Potomac], Pamunkey, Nansamond [<i>sic</i> ; Nansemond], Mattaponi, Upper Mattaponi, Chickahominy and Nanzatico-Rappahannock."	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 17	Budahn, P. J. "The Heritage Of Us All." <i>Newport News Daily Press</i> (Newport News, VA), September 17, 1979.	"[...] Chief Custalow [REDACTED] of Virginia's Mattaponi Indians talked about America's first citizens."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 14	Staff. "Even Woolly Worms Unsure Of Weather." <i>Newport News Daily Press</i> (Newport News, VA), November 14, 1979.	"[...] A true believer in Mother Nature's signs, however, is Chief Webster Custalow [REDACTED] of Virginia's Mattaponi Indians." ²²	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 22	Staff. "Paying Taxes." <i>The Columbia Record</i> (Columbia, SC), November 22, 1979.	"Virginia Governor John Dalton thanks Mattaponi Indian Chief Little Eagle Webster Custalow [REDACTED] for the tribe's annual tax payment to the state - a fresh killed turkey."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 23	Dorsey, Susie. "Federal Money Helping Indians Learn Old Crafts." <i>Newport News Daily Press</i> (Newport	"[...] He works primarily with the Chickahominy, Mattaponi, Pamunkey and Rappahannock tribes	(a)(5): Newspapers and Books (a)(7): Self-Identification

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

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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
	News, VA), November 23, 1979.	[...] Another pocketful of CETA money, designated for Indians living on reservations, is limited to the Pamunkey and Mattaponi tribes [...]"	
December 20	Franklin, Robert D. "Every Family Should Own a Bowles' Book." <i>The Charlottesville Observer</i> (Charlottesville, VA), December 20, 1979.	"Another featurette is about the once-great Mattaponi Indians."	(a)(5): Newspapers and Books

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9. Criterion (a): 1980 to 1989

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

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

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

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

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

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

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

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

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

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

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

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

Criterion (a)(7): Self-Identification

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

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

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

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

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1981			
April 16	Staff. "Mattaponi Indians to Present Part of Local History." <i>Rappahannock Record</i> (Kilmarnock, VA), April 16, 1981.	<p>“Among the many exhibits and demonstrations to be a part of the Century III Celebration, one of special interest will be the Mattaponi Indians of West Point.</p> <p>Under the guidance of Chief Thundercloud [REDACTED] [REDACTED]² and Princess Minnie-Ha-Ha [REDACTED], two groups of Indians will be sponsored by The Northumberland Echo. Their exhibits, located near the Chicacoan Oak Tree in Heathsville, will feature Indian artifacts and an authentic tepee.</p> <p>[...]</p> <p>The Mattaponi tribe itself has roots which are important to Virginia and its early settlement. Originally, there were three tribes that occupied the region lying between the Potomac and James Rivers—the Monoahoac [<i>sic</i>; Manahoac], the Monacan and the Powhatan. Eventually, these tribes both merged and dispersed until only remnants, such as the Mattaponi, remain.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 30	Nunn, Becky "Folklife Festival Offers a Variety of Crafts." <i>Southside Sentinel</i> (Urbanna, VA), April 30, 1981.	<p>“Gertrude Custalow [REDACTED] of the Mattaponi Indian Reservation in West Point will exhibit Indian beadwork and leather. Other Indian tribes to be represented are: the Powhatan Tribal Artisans; the Chickahominy Tribe of Providence Forge, who will demonstrate pottery, leather and beadwork; the Pamunkey Tribe of King William who will be showing pottery, hatchets, beadwork and tom-toms; the Mattaponi Tribe of West Point; and the Rappahannock Tribe of Tappahannock.³”</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
July 8	Staff. "Chippokes Site of Music, Art." <i>Smithfield</i>	<p>“Opening ceremonies for the two-day event will feature Chief Curtis Custalow [REDACTED]⁴ of the Mattaponi Indian tribe. The chief will open the ceremonies at the</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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

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

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

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

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
	(Urbanna, VA), December 2, 1982.	<p>fishermen, the VMRC staff recommended last Tuesday that the matter be set aside for further study.</p> <p>[...] Mattaponi Indian Chief Webster Custalow [REDACTED] [REDACTED] said he had fished on the Mattaponi for over 70 years. "It's always been a rare thing on the Mattaponi to catch a rockfish," he said.</p> <p>Tecumseh Deerfoot Cook, chief of the Pamunkey Indian tribe, said only nine rockfish were caught at the Pamunkey Landing last year.</p> <p>The Indian chiefs said residents of the two reservations for centuries have depended on shad caught with gill nets for a good portion of their livelihood.</p> <p>[...] Other speakers at the hearing also emphasized that the regulation would in effect prohibit shad fishing at the peak of the shad season. Several also claimed that most of the striped bass are being caught before they reach the spawning areas. Most speakers also suggested that a fish hatchery for striped bass is needed to boost the dwindling stocks."</p>	
December 16	Staff. "Tribes Could Gain Added Federal Aid." <i>Newport News Daily Press</i> (Newport News, VA), December 16, 1982.	<p>"Members of six Virginia Indian tribes stand to gain more federal benefits if the 1983 General Assembly grants the tribes formal state recognition.</p> <p>"Formal recognition is needed if Virginia's Indian population is to secure its share of federal governmental programs and support," a report approved Wednesday by a joint legislative subcommittee said.</p> <p>The six tribes are the Chickahominy, the Eastern Chickahominy, the Mattaponi, the Upper Mattaponi, the Rappahannock, and the Pamunkey."</p>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>
1982	Subcommittee, Joint. <i>Report of the Subcommittee Studying Relationships between the Commonwealth and Native Indian Tribes to the Governor and the General</i>	<p>"With regard to the foregoing reference to contemporary Indian groups in Virginia, the status of the Mattaponi and Pamunkey tribes is the most settled. These two tribes long have retained a recognized status not only in the popular mind but in a legal relationship with the state due to the fact that they have remained on reservations."</p>	<p>(a)(2): State Governments (a)(7): Self-Identification</p>

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
December 19	<p><i>Assembly of Virginia.</i> Richmond, Va, 1982. Simpson, Christopher. "Indians Save Shad Fishery." <i>Newport News Daily Press</i> (Newport News, VA), December 19, 1982.</p>	<p>"Float gill-net fishing for shad as practiced by the Mattaponi and Pamunkey Indian tribes, an age-old rite that came under fire this fall, will be preserved.</p> <p>[...] The controversial regulations were scuttled in November after pressure was exerted by the two In-dian tribes and a host of commercial and sport fishermen.</p> <p>[...] The Indians depend largely on the river even today," said Webster Custalow [REDACTED] chief of the Mattaponi and an avid shad fisherman for most of his 70 years. "They call this a spawning ground for rock, but it's a rare thing to even catch a rock from this reservation."</p> <p>Jack Travelstead, fisheries manager for the VMRC, said additional scientific data compiled in recent weeks substantiates the Indians' arguments."</p>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
1983 January 6	<p>Staff. "Fishing Limited for Striped Bass." <i>Rappahannock Record</i> (Kilmarnock, VA), January 6, 1983.</p>	<p>"Action was taken by the Virginia Marine Resources Commission on December 21 to close portions of the James, Pamunkey, Mattaponi and Rappahannock Rivers to the taking of striped bass (rockfish) annually from April 10 to May 21. However, provisions of the regulation will allow the Mattaponi and Pamunkey Indians to continue gill net fishing during the restricted period.</p> <p>Initially, the regulation prohibited gill net fishing, but it was pointed out last month by Chief Webster Custalow [REDACTED] of the Mattaponi Indians and Chief Tecumseh Deerfoot Cook of the Pamunkey Indians that tribal members operate a "small subsistence and commercial drift net fishery" for shad. They said that their livelihood would be jeopardized if the gill nets were outlawed.</p> <p>Custalow and Cook said their tribe members only fish by gill net and do not catch striped bass; they are only interested in the shad fish which will be running at the time the closure is intended."</p>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>

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

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

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<i>July 1985- March 1986</i>	Virginia Indian Fieldnotes by Helen Rountree (July 1985-March 1986), Box 3, Folder "Fieldnotes July 1985-March 1986", Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution. Suitland, Maryland.	<p>[...] The Mattaponis, according to Chief Webster Custalow [REDACTED] have managed to work around that problem."</p> <p>"Non-Upper Mattaponi present [at the Upper Mattaponi Homecoming service]: [...] Mattaponi: Curtis and Gertrude Custalow, Webster Custalow, Dewey and Ralph Custalow, Elizabeth Newton Custalow, and Elsie Nelson Custalow." (PDF p. 3, original unnumbered)</p> <p>"MATTAPONI-PAMUNKEY-MONACAN JTPA CONSORTIUM Mattaponi Indian Reservation Route 1, Box 662-A West Point, Virginia 23181</p> <p>[...] The MPMC is an Indian Emphasis Organization⁵" [Page 20]</p> <p>(A flier with labeled pictures of various Virginia Indian churches – one picture is labeled as "Mattaponi Indian Baptist Church, Organized June 19, 1932") [Page 22]</p> <p>"Gregory K. Fortner December 2, 1985 Anthro 402 Field Notes</p> <p>On Saturday, November 16th I went with some of my anthropology classmates to the Mattaponi and Pamunkey Indian reservations. We went to the Mattaponi reservation first, where we were permitted to go inside the Educational Center and view the artifacts and exhibits. The walls were covered in numerous drawings, photographs, and documents as well as a copy of the 1677 treaty. While we were looking at the artifacts, former chief Curtis Custalow and his wife Gertrude welcomed us and said that we could ask them</p>	<p>(a)(3): Local Governments (a)(4): Scholars (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>

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

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

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

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1987		[interfere?] with someone else? Again, I go back. Because we have dual citizen. I have a right to vote for the elections in King William County and in the State, but they do not have the right to come here and interfere with ours. [Inaudible] officers or in our elections. As far as a one-sided thing, that's the way that that is and in Indian law."	
April 9	Staff. "Community Calendar." <i>Southside Sentinel</i> (Urbanna, VA), April 9, 1987.	"The King and Queen County Litter Control Committee (Litter Rangers) will host an Assembly for the Environment Friday, April 10, at the courthouse. Guest speakers include Roland Geddes of the Soil and Water Conservation Service, Russell Wilder of Greenpeace International, Chief Webster Custalow [REDACTED] of the Mattaponi Indian tribe, and Lynn Hudson of the State Division of Litter Control. The program begins at 7:30 p.m. and is open to the public."	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 3, 1987	Teig, Eva S. "Virginia's Indians – Yesterday, Today, Tomorrow, Conference Address, April 3, 1987." Box 198, Folder 10, Gerald L. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia.	[This introduction was given by Secretary of Human Resources Eva S. Teig at the <i>Virginia's Indians – Yesterday, Today, Tomorrow</i> conference held at the College of William and Mary.] "I am honored to open this historic conference--the first statewide conference ever held to recognize the contributions Native Americans have made... And are making... To Virginia. I would first like to welcome the representatives of the various tribes which are participating in this conference: <ul style="list-style-type: none"> - The Chickahominy Indians; - The Nansemond Indians; - The Pamunkey Indians; - The Lumber [sic; Lumbee] Indians; - The Rappahannock Indians; - The Amherst County Indians; - The Upper and Lower Mattaponi Indians; - The Chickahominy Indians, Eastern Division." 	(a)(2): State Governments (a)(4): Scholars (a)(6): Indian Tribes / Organizations

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

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

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

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

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

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

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

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	(Kilmarnock, VA), November 25, 1987.	<p>██████████ took them into the woods on the reservation.</p> <p>The children were led in a dance by Falling Star and Chief Evening Star played drums. Chief Evening Star also gave a demonstration of some of the weapons used by the Mattaponi Indians. Both men were dressed in traditional Indian costume. The group then toured the museum, which contains artifacts of the Mattaponi tribe.¹⁰ “</p>	
November 25	Staff. "Gift to the Governor." <i>Southside Sentinel</i> (Urbanna, VA), November 25, 1987.	<p>“Curtis Custalow ██████████ chief of the Mattaponi Indian Reservation¹¹, explained to Middlesex County kindergarten children last Friday that the mounted deer above was one his tribe presented to the Governor of Virginia on Thanksgiving several years ago. The governor had the head mounted and sent back to the tribe for their education building.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 25	Staff. "Thanksgiving Lesson." <i>Southside Sentinel</i> (Urbanna, VA), November 25, 1987.	<p>“Kindergarten students from Rappahannock Central Elementary School visited the Mattaponi Indian Reservation in King William last week as Chief Curtis Lee Custalow ██████████¹² talked about the traditional ways of his tribe. The children learned that Indians also celebrate Thanksgiving in their own way by giving thanks for the harvest with a feast in the fall.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 27	Staff. "Baliles, Indians Share Dinner" <i>Suffolk News Herald</i> (Suffolk, VA), November 27, 1987.	<p>“Gov. Gerald Baliles’ somber business suit and mode of transportation, a helicopter, were right out of the 20th century, but the Thanksgiving Day feast he shared with Virginia’s Indian leaders hearkened to another era.</p> <p>The governor, greeted at the Chickahominy Tribal Center in Charles City Thursday by the Chickahominy Redman Dancers performing in traditional Indian garb, sat down to a huge buffet of venison, ham, turkey, vegetables and pumpkin pie prepared by women of Virginia’s three native tribes.</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

¹⁰ See also: Staff. "York Academy Students Visit Jamestown, Indian Reservation." *Southside Sentinel* (Urbanna, Virginia), November 25, 1987.
¹¹ This article misidentifies Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977 Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.
¹² This article misidentifies Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977 Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

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

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

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

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

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

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

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

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

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10. Criterion (a): 1990 to 1999

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Criterion (a)(7): Self-Identification

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

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

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1990			
July 12	Staff. "River Kids' Club to Organize." <i>Rappahannock Record</i> (Kilmarnock, VA), July 12, 1990.	<p>"Rappahannock Community College, Glens Campus, has announced the RCC River Kids' Club for second through fifth graders.</p> <p>The course includes a study of Rappahannock River marine life and the Mattaponi Indian Reservation. Drama, art, movies, and a nature walk round out a week of fun."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
September 9	Coleman, Barbara. "Nansemond Indians Return." <i>Suffolk News-Herald</i> (Suffolk, VA), September 9, 1990.	<p>"The women of the Nansemonds, Pamunkey, Mattaponi, Upper Mattaponi, Chickahominy, Eastern Chickahominy, United Rappahannock, and Monacan tribes were dressed in softly tanned buckskin tunics. Many wore the customary Indian squash blossom necklaces of pure silver and turquoise along with bracelets and rings of the same precious metal and stone.</p> <p>[...] The smoking of the peace pipe was a favorite attraction again this year. Chief John "Black Feather" Jeffries of the Eno Occaneechi Tribe, led his brother chiefs, including Chief Earl Bass of the Nansemonds, Chief Marvin Bradley of the Eastern Chickahominy, Arthur L. Adkins of the Chickahominy Tribe, and Chief Curtis "War Horse" Custalow [REDACTED] of the Mattaponi², in smoking the peace pipe to thank God for their blessings."</p>	<p>(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>
1991			
May 2	Chillemi, Tom. "Folklore Festival Is Main Attraction of Busy Weekend." <i>Southside Sentinel</i> (Urbanna, VA), May 2, 1991.	<p>"Gurtrude Custalow [REDACTED] of the Mattaponi Indians will display Indian crafts and customs. Russell Steele and Marcia Davis from Colonial Williamsburg will demonstrate the Colonial craft of house building and pitchfork making."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
May 10	Staff. "Mattaponi Indians Present Culture." <i>The Farmville Herald</i>	<p>"The Farmville Area Home School Support Group was visited recently by representatives of the Mattaponi Indian tribe, from the nation's oldest reservation. The couple, John Black Elk [REDACTED]</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>

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

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
	(Farmville, VA), May 10, 1991.	██████████ and his wife, Sharon Gentle Wind, presented an exciting program on Native American culture and history.”	
July 25	Staff. "Indian Heritage Day Is Planned at Birthplace." <i>Rappahannock Record</i> (Kilmarnock, VA), July 25, 1991.	“The Mattaponi, the Upper Mattaponi and the Rappahannock tribes all will be represented. Chief Chiwanta Nelson of the Rappahannocks will be present, and tribal members will introduce visitors to traditional crafts. Potters Bright Eyes Fortune of the Rappahannocks, and Margaret Almonds of the Upper Mattaponi will demonstrate their art, as will basketmaker Shirley Little Dove Custalow McGowan ██████████ ██████████ of the Mattaponi and beadworker Doris Byrd of the Rappahannock tribe.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 30	Garibay, J. Scott. "Garibay Chop/Chops 'PC' Protesters." <i>The Snapper</i> (Millersville, PA), October 30, 1991.	“There are some American Indians who believe that the Atlanta chop insults them and their culture. I am an American Indian of the Mattaponi Tribe of the Powhatan Confederacy, and personally I think my brothers and sisters who find the Atlanta Chop insulting are being illogical and overly sensitive.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
1992			
July 29	Fertig, Beverly. "Mattaponi Chief Honored." <i>Newport News Daily Press</i> (Newport News, VA), July 29, 1992.	“Last month's testimonial roast was a surprise for Daniel Webster "Little Eagle" Custalow ██████████ chief of the Mattaponi Indians. [...] The event was organized by [Dan] Wright, a former member of the King William Board of Supervisors, to pay tribute to Custalow's outstanding achievements as a person and his contributions toward protecting water, animals and environment of the Tidewater area. [...] Others who could not attend sent letters of congratulations. Personal letters from Gov. Douglas Wilder and Attorney General Mary Sue Terry were read in addition to dozens of others.”	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
August 12	Staff. "Custalow Heritage Goes Way Back." <i>Newport News Daily Press</i> (Newport News, VA), August 12, 1992.	“I am writing about the July 22 edition of the Neighbors which includes the listing of the Mattaponi Indian Reservation officials. Our present chief Webster Custalow ██████████; ██████████ was incorrectly listed as succeeding my father the late Chief O. T. Custalow ██████████	(a)(5): Newspapers and Books (a)(7): Self-Identification

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
November 25	Staff. "The Indian Life." <i>Rappahannock Record</i> (Kilmarnock, VA), November 25, 1992.	<p>The correct listing is as follows: Chief George F. Custalow Sr. [REDACTED] elected 1914; Chief O. T. Custalow, elected 1949; Chief Curtis Lee Custalow Sr. [REDACTED], elected 1969; and Chief Webster Custalow, elected 1977."</p> <p>"Shirley "Little Dove" Custalow McGowan [REDACTED] knelt before a group of Lancaster Primary School third graders last Friday. Wearing a ceremonial dress of deerskin, with black hair and olive skin, McGowan raised her right hand and proudly said hello to her audience in the language of her native ancestors.</p> <p>McGowan is a descendent the Powhatan Indians and is a member of the Mattaponi Indian Tribe in King William County. The Mattaponi Indian reservation dates back to 1658 and stretches along the border of the Mattaponi River on over 125 acres. There are only about 75 Indians remaining at the reservation."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
1993			
May 27	Staff. "For the Record." <i>Rappahannock Record</i> (Urbanna, VA), May 27, 1993.	<p>"When the ban on shad fishing goes into effect next year, the Mattaponi Indians hope that a 300-year-old treaty will exempt them from it.</p> <p>The Mattaponi signed the treaty in 1677, which made them subjects of the British crown but also granted them hunting and fishing rights. The treaty was used in the 1950's to win exemption from sport-fishing regulations, and it was cited in 1989 when the tribe was exempted from regulations on the harvesting of striped bass.</p> <p>Shad have been a mainstay of the Mattaponi diet for hundreds of years. The 75 members of the tribe currently celebrate Easter sunrise to mark the annual shad run up the river as a spring feast of thanks."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
August 12	Staff. "Indian Day at Birthplace Is Sunday." <i>Rappahannock Record</i> (Kilmarnock, VA), August 12, 1993.	"Rappahannock, Mattaponi and Upper Mattaponi tribe members will attend. The United Indians of Virginia will provide information displays representing the Chickahominy, Monacan, Nansemond, Pamunkey, Rappahannock, East Chickahominy and Upper Mattaponi tribes.	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
August 29	Coleman, Barbara. "Indians Brave Heat for Reunion." <i>Suffolk News-Herald</i> (Suffolk, VA), August 29, 1993.	<p>"We are pleased that the American Indian Society will be here this year representing the Onadaga's [<i>sic</i>; Onondaga's] and several other tribes," said event coordinator Judy Fortune.</p> <p>Shirley Little Dove Custalow McGowan [REDACTED]; [REDACTED] of the Mattaponi will provide historical interpretation, educational tools, and demonstrations for park visitors."</p> <p>"Mark "Falling Star" Custalow [REDACTED] came to the powwow from King William County. He is a Mattaponi Indian, a reservation confirmed 1658, and a member of "Red Thunder," the "second," or backup drum for the lead drum. "Falling Water Drum."</p> <p>"This is our third year at the powwow and we love the fellowship the Nansemond's offer here," said Falling Star. "We always enjoy it here near the river and many people are really finding out about these powwows and they've been very supportive." [...]"</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 28	Staff. "It's All Downtown." <i>Richmond Free Press</i> (Richmond, VA), October 28, 1993.	"Learn about the Mattaponi Indians of Virginia with John Black Elk [REDACTED] & Sharon Gentle Wind."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Indian and Colonial Life Demonstrated at Academy." <i>Rappahannock Record</i> (Kilmarnock, VA), November 24, 1993.	<p>"Chief Evening Star [REDACTED] of the Mattaponi Indian Tribe³ and Rick Hall of the Mary Ball Washington Museum and Library visited the preschool and kindergarten classes of Chesapeake Academy on Friday, November 19.</p> <p>[...] Chief Evening star's visit and lecture were made possible through an educational grant to the Mary Ball Washington Museum and Library from the Nettie Lokey and Charles Wiley Foundation."</p> <p>Photo caption: "Kindergarten and pre-school students at Chesapeake Academy with Chief Evening Star of the Mattaponi Indian Reservation."</p>	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Native American Tradition." <i>The Smithfield</i>	"Shirley "Little Dove" Custalow McGowan [REDACTED] [REDACTED] a Mattaponi Indian, teaches these Hardy Elementary	(a)(5): Newspapers and Books (a)(7): Self-Identification

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

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1994	<i>Times</i> (Smithfield, VA), November 24, 1993.	students about her culture. Little Dove is the daughter of 81-year-old Chief Webster Custalow [REDACTED] Pottery, tools, arrow shafts, and arrow heads (left) are an important part of McGowan's lecture. McGowan tours all over the state and was recently used as a model for the animated character Pocahontas in an upcoming Disney film."	
January 27	Staff. "Plans for Pocahontas Celebration Underway." <i>Glo-Quips</i> (Gloucester, VA), January 27, 1994.	"The Advisory Council and a Celebration Committee, with a total of over 60 members, is comprised of historians, Native Americans, civic organizations, representatives of the school system, and interested persons. Beth Richardson, of Gloucester is chairman of the committee and Shirley "Little Dove" Custalow McGowan [REDACTED] [REDACTED] of the Mattaponi tribe is honorary chairman."	(a)(5): Newspapers and Books (a)(7): Self-Identification
February 10	Staff. "Specialist on Powhatan Indians to Speak Wednesday at RCC." <i>Rappahannock Record</i> (Kilmarnock, VA), February 10, 1994.	"[...] To assist Dr. Rountree, Shirley Custalow McGowan [REDACTED] [REDACTED] of the Mattaponi tribe will demonstrate storytelling, ceremonial dress, crafts, and crafts, and tools and implements traditionally used among her ancestors. Widely known as Little Dove, Mrs. Custalow McGowan, who lives on the King William County reservation and has served as a historical interpreter at Jamestown, has devoted much of her time to teach about the American Indian. Both she and Helen Rountree have been asked to served [<i>sic</i> ; serve] as consultants for a Disney animated film dramatizing the life of Pocahontas. ⁴ "	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
February 24	Staff. "Local Indian Chiefs Address VASWCD." <i>Southside Sentinel</i> (Urbanna, VA), February 24, 1994.	"The annual meeting began with a service of reverence on Sunday evening led by Native American Chief Webster Custalow [REDACTED] [REDACTED] from the Mattaponi Reservation in King and Queen County. He was accompanied by his daughter, Minne HaHa [REDACTED] [REDACTED], and the present chief, Curtis Custalow [REDACTED] [REDACTED]	(a)(5): Newspapers and Books (a)(7): Self-Identification

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

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

⁵ This resolution erroneously asserts that Mattaponi have already received federal recognition.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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July 15	<p data-bbox="394 261 632 315"><i>News-Herald</i> (Suffolk, VA), June 8, 1999.</p> <p data-bbox="394 553 632 727">Custalow, Carl Lone Eagle. "Mattaponi Tribe Leader: We Fight to Save Our River." <i>Richmond Free Press</i> (Richmond, VA), July 15, 1999.</p>	<p data-bbox="716 261 1465 342">Chesapeake Bay Foundation. The Indians have said the reservoir, would damage the river and parts of their ancestral land that surround it.</p> <p data-bbox="716 367 1465 448">Carl "Lone Eagle" Custalow [REDACTED] the Mattaponi tribe's assistant chief, said he is pleased, but he realizes the decision isn't final yet.</p> <p data-bbox="716 472 1465 526">"I'm sure Newport News is going to take some type of action," he said. "We will continue to fight this David and Goliath battle to the end."</p> <p data-bbox="716 550 1465 604">"The Mattaponi River of east-central Virginia has always been the lifeblood of the Mattaponi Indian Tribe.</p> <p data-bbox="716 628 1465 682">We live on one of the oldest reservations in the United States, in the same area where our ancestors greeted Captain John Smith in 1607.</p> <p data-bbox="716 706 1465 824">[...] After a very long fight, however, we have finally been heard. In early June, Col. Allan B. Carroll of the U.S. Army Corps of Engineers issued a courageous, preliminary decision to deny a Federal permit for the City of Newport News' proposed reservoir.</p> <p data-bbox="716 849 1465 967">Not only will this be one of the few water-project permits ever to be denied by the Army Corps based, in part, on a demonstrated lack of need, but it is also a precedent-setting acknowledgment by the Federal government of environmental justice and Native American concerns.</p> <p data-bbox="716 992 1465 1073">[...] The Mattaponi Tribe applauds the Army Corps for recognizing that we must live in harmony with Mother Earth. We pray that this preliminary decision will become final.</p> <p data-bbox="716 1097 1465 1151">CARL LONE EAGLE CUSTALOW [REDACTED] [REDACTED]</p> <p data-bbox="716 1175 1465 1229">The writer is the assistant chief of the Mattaponi Indian Tribe and the son of Chief Webster Little Eagle Custalow [REDACTED] [REDACTED]</p>	<p data-bbox="1507 261 1908 380">(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p> <p data-bbox="1507 553 1908 639">(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
August 23	<p data-bbox="394 1276 632 1421">Kelley, Tina "Who Gets Dibs on Alaska's Wild Bounty?". <i>Christian Science Monitor</i> 91, no. 187 (1999): 2.</p>	<p data-bbox="716 1276 1465 1357">"In its recent term, the US Supreme Court ruled 5 to 4 in favor of native hunting and fishing rights in Minnesota, and the Mattaponi tribe in Virginia is trying to save a fishery from a proposed dam. In Maine,</p>	<p data-bbox="1507 1276 1908 1330">(a)(5): Newspapers and Books (a)(7): Self-Identification</p>

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

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

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

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11. Criterion (a): 2000 to 2009

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

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

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

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

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

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

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

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

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

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

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

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

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

Criterion (a)(7): Self-Identification

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

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

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

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

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

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

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

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

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

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

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

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
March 23	Staff. "Mattaponi Indian Chief Dies at 90." <i>Suffolk News Herald</i> (Suffolk, VA), March 23, 2003.	<p>He was preceded in death by his wife, Mary White Feather Custalow, in 1993, and three grandchildren, Donald Kuhns [REDACTED] Michael Salmons [REDACTED] Darrell Custalow [REDACTED] Chief Little Eagle was born on Nov. 14, 1912, on the Mattaponi Indian Reservation. He was the youngest of 10 siblings. Chief Little Eagle resided on the Mattaponi Reservation until his death. [...] This will be followed by a service at 2 p.m. at the Mattaponi Indian Reservation Baptist Church. Chief Little Eagle's body will be laid to rest on the Mattaponi Indian Reservation."</p> <p>"Chief Webster "Little Eagle" Custalow [REDACTED] of the Mattaponi Indian tribe died Friday at age 90. Elected to lead the Mattaponi tribe in 1977, Chief Custalow began efforts to reclaim land for the tribe's reservation in King William County. Family members say the tribe is close to finalizing a deal that would expand the 150-acre reservation. The Mattaponi is one of eight state-recognized Indian tribes in Virginia and one of the original tribes of the Powhatan Nation. The reservation, which was once thousands of acres, is one of the nation's oldest."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 31	Whitehead, Bobbie. "Mattaponi Indian Chief Passes On." <i>Indian Country Today</i> , March 31, 2003. https://ictnews.org/archive/mattaponi-indian-chief-passes-on	<p>"MATTAPONI INDIAN RESERVATION, Va. - Described as "the strongest connection" between the remaining Powhatan Indian tribes, Daniel Webster Little Eagle Custalow [REDACTED] chief of the Mattaponi Indians, died March 21 in his home.</p> <p>Custalow, 90, a descendant of Pocahontas and known by both Indian and non-Indian people for his spirituality, served as the tribe's chief for the past 25 years. During this time, Custalow continued the "Mattaponi Treaty of Tribute to the Commonwealth of Virginia," an annual tribute since the treaty's 1646 signing and 1677 ratification.</p> <p>[...]</p> <p>Other Virginia chiefs say that Custalow was a very loved man by everyone who met him.</p>	(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)
April 1	Whitehead, Bobbie. "Mattaponi Fight Flooding of Cultural Sites and Gathering Grounds." <i>Indian Country Today</i> , April 1, 2003. https://ictnews.org/archive/mattaponi-fight-flooding-of-cultural-sites-and-gathering-grounds .	<p>"Webster was one of those kinds of leaders that when he spoke, everyone listened," said Chief Ken Adams of the Upper Mattaponi Tribe. "I remember as a child, even though we were separated by distance, all of the Powhatan Indians were very connected. Webster was one of our strongest connections. When I would go to a place and I would hear Webster speak, I would automatically start to listen because he had a powerful voice, and the words that he spoke, you knew that they would have some significance."</p> <p>[...]</p> <p>"I thought very highly of him, and he will definitely be missed," said William Swift Water Miles, Pamunkey Indian Tribe chief and a Powhatan descendant. "People listened to what he had to say and thought very much of what he had to say."</p> <p>"MATTAPONI INDIAN RESERVATION, Va. - From his living room window, Carl Custalow [REDACTED] watches the tides of the Mattaponi River, ebbing in and out. [...]</p> <p>Now, Custalow, assistant chief and spokesman for the Mattaponi Indian Tribe, and other descendants of Pocahontas reside on what is left of their reservations, established before the United States became a nation.</p> <p>For a decade the Mattaponi Tribe has directed its energy at fighting the city of Newport News from flooding thousands of acres of land near the reservation for a reservoir.</p> <p>The Mattaponi filed a lawsuit against the State Water Control Board of Virginia several years ago for granting a permit to Newport News for the reservoir. A 1677 treaty the tribe signed could help it protect the reservation from encroachment - movement on or near their lands.</p> <p>[...] Their lawsuit was dismissed in Newport News Circuit Court as well as the Virginia Court of Appeals, which said the tribe had no standing to bring its claims. However, the Virginia Supreme Court in 2001 reversed the Court of Appeals' decision, allowing</p>	(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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		<p>the tribe's case to proceed in Circuit Court. The Mattaponi's case could go to trial in October.</p> <p>[...] "The Corps denied this thing. Then, the Corps came later and supported it," Custalow said. "We haven't given up hope, and we are going to fight this to the end since it has been proven that Newport News doesn't need the water."</p> <p>[...] In meetings with the Army Corps, the tribal members and others involved in the project, Newport News officials have also accused the Mattaponi of fabricating stories about sacred sites located on the property where the reservoir would be constructed, according to the Army Corps' Norfolk District report."</p>	
April 17	Latane III, Lawrence. "Indian Chief Remembered." <i>Glo-Quips</i> (Gloucester, VA), April 17, 2003.	<p>"Remembered for his kindness and deep spirituality, Webster "Little Eagle" Custalow [REDACTED], chief of the Mattaponi Indian tribe, was also remembered at his funeral yesterday for his fight for the Mattaponi River.</p> <p>[...] In publicly voicing fears that the water proposal would harm the tribe's river-oriented identity, the chief broke centuries of Indian tradition that had shielded the 60-member tribe from political involvement with the outside world.</p> <p>[...] "He's in a gold boat today and he's got a gold net and he's fishing on the other shore," said King William County Supervisor Danny Wright, who spoke through tears."</p>	<p>(a)(3): County or Local Government</p> <p>(a)(5): Newspapers and Books</p> <p>(a)(7): Self-Identification</p>
April 29	Whitehead, Bobbie. "Reservoir Would Negatively Affect the Mattaponi and Pamunkey." <i>Indian Country Today</i> , April 29, 2003. https://ictnews.org/archive/reservoir-would-negatively-affect-the-mattaponi-and-pamunkey .	<p>"Virginia Marine Resources Commission officials recommended April 22 denial of a permit to the city of Newport News for its proposed 1,500-acre reservoir that would impact the adjacent Mattaponi Indian Reservation.</p> <p>A major reason for the commission staff's recommendation rested with the destruction of shad spawning beds in the Mattaponi River where the city would withdraw up to 75 million gallons of water a day. Also, the river runs adjacent to the Mattaponi Indian Reservation and is the site of the tribe's shad fishery. Losses to tribe's culture, shad fisheries of the Mattaponi and Pamunkey tribes, wetlands and potential destruction to the</p>	<p>(a)(2): State Governments</p> <p>(a)(5): Newspapers and Books</p> <p>(a)(6): Indian Tribes / Organizations</p> <p>(a)(7): Self-Identification</p>

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

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		<p>William and Mary along with Gloucester-based archeologists will do the excavations in June.</p> <p>[...] "I say with reservation that it appears they want our input as long as they are controlling it," said Chief William Miles of the Pamunkey Indian Tribe and a descendant of Chief Powhatan.</p> <p>[...] The archeological team has asked for input from Virginia's tribes through an outreach coordinator with the Virginia Indian Council, a state-operated agency. However, Custalow ██████████ ██████████ said the Werowocomoco Research Group should have consulted with the Mattaponi and Pamunkey tribes first because they are the descendants of the people who lived there."</p>	
July 14	<p>Whitehead, Bobbie. "Judge Dismisses Mattaponi Lawsuit against State Agency." <i>Indian Country Today</i>, July 14, 2003. https://ictnews.org/archive/judge-dismisses-mattaponi-lawsuit-against-state-agency.</p>	<p>"The Mattaponi Indian Tribe will file another appeal, now that a Virginia judge dismissed its 1998 lawsuit against a state agency for issuing a permit that would allow construction of a 1,500-acre reservoir next to the tribe's reservation."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
July 16	<p>Staff. "At Your Local Library." <i>The Smithfield Times</i> (Smithfield, VA), July 16, 2003.</p>	<p>"A Day with the Mattaponi Indian Tribe will be held at 1-7 p.m. (a come-and-go event) at the Smithfield Library on July 28."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
July 28	<p>Whitehead, Bobbie. "Mattaponi to Fight Newport News' Suit against State Agency." <i>Indian Country Today</i>, July 28, 2003. https://ictnews.org/archive/mattaponi-to-fight-newport-news-suit-against-state-agency.</p>	<p>"The Mattaponi Indian Tribe has made yet another move to fight a lawsuit seeking to revive construction plans for a 1,500-acre reservoir that would harm the tribe's reservation, shad fishery and way of life.</p> <p>On July 18 in Newport News Circuit Court, the Mattaponi Tribal Council filed a motion to intervene in a suit filed by Newport News against the Virginia Marine Resources Commission for denying the city a permit to place an intake pipe in the Mattaponi River in King William County.</p>	<p>(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>

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July 30	Staff. "Sharing a Culture." <i>The Smithfield Times</i> (Smithfield, VA), July 30, 2003.	"The tribal council has asked the court to permit them to participate as a direct party in the appeal in support of the VMRC's decision," said David Bailey, Virginia attorney for the Mattaponi Tribe." "Members of the Mattaponi Indian tribe were on the grounds of the Smithfield Library sharing their customs with children on July 28. Above, Shirley "Little Dove" Custalow McGowan [REDACTED] of the Mattaponi Indian tribe shows a group of girls how to shuck corn. At right, tools used by the Mattaponi Indians are displayed."	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 19	Whitehead, Bobbie. "Mattaponi Continue the Fight against Proposed Reservoir." <i>Indian Country Today</i> , September 19, 2003. https://ictnews.org/archive/mattaponi-continue-the-fight-against-proposed-reservoir .	"The Mattaponi Indian Tribe, whose members are descendants of Pocahontas, continues to fight the proposed construction of a 1,500-acre reservoir adjacent to their reservation. [...] But the tribe isn't the only entity to appeal actions made in the reservoir project. In June, Newport News appealed the Virginia Marine Resource Commission's decision to deny the city a formal hearing. This request came after the VMRC voted to deny Newport News a permit, which would allow the city to place an intake pipe in the Mattaponi River to pump water from the river to the reservoir. The date for the city's appeal has been on hold, pending a Newport News Circuit Court decision on whether the Mattaponi Indian Tribe and several environmental groups will be allowed to intervene on behalf of the VMRC in the city's appeal, Bailey said."	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
October 14	Whitehead, Bobbie. "New Judge Denies Mattaponi Tribe Right to Fight City Lawsuit over Reservoir." <i>Indian Country Today</i> , October 14, 2003. https://ictnews.org/archive/new-judge-denies-mattaponi-tribe-right-to-fight-city-lawsuit-over-reservoir .	"The Mattaponi Indian Tribe, one of only two reservation tribes left in Virginia, received yet another blow to its attempts to halt the construction of a 1,524-acre reservoir. [...] Both the Mattaponi Indian Tribe and several environmental groups filed separate intervention motions in June once the city of Newport News filed suit against the VMRC. The city's actions resulted from the state agency's decision in May to deny Newport News a water intake pipe permit to be placed in the Mattaponi River."	(a)(5): Newspapers and Books (a)(7): Self-Identification

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November 12	Whitehead, Bobbie. "New Twist for Mattaponi." <i>Indian Country Today</i> , November 12, 2003. https://ictnews.org/archive/new-twist-for-mattaponi .	"The Mattaponi Indian Tribe may get the chance after all to help defend a state agency that ended plans in May for construction of a 1,524-acre reservoir next to its reservation."	(a)(2): State Governments (a)(5): Newspapers and Books
December 3	Staff. "Governor Presented with Deer." <i>The Smithfield Times</i> (Smithfield, VA), December 3, 2003.	"In an annual tax-offering ceremony dating back to the 17th century, the chiefs of two Native American tribes gave deer carcasses to Gov. Mark R. Warner. Chief Carl "Lone Eagle" Custalow [REDACTED] of the Mattaponi tribe and Chief William P. "Swift Water" Miles of the Pamunkey tribe offered Warner their tributes Wednesday on the steps of the Executive Mansion. Warner then declared Nov. 26 the Day of the American Indians."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 23	Whitehead, Bobbie. "Judge Makes No Decision in Appeal of Newport News Reservoir Issue." <i>Indian Country Today</i> , December 23, 2003. https://ictnews.org/archive/judge-makes-no-decision-in-appeal-of-newport-news-reservoir-issue .	"Plans for the construction of a 1,524-acre reservoir adjacent to the Mattaponi Indian Reservation remain in limbo - at least until after the New Year. [...] The judge denied in September the tribe's motion for intervention, which would have allowed the tribe to assist the VMRC in its case with the city of Newport News. But in October, he allowed the tribe to file briefs outlining its concerns. At that hearing, he also said he might allow the tribe to speak at the December hearing - an action he later denied."	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
2004			
January 19	Whitehead, Bobbie. "Reservoir Project Sent Back to State." <i>Indian Country Today</i> , January 19, 2004. https://ictnews.org/archive/reservoir-project-sent-back-to-state .	"A city seeking a permit necessary to build a 1,524-acre reservoir between Virginia's only two Indian reservations will get the chance to cross-examine experts and witnesses who testified against the project last year. [...] Now with the case being referred back to the VMRC, the Mattaponi Indian Tribe, which has filed several appeals along with a stay in the case, again plans to file another stay until its	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
March 1	<p>Whitehead, Bobbie. "Newport News Begins New Negotiations for Reservoir." <i>Indian Country Today</i>, March 1, 2004. https://ictnews.org/archive/newport-news-begins-new-negotiations-for-reservoir.</p>	<p>appeals can be heard, said David Bailey, the Mattaponi's attorney."</p> <p>"The agreement to hold the "supplemental" hearing comes nearly two months after the city officials sought legislation through the Virginia General Assembly for an easement in the Mattaponi River near the Mattaponi and Pamunkey Indian reservations. This easement would have allowed the city to place an intake pipe in the river to pump water to its proposed reservoir in King William County.</p> <p>[...] For the Mattaponi, Upper Mattaponi and Pamunkey Indian tribes caught in the middle of the proposed location, the loss of cultural and religious sites has been one of many issues the tribes have raised in their opposition. Newport News officials, who at one point offered the tribes money as a settlement, have accused the Indians of fabricating stories about sacred sites.</p> <p>But the tribes' livelihood, too, stands to be harmed. Both the Mattaponi and the Pamunkey Indian tribes operate shad fisheries. This is a practice both tribes have conducted in the rivers for centuries, according to Todd Custalow [REDACTED] Mattaponi fisheries' manager and Mattaponi Chief Carl Custalow's [REDACTED] son."</p>	<p>(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
April 8	<p>Blackwell, Lorraine M. "Couple Says Racism Led to Denial of Church Membership." <i>Navajo Times</i> (Window Rock, Navajo Nation, AZ), April 8, 2004.</p>	<p>"[...] Lori Battle said she and her family met with the Rev. Clayton Custalow [REDACTED] several months ago about joining Rappahannock Indian Baptist Church in Beazley, and he was supportive of the idea.</p> <p>[...] The Rev. Clayton Custalow, who had been pastor of the church for three years, resigned after a controversial church meeting last month. In a recent letter to the church, he explained that he decided to resign because he could not support racism in the church.</p> <p>Custalow, who is a member of the Mattaponi Indian Tribe, was not available for comment. His wife, Karen, said her husband was out of town, but that neither of them would support racism and that's why her husband stepped down.</p>	<p>(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>

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August 25	Whitehead, Bobbie. "Newport News Gets Permit to Place Pipe in Mattaponi River." <i>Indian Country Today</i> , August 25, 2004. https://ictnews.org/archive/newport-news-gets-permit-to-place-pipe-in-mattaponi-river .	<p>[...] Karen Custalow said she and her husband are saddened by the division in the church, but they do not want to create more division.””</p> <p>“The city of Newport News moved a step closer Aug. 12 to constructing a 1,524-acre reservoir when a state agency reversed its decision and approved one of several necessary permits to build it.</p> <p>The reversal made by the Virginia Marine Resources Commission served as a major upset for opponents - the Mattaponi Indian Tribe and numerous environmental groups - who walked away from hearings more than a year ago pleased when the commission denied the permit.</p> <p>[...] David Bailey, Mattaponi Indian Tribe attorney, wouldn't state for certain at the hearings if the tribe would file a lawsuit against the VMRC.</p> <p>[...] Mattaponi Chief Carl Custalow ██████████ ██████████ told the VMRC at the two hearings that the tribe continues to oppose the reservoir, and that the pumping of water from the river would harm an already endangered fish that the tribe has survived off of for many generations..</p> <p>[...] In order to get final approval for the reservoir project from the Army Corps of Engineers, Newport News still must complete a mitigation plan for compensating the Mattaponi, Pamunkey and Upper Mattaponi Indian tribes as well as state historic resources for losses. The city also has to update a plan to replace wetlands it will destroy and it must assure that its plans don't violate a state coastal consistency agreement.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 7	Staff. "Gospel Concert Proceeds Will Benefit Healing Eagle." <i>Rappahannock Record</i> (Kilmarnock, VA), October 7, 2004.	<p>“On Sunday, October 10, from 3 to 5 p.m., there will be a gospel concert at Tappahannock Memorial United Methodist Church to raise funds to support the Healing Eagle Clinic on the Mattaponi Indian Reservation.</p> <p>[...] The proceeds will be used by the Healing Eagle Clinic to repair termite damage to their facility on the reservation, which also serves as the community center for the tribe. [...]</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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October 21	Staff. "Raffle to Benefit Healing Eagle Clinic." <i>Glo-Quips</i> (Gloucester, VA), October 21, 2004.	<p>Dr. Arrora [<i>sic</i>; Dr. Arora], with the sanction of the tribal chief, is in charge of the clinic, as a volunteer. He and Chief Carl Lone Eagle Custalow [REDACTED] are the administrators of clinic operating funds. Dr. Arrora sees Native American patients on two Saturdays each month, usually 50 or more each day. His patients come from about eight different tribes."</p> <p>"The prizes for the raffle are works of art donated by the artists. These prizes include a framed watercolor of daffodils by Beverly Rainey; two pottery bowls made by hand from clay dug from the banks of the river on the Mattaponi reservation by "River Man" [REDACTED] and "Redwing" [REDACTED] [...]</p> <p>In 1999 a Free Health Clinic was started on the Mattaponi Reservation on the initiative of Dr. Narinder Arora, a pulmonary doctor, and the chief of the Mattaponi Indian Tribe, Carl "Lone Eagle" Custalow [REDACTED]</p> <p>[...] The Mattaponi Tribe is the host tribe of the clinic and their community building is the only site available for the clinic use on the reservation. It is an old building badly in need of repair and also used for all tribal functions."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 17	Whitehead, Bobbie. "Mattaponi's 1677 Treaty Rights under Court Review." <i>Indian Country Today</i> , November 17, 2004. https://ictnews.org/archive/mattaponis-1677-treaty-rights-under-court-review .	<p>"A well-known document signed by Virginia Indians and the English in the 17th century just may provide the relief that the Mattaponi Indians need in their fight against a 1,524-acre reservoir that would flood sacred sites, harm their shad hatchery as well as affect their cultural and religious practices.</p> <p>[...] Even though the lower courts have continued to dismiss the tribe's treaty claims, the Mattaponi Indians, too, have requested that the [Virginia] Supreme Court review these claims.</p> <p>[...] The tribe's members, descendants of Pocahontas, argue that the State Water Control Board, as an agency of the Commonwealth of Virginia, has to consider the tribe's treaty rights, and the board declined to do so, Bailey said."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
February 9	Whitehead, Bobbie. "Virginia to Revise History Curriculum." <i>Indian Country Today</i> , February 9, 2005. https://ictnews.org/archive/virginia-to-revise-history-curriculum .	<p>“[Governor] Warner made the announcement in his address to the Pamunkey and Mattaponi Indian tribes during the tribes' annual tax tribute. The Department of Education will begin the revisions of the History Standards of Learning, the state's minimum expectation for student learning and achievement, in 2007.</p> <p>[...] Charles Pyle, Virginia Department of Education communications director, said state law requires that SOL standards be revised periodically. During the last revision in 2001 of the history SOLs, the state created a "fully representative group of people" who reviewed what was being taught, Pyle said. This group included members such as Dr. Linwood Custalow [REDACTED] the Mattaponi Indian Tribe oral historian.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 9	Whitehead, Bobbie. "Mattaponi Crafter Continues Tradition and Enjoys Hard Work." <i>Indian Country Today</i> , March 9, 2005. https://ictnews.org/archive/mattaponi-crafter-continues-tradition-and-enjoys-hard-work .	<p>“With a thread of sinew and a circular frame made from grapevines, "Edith "White Feather" Custalow Kuhns [REDACTED] weaves the webbing of a dream catcher.</p> <p>A member of the Mattaponi Indian Tribe and a descendant of Pocahontas, Kuhns spends time each day crafting a variety of items that she sells at her booth at area pow wows.</p> <p>[...] Her beadwork includes floral patterns particular to the Woodland Indians, of which the Mattaponi are one tribe. But she said she likes doing all the different Indian patterns to see what she can do.”</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
April 6	Whitehead, Bobbie. "Virginia Supreme Court Grants Mattaponi Appeal in Reservoir Case." <i>Indian Country Today</i> , April 6, 2005. https://ictnews.org/archive/virginia-supreme-court-grants-mattaponi-appeal-in-reservoir-case	<p>“The Mattaponi Indian Tribe may yet get its day in court.</p> <p>In its continued fight against the proposed construction of a 1,524-acre reservoir adjacent to the tribe's reservation in King William County, Va., the tribe will now present its claims before the Virginia Supreme Court.</p> <p>On March 11, the state Supreme Court granted the Mattaponi an appeal against the state Court of Appeals, which said in an August opinion that a state agency here issued a valid permit for</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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May 5	Buxton, Mary Wakefield. "One Woman's Opinion." <i>Southside Sentinel</i> (Urbanna, VA), May 5, 2005.	the reservoir and that the appeals court didn't have jurisdiction to review the tribe's treaty claims." "Gertrude Minnie-Ha-ha Custalow [REDACTED], historian for the Mattaponi Tribe, who also lives on a reservation in King William County, had this to say when interviewed. "It's a tribe. We root for those. I've never heard of any other tribes who think it's improper." Then she added, "You know sometimes this type of thing can get a little ridiculous." [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 19	Staff. "Va. Indians Ok with W&M Name." <i>Glo-Quips</i> (Gloucester, VA), May 19, 2005.	"It's a tribe. We root for those," said Gertrude Minnie-Ha-Ha Custalow [REDACTED] of the Mattaponi Indian Reservation in response to the question of discarding the College of William and Mary sports nickname." Custalow, who participated in the Pocahontas Celebration in Gloucester added, "I've never heard of any other tribes who think it's improper. You know, sometimes this type of thing can get a little bit ridiculous [<i>sic</i>]."	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 15	Staff. "American Indian Law Courses Headed to University." <i>University of Richmond Volume 22</i> , Issue 22 (2005): p13.	"Such a debate has played out in Newport News, Va., where the Mattaponi American Indian tribe has battled the construction of a [...] 12.2 billion gallon reservoir it claims violates a 17th-century treaty. The Virginia Supreme Court upheld a state permit for construction on Nov. 4. Justices ruled, however, that a lower court must decide whether the project violates a 1677 treaty with the Mattaponi tribe. Jordan, a Mattaponi, says the bulk of native law is federal and has little impact on Virginia's eight tribes since none is federally recognized. But that could soon change."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 21	Staff. "Outdoors with Bill Anderson." <i>The Lebanon News</i> (Lebanon, VA), December 21, 2005.	"The two remaining Virginia tribes, which aren't members of the Alliance, are the Mattaponi and Pamunkey. These "first Americans" have had reservations assigned to them dating back to 1646. The Mattaponi and Pamunkey Indians are the ones who annually present fish and game to the governor of Virginia each November in lieu of taxes to commemorate a 328 (1677) year-	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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2006		old treaty between the Indians and white Europeans who settled Virginia and named it "Virginia" in honor of the Virgin Queen, Queen Elizabeth I."	
ND	Thrush, Coll. <i>Indigenous London</i> . (New Haven, Connecticut: Yale University Press, 2016), 28-29.	Not published until 2016, this source references an intertribal delegation to England that took place in 2006: "[...] For the descendants of the Powhatan people and for other Indigenous communities, however, Pocahontas' s London history can have entirely different valences. In 2006, for example, delegations from nine Virginia Indian tribes—the Chickahominy, the Eastern Chickahominy, the Mattaponi, the Upper Mattaponi, the Monacan, the Nansemond, the Pamunkey, and the Rappahannock—traveled to England to commemorate the delegation of 1616 and its most famous member."	(a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
ND	Horning, Audrey. "Archaeology and the Construction of America's Jamestown." <i>Post-Medieval Archaeology</i> 40, no. 1 (2006): 1-27. https://doi.org/10.1179/174581306x160071 .	[The author names the Mattaponi in an endnote:] "[...] ¹⁰⁶ Recognized tribal groups include the Chickahominy, Eastern Chickahominy, Nansemond, Rappahannock, Pamunkey, Mattaponi, Upper Mattaponi and Monacan." [p. 23]	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
April 13	Staff. "Dig Launched Despite Opposition." <i>Indian Country Today</i> , April 13, 2006. https://ictnews.org/archive/dig-launched-despite-opposition .	"[...] "Let the poor people rest, let the artifacts rest," said Warren Cook, assistant chief of the Pamunkey Indian Tribe. The Pamunkey, Mattaponi and Upper Mattaponi tribes have refused to sign an agreement with the U.S. Army Corps of Engineers, which governs the archaeological project. But their opposition is largely symbolic. Under federal law, the city of Newport News must locate archaeological resources under threat from the reservoir and protect them or mitigate their loss. "We've felt all along that you cannot mitigate this sort of problem," said Upper Mattaponi Chief Ken Adams. "We've been	(a)(1): Federal Authorities (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		<p>here ... 10,000 years and [Newport News] has been here 400 years, and they want us to mitigate? That's impossible."</p> <p>The Mattaponi and Pamunkey reservations are within three miles of the reservoir site, and the Upper Mattaponi tribe owns acreage about eight miles away.</p> <p>[...] Newport News has a state permit to divert up to 75 million gallons of river water a day into the reservoir, which the Mattaponi fear will hurt the local shad population. The city is studying the shad migration to determine safe times to pump the water."</p>	
June 1	Staff. "Heat Relief." <i>Rappahannock Record</i> (Kilmarnock, VA), June 1, 2006.	"Many events are planned including a parade, firework display, colonial life demonstrations, re-creation by the Mattaponi tribe of an Indian village, and working watermen and farming demonstration. There will be music, food vendors, artists and artisans."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 1	Smith, Rick. "Archaeologists Launch Large Dig Despite Indian Opposition." <i>Sault Tribe News</i> (Sault Ste., MI), June 1, 2006.	<p>"Archaeologists hope to spend their summer searching thousands of acres on Virginia's Middle Peninsula for Indian artifacts. The area is the future site of a reservoir, a project fiercely opposed by the Pamunkey, Mattaponi and Upper Mattaponi Indian tribes.</p> <p>The tribes also are upset about the archaeological dig, which will focus on 6,000 acres of forests and field. "We've been here... 10,000 years and (they) have been here 400 years and they want us to mitigate? That's impossible," said Upper Mattaponi Chief Ken Adams.</p> <p>The Mattaponi and Pamunkey reservations are within three miles of the reservoir site and the Upper Mattaponi tribe owns acreage about eight miles away. "Let the poor people rest, let the artifacts rest," said Warren Cook of the Pamunkey Indian Tribe."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
June 9	Staff. "Virginia Tribes Seek to Preserve Culture among Youth." <i>The Sault Tribe News</i> (Sault Ste., MI), June 9, 2006.	<p>"On the Mattaponi Indian Reservation, Virginia Indian leaders are trying to keep alive their vanishing history by offering Saturday cultural classes. Indian leaders like Gloria Custalow [REDACTED] say local youth are excelling in their Indian lessons and that replacing leatherwork with long division could cut student interest in half. "On Saturdays there</p>	(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)
June 15	Staff. "Court Rejects Reservoir Challenge." <i>Southside Sentinel</i> (Urbanna, VA), June 15, 2006.	will be students sitting on the steps waiting for the class to begin," she said. "You think a child is going to sit there and show that much interest in reading?" "On Monday the U.S. Supreme Court refused to hear a challenge by the Mattaponi Indian tribe to the proposed King William Reservoir. The Virginia Supreme Court has upheld the state construction permit to build the reservoir; however, it has also decided that a lower court must determine if the project would violate a treaty between the tribe and the British government that was signed in 1677. The tribe claims the reservoir would encroach on a three-mile buffer around the 150-acre reservation and damage their hunting and fishing culture. The Virginia Supreme Court ruled in November that the State Water Control Board issued the permit properly. The U.S. Army Corps of Engineers has also issued a permit."	(a)(1): Federal Authorities (a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
June 30	Staff. "Record Shad Release Aimed at Reviving America's Fish." <i>The Farmville Herald</i> (Farmville, VA), June 30, 2006.	"The Mattaponi Indians and the Pamunkey Indians also produce shad fry at hatcheries on their reservations in King William County. Each tribe has been generating between 3 million and 6 million shad fry for years, for release into the Mattaponi and Pamunkey rivers."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 7	Beacham, Deanna. "Virginia Vignettes." <i>Rappahannock Record</i> (Kilmarnock, VA), September 7, 2006.	"Today there are seven state-recognized tribes in Virginia who are descended from those 17th-century Algonquian-speaking tribes: the Chickahominy, Eastern Chickahominy, Mattaponi, Nansemond, Pamunkey, Rappahannock and Upper Mattaponi." ²	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 19	Whitehead, Bobbie. "Permit Denial Puts Virginia Reservoir Project in Limbo Mattaponi Lawsuit Will Continue." <i>Indian Country Today</i> , October 19, 2006. https://ictnews.org/archive/per	"After nearly 20 years, the Mattaponi Indian Tribe remains steadfast in its fight against the construction of a reservoir near its reservation. [...] Newport News has argued that it has a water withdrawal plan that will prevent harm to the shad and that the peninsula	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

² See also: Staff. "Virginia Vignettes." *The Smithfield Times* (Smithfield, VA), August 9, 2006.

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December 14	<p data-bbox="443 261 730 375"><u>mit-denial-puts-virginia-reservoir-project-in-limbo-mattaponi-lawsuit-will-continue</u></p> <p data-bbox="443 643 743 789">Fahrenthold, David A. "Old Indian Language Sees New Life." <i>The Herald News</i> (Passaic, NJ), December 14, 2006.</p>	<p data-bbox="793 261 1457 318">residents in the Hampton Roads metropolitan area have future water needs the reservoir will supply.</p> <p data-bbox="793 334 1493 448">[...] In 2005, the Virginia Supreme Court heard the tribe's appeal that the Treaty at Middle Plantation of 1677 provided the tribe with rights, one being protection from encroachment on or near its reservation.</p> <p data-bbox="793 472 1457 618">[...] The city also has completed a mitigation plan with the Mattaponi, Upper Mattaponi and Pamunkey Indian tribes, Hartmann said; however, the mitigation plan includes a confidentiality agreement, preventing the city from discussing compensation to the tribes."</p> <p data-bbox="793 643 1457 699">"MATTAPONI INDIAN RESERVATION, VA- "Muh-shay-wah-NUH-toe, Chess-kay-dah-KAY-wak."</p> <p data-bbox="793 724 1493 1016">In his house overlooking the silvery Mattaponi River, Ken Custalow [REDACTED] said the words over and over until it drove his wife crazy. Until she yelled from the next room: Have you memorized that thing yet? Custalow, 70, a member of the Mattaponi Tribe, was preparing to give a blessing at a powwow for Virginia Indians in England, part of events commemorating the 400th anniversary of the Jamestown Colony. He was nervous. He would be speaking- and some of the audience would be hearing- his native language for the first time.</p> <p data-bbox="793 1040 1409 1097">Muh-shay-wah-NUH-toe, he began the salutation. "Great Spirit..." Then: Chess-kay-dah-KAY-wak. "All nations..."</p> <p data-bbox="793 1122 842 1146">[...]</p> <p data-bbox="793 1162 1493 1312">"It is a natural process that happens to small communities," said Helen Rountree, a professor emerita at Old Dominion University who has studied Virginia tribes. "They had to go out and speak English to do all sorts of ordinary things." Without everyday use, Virginia Algonquian withered."</p>	<p data-bbox="1524 643 1688 667">(a)(4): Scholars</p> <p data-bbox="1524 675 1845 699">(a)(5): Newspapers and Books</p> <p data-bbox="1524 708 1793 732">(a)(7): Self-Identification</p>

2007

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ND	Haimes-Bartolf, M. D. "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives." <i>History of Education Quarterly</i> Vol. 47, No. 4 (November 2007): 389-415.	"In a final reflection about her integration into an Amherst County white public school, "Anne" offers both a personal and historical perspective on her experiences and in doing so reveals the reason for an almost universal reluctance among Virginia's Indians, whether they are Monacan, Pamunkey, or Mattaponi to discuss their education." [p. 414]	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
ND	Custalow, Linwood & Angela L. Daniel, <i>The True Story of Pocahontas: The Other Side of History</i> , (Wheat Ridge, CO: Fulcrum Press, 2007).	[This book details Mattaponi oral history on the Tribe's colonial past within the context of the contemporary community's ongoing existence and persistent knowledge of its history. Excerpts that identify the contemporary entity are included in the closing contribution by Dainelle Moretti-Langholtz (p. 99-101) and the authors' acknowledgments (pp. 103-108).	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
May 26	Whitehead, Bobbie. "Inclusion of Virginia Indians in Jamestown Anniversary Makes History." <i>Indian Country Today</i> , May 26, 2007. https://ictnews.org/archive/inclusion-of-virginia-indians-in-jamestown-anniversary-makes-history-2 .	"The eight chiefs of the state-recognized Virginia Indian tribes stood in line near the Capitol steps May 3, awaiting the visit of Queen Elizabeth II of England. The occasion made history since the event, set to coincide with the 400th anniversary of Jamestown's founding, included Virginia Indians as dignitaries invited to meet the queen as well as the state's General Assembly - and marked the first time Virginia tribes were represented in a Jamestown anniversary. [...] Lynn Curry [REDACTED] of the Mattaponi Indian Tribe stood along the steps as Queen Elizabeth II walked by and Curry said she found the Virginia Indians' participation in the visit and commemoration exciting. "It's something we've never taken part in before and as First Virginians, for her to stop here on her trip, it's a privilege that we were able to take part in her visit," Curry said."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 20	Wooddell, Phil. "Kiwanis Club News." <i>Southside Sentinel</i> (Urbanna, VA), September 20, 2007.	"Ruby Lee's friends happened to be Native Americans Dr. Linwood "Little Bear" Custalow [REDACTED] and Angela "Silver Star" Daniel.	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification

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		<p>Little Bear is the son of a Mattaponi chief, born on the Mattaponi reservation and the first Virginia Indian to become a physician.</p> <p>[...] As the Powhatan Nation broke down, the Mattaponi Tribe (one of the six core tribes) afforded sanctuary to many of the Powhatan "historians" and eventually the line of Mattaponi chiefs became responsible for maintaining the oral history. Currently, Dr. Custalow is the designated historian for the Mattaponi Tribe."</p>	
2008			
ND	<p>Kinney, Adam F. "The Tribe, the Empire, and the Nation: Enforceability of Pre-Revolutionary Treaties with Native American Tribes." <i>Case Western Reserve Journal of International Law</i> 39, no. 897 (2008): 897-925.</p>	<p>[This article of legal scholarship analyzes the case of <i>Mattaponi Indian Tribe v. Commonwealth of Virginia</i>, through which the Tribe attempted to halt a reservoir construction that would affect their land.]</p> <p>"The Mattaponi tribe, a remnant of the once great Powhatan Confederacy, alleges that the construction of this reservoir—which, due to rapid population growth, is becoming a necessity for Virginia—infringes upon rights guaranteed in the 1677 Treaty of Middle Plantation." [p. 895]</p>	<p>(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government (a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
ND	<p>Sizemore, Bill. "The Christian with Four Aces." <i>The Virginia Quarterly</i> 84, no. 2 (2008): 52-79.</p>	<p>"Pat Robertson delivered the opening prayer. After he finished, Chief Carl "Lone Eagle" Custalow ██████████ ██████████ of the Mattaponi tribe presented Robertson with a "peace flute" and, noting that one of the evangelist's forebears was a preacher in the Jamestown colony, offered: "Thank you for bringing the gospel to my ancestors.""</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
ND	<p>Ross, Angela M. "The Princess Production: Locating Pocahontas in Time and Place." (PhD dissertation, University of Arizona, 2008).</p>	<p>"The Mattaponi tribe was part of the original Powhatan Confederacy, and is one of only eight state recognized tribes in modern-day Virginia. They and the Pamunkey are the only tribes to have kept reservation land in Virginia. Furthermore, the Mattaponi "have also maintained an unbroken peace treaty with the Commonwealth of Virginia since 1646" (Custalow xiv).³ Dr. Custalow himself is brother to both Shirley "Little Dove"</p>	<p>(a)(4): Scholars</p>

³ See Linwood Custalow & Angela L. Daniel, *The True Story of Pocahontas: The Other Side of History*, (Wheat Ridge, CO: Fulcrum Press, 2007).

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		Custalow, (the former Disney's Pocahontas consultant and interviewee for the A&E Biography of Pocahontas) and the Mattaponi current chief, Carl "Lone Eagle" Custalow [REDACTED] [REDACTED]" (p. 185)	
June 20	Staff. "Mattaponi Indian Reservation 13th-Annual Powwow." <i>Newport News Daily Press</i> (Newport News, VA), June 20, 2008.	"10 a.m.-5 p.m. June 21 (rain date June 22), Mattaponi Indian Reservation, Mattaponi Reservation Circle, West Point. Join the Mattaponi Indians at their 13th-Annual powwow, Virginia's only powwow on an Indian Reservation. [...] Information: Assistant Chief Mark Custalow [REDACTED] 769-8783."	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 4	Crutchfield, Frances "Unique Marker." <i>Richmond Free Press</i> (Richmond, VA), September 4, 2008.	"The covered marker had been placed on the stage where Deanna Beacham of the Virginia Council on Indians, author of the text of the marker, welcomed nearly 70 people, mostly Native Americans, only a few in regalia. She introduced distinguished guests, including Pamunkey Chief William Miles, Mattaponi Chief Carl Custalow [REDACTED] [REDACTED] Upper Mattaponi Chief Kenneth Adams, Chickahominy Eastern Division Chief Gene Adkins and Upper Mattaponi Assistant Chief Frank Adams."	(a)(2): State Authorities (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
2009			
April 1	Staff. "Judge Invalidates Va Reservoir Permit." <i>Indian Country Today</i> , April 1, 2009. https://ictnews.org/archive/judge-invalidates-va-reservoir-permit .	"A federal judge in Washington, D.C., has invalidated a permit for a reservoir in King William County. The ruling late Tuesday by U.S. District Judge Henry Kennedy is a victory for environmental groups and the Mattaponi Indian tribe. They claimed the project would hurt the environment by destroying wetlands and streams."	(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
April 14	Whitehead, Bobbie. "Federal Judge Finds Issues with King William County, Va. Reservoir Permits." <i>Indian Country Today</i> , April 14, 2009. https://ictnews.org/archive/federal-judge-finds-issues-with-	"A federal judge may have pulled the plug, for now, on the construction of a 1,526-acre reservoir proposed near the Mattaponi Indian Reservation in King William County, Va. [...] The judge's opinion, issued March 31, resulted from a lawsuit filed by the Alliance to Save the Mattaponi, Chesapeake Bay Foundation, Sierra Club, Virginia Chapter, and intervenor-plaintiffs Carl T. Lone Eagle Custalow [REDACTED] [REDACTED] chief of the Mattaponi Indian Tribe, and the	(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(7): Self-Identification

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	<u>king-william-county-va-reservoir-permits.</u>	Mattaponi Indian Tribe against the U.S. Army Corps of Engineers, the Environmental Protection Agency and other federal officials with the agencies.”	
June 15	Staff. "Free for All." <i>Newport News Daily Press</i> (Newport News, VA), June 15, 2009.	“The public is welcome to join the Mattaponi Indians at their 14th Annual Powwow. Held on the Mattaponi Indian Reservation overlooking the Mattaponi River in King William County, the Powwow features American Indian dancing, drumming, food, arts and crafts.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 23	Staff. "Newport News Scraps the King William Reservoir." <i>Southern Environmental Law Center</i> (Charlottesville, VA), September 23, 2009.	“Stopping this massive project was a long-term, team effort among SELC, the Alliance to Save the Mattaponi, Chesapeake Bay Foundation, and Virginia Chapter of the Sierra Club. In addition, the Mattaponi Tribe was represented by the Institute for Public Representation at Georgetown University Law School in the tribe's fight against the reservoir.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 18	Staff. "Celebrate Native American Heritage Month." <i>The Lebanon News</i> (Lebanon, PA), November 18, 2009.	[Article about Native American Heritage Month includes table of Virginia Tribes introduced with the following:] ““There are several Native American tribes that have been recognized by the Commonwealth of Virginia. Take time to visit the tribe websites- to learn more about each Virginia tribe.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
		Tribe Year Recognized Location Mattaponi 17th Century Banks of the Mattaponi River, King William County http://www.baylink.org/mattaponi/[sic;.org] ”	
December 22	Staff. "Mattaponi Indian Tribal Official Ralph D. Custalow Dies." <i>Indian Country Today</i> , December 22, 2009. https://ictnews.org/archive/mattaponi-indian-tribal-official-ralph-d-custalow-dies.	“Ralph Dewey Custalow ██████████ was born on the Mattaponi Indian Reservation and lived his entire life in the house where he was born. He was a gardener, gospel singer and church deacon. But that's not all. "He fished and he hunted and he was a councilman for the tribe and he was a wonderful person," said his aunt, Gertrude Minni-Ha-Ha Custalow ██████████ "He was soft-spoken and a good person. All of a sudden, we lost him.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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12. Criterion (a): 2010 to 2019

The Mattaponi Indian Tribe was consistently identified as an Indian entity in the 2010s. Government authorities at the state and local levels (83.11 (a)(2), (3)); scholars (83.11 (a)(4)); journalists (83.11 (a)(5)); and other Indian tribes (83.11 (a)(6)) publicly acknowledged the Mattaponi Indian Tribe. Individual members of the Mattaponi Indian Tribe also identified themselves as members of an Indian entity to provide educational programming on the Tribe's behalf, engage in intertribal events, and advocate for the Mattaponi community's rights (83.11 (a)(7)).

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

State authorities consistently identified the Mattaponi Tribe as an Indian entity during this period (83.11 (a)(2)). Virginia's governor and secretary of natural resources acknowledged the Mattaponi during a public ceremony committing to the conservation of the archaeological site at Werowocomoco, the seat of the historical Powhatan Chieftaincy. Virginia governors proclaimed November American Indian Heritage Month at the state's annual tribal consultation meeting, which included the Mattaponi (November 15, 2012), accepted the Tribe's annual tribute (e.g., November 16, 2010; November 24, 2016), made remarks at the Mattaponi Indian Reservation powwow (June 14, 2017), and signed an expanded land trust agreement with the Tribe (e.g., August 28, 2019). Interaction with the Tribe based upon its status as an Indian entity occurred among various state actors and agencies, including the Secretary of Natural and Historic Resources (July 11, 2013), the Virginia Department of Education (November 26, 2013), the Department of Historic Resources (Woodard and Moretti-Langholtz 2017), and the Attorney General and King William County Commonwealth's Attorney (April 26, 2014).

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

The Mattaponi Indian Tribe was identified as an Indian entity by local officials throughout the 2010s (83.11 (a)(3)). This included local government officials who collaborated with the Virginia Department of Education to produce an educational video about contemporary tribes (November 26, 2013) and the King William County Commonwealth's Attorney who provided interpretation of the Tribe's fishing rights (April 26, 2014).

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

Scholars continued to identify the Mattaponi Indian Tribe as an Indian entity in the 2010s (83.11 (a)(4)). Archaeologists and anthropologists from the College of William and Mary engaged with the Tribe during excavations of Werowocomoco, the historic seat of the Powhatan Chieftaincy (Gallivan et al 2011) and ethnographic projects (Woodard and Moretti-Langholtz 2017). Algonquian linguist Blair Rudes (Whitford 2014) and archaeologist Dr. Jeffrey Hantman (2018) also identified the Mattaponi Indian Tribe as an Indian entity. Additional scholarly references during this period include legal scholar A. M. Dussias (2012), historian Arica L. Coleman (2013) and literary historian Rachel Bryant (2018).

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

The Mattaponi Indian Tribe was consistently identified as an Indian entity in print during the 2010s (83.11 (a)(5)). The contemporary Tribe was named by journalists covering Tidewater Virginia history (e.g., May 20, 2010, Thrush 2016), advocacy efforts (e.g., Schilling 2014, May 26, 2016), the Mattaponi Indian Tribe's annual tribute to Virginia's governor (e.g., November 16, 2010; November 24, 2016), and tribal participation in a 2011 Veterans Day program (November 10, 2011). The Mattaponi Indian Tribe was recognized in newspaper articles discussing the designation of November as American Indian Heritage Month in Virginia (e.g., November 15, 2012; November 26, 2013) and the dedication of the historical site Werowocomoco (Crutchfield 2013). The Mattaponi Indian Reservation appeared in print with mentions of

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the shad hatchery (Dietrich 2016), the Tribe's powwow (June 2016), and its 2019 expansion by the state (e.g., August 28, 2019).

Scholarly references include the *American Indian Law Review* (Dussias 2011-12), *Historical Archaeology* (Gallivan et al 2011), *Southern Quarterly* (Whitford 2014), and *AlterNative* (Bryant 2018). The Tribe is also mentioned in archaeologist Dr. Jeffrey Hantman's book, *Monacan Millennium* (2018).

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

Other Indian Tribes and organizations consistently interacted with the Mattaponi Indian Tribe based on its status as an Indian entity during the 2010s (83.11 (a)(6)). Intertribal partnerships included advocacy efforts such as the Virginia Indian Advisory Board (Gallivan et al 2011) and legal disputes over tribal rights (Schilling 2014). Leadership from other Virginia Indian entities, including the Rappahannock, Pamunkey, and Chickahominy tribes, made public presentations alongside Mattaponi representatives in this period (e.g., Helderman 2010; November 15, 2012; Crutchfield 2013). The Tribe was also featured in the Native publications *Indian Country Today* (e.g., Schilling 2014; Sunray 2015, Kickingwoman 2019) and *Windspeaker* (2012), as well as on the website of the Coastal Carolina Indian Center (Whitford 2014).

Criterion (a)(7): Self-Identification

Individual members of the Mattaponi Indian Tribe self-identified as members of an Indian entity during this period for the purposes of representing the Tribe's interests, hosting events on the Reservation, and sharing their knowledge with journalists and scholars (83.11 (a)(7)). Public appearances by representatives of the Mattaponi Tribe include the annual tribute to the Virginia governor (e.g., November 16, 2010; November 24, 2016), holiday observations (e.g., November 10, 2011), the public proclamation of November as Virginia's American Indian Heritage Month (November 15, 2012), and the dedication of the Werowocomoco archaeological site (July 11, 2013). Individuals self-identified as Mattaponi for the purposes of advocating for tribal rights (e.g., Schilling 2014; May 26, 2016; January 18, 2018), advising on research projects related to tribal history (e.g., Gallivan et al 2011, Thrush 2016, Woodard and Moretti Langholtz 2017), and informing journalists (e.g., Holter 2019). Finally, the Tribe hosted its annual powwow on the Mattaponi Indian Reservation (e.g., Williams 2017).

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Table A12-1. Evidence Fulfilling Criterion (a), 2010-2019.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
2010			
May 20	Staff. "Journey to History." <i>Newport News Daily Press</i> (Newport News, VA), May 20, 2010.	"The Mattaponi trace their history to Powhatan, the father of Pocahontas, who ruled much of eastern Virginia when the English established Jamestown. This reservation was created in 1658 and features a history museum, a fish hatchery and a marine science center that illustrate the tribe's reliance on water resources."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 26	Helderman, Rosalind S. "Tribes' Offering Honors 1677 Treaty." <i>The Arizona Republic</i> (Phoenix, AZ), November 26, 2010.	<p>"In a ceremony that traces its roots to a 333-year-old treaty between Native Americans and the British crown, chiefs of the Mattaponi and Pamunkey Indian tribes gave Gov. Robert McDonnell two deer and a turkey in lieu of taxes.</p> <p>The animals were shot Tuesday on the tribes' reservations (the oldest reservations in the United States) in King William County and presented to the governor, trussed up on two tree boughs, on the brick driveway of the executive mansion in Richmond.</p> <p>"On behalf of the people of Virginia, I accept this tribute," McDonnell said, as Chief Carl Custalow [REDACTED] of the Mattaponi and Chief Robert Gray of the Pamunkey presented the animals to McDonnell and his wife, Maureen.</p> <p>[...] Still, they were able to watch as the chiefs presented McDonnell with pottery and other gifts and as members of the Mattaponi Tribe performed a traditional women's dance around the deer."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
2011			
ND	Dussias, Allison M. "Protecting Pocahontas's World: The Mattaponi Tribe's Struggle against Virginia's King William Reservoir Project." <i>American Indian Law Review</i> 36, no. 1 (2011-2012): 1-123.	<p>"This article examines the Mattaponi Tribe of Virginia's efforts to combat the latest threat posed to its land, waterways, and continued existence by the Jamestown colonists' descendants - the King William Reservoir Project [p. 4] [...]</p> <p>Finally, it is worth emphasizing that the Mattaponi Tribe has long been recognized by Virginia, which has established guidelines for tribal recognition resembling those used by the federal government. [p. 115]"</p>	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
ND	Gallivan, Martin, Danielle Moretti-Langholtz, and Buck Woodard. "Collaborative Archaeology and Strategic Essentialism: Native Empowerment in Tidewater Virginia." <i>Historical Archaeology</i> 45, no. 1 (2011): 10-23.	<p>"The resulting Virginia Indian Advisory Board (VIAB) meets regularly with the Werowocomoco Research Group and the owners of the Werowocomoco property, reviewing research designs, funding plans, public-outreach programs, and research reports. The VIAB consists of representatives from the two reservation tribes (Pamunkey and Mattaponi) and from four other Algonquian descendant communities: the Rappahannock, Chickahominie [<i>sic</i>], Upper Mattaponi, and Nansemond.</p> <p>[...] The Pamunkey and Mattaponi have been particularly supportive of the research, taking pains to meet regularly with the research team and offer advice on the project.</p> <p>[...] Conversations with Chief Kevin Brown of the Pamunkey Tribe and Chief Carl Custalow [REDACTED] of the Mattaponi Tribe also inform our perspectives on Werowocomoco."</p>	(a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
June 9	Staff. "Take a Trip around the State to Discover History." <i>Newport News Daily Press</i> (Newport News, VA), June 9, 2011.	"The Mattaponi trace their history to Powhatan, the father of Pocahontas, who ruled much of eastern Virginia when the English established Jamestown. Their reservation was created in 1658 and features a history museum, a fish hatchery and a marine science center that illustrate the tribe's reliance on water resources."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 10	Staff. "Veterans Day Program to Feature Prayers, Music." <i>Richmond Free Press</i> (Richmond, VA), November 10, 2011.	"The choral selections are to include an Algonquin prayer written by Kenneth Swift Eagle Custalow [REDACTED] of the Mattaponi tribe in Virginia and "A Prayer of Desmond Tutu," a composition of British composer James Whitbourne based on the words of the renowned South African bishop."	(a)(5): Newspapers and Books (a)(7): Self-Identification
2012			
	Staff (2012). "Guide To Powwow Country Calendar of Events". <i>Windspeaker</i> .	<p>"June 16, 2012</p> <p>17th Annual Mattaponi Indian Reservation Powwow Mattaponi Indian Reservation,</p> <p>10-5 p.m.</p> <p>Rain Date: June 17</p> <p>King William, Virginia "</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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November 15	Staff. "Recognizing Virginias 'First People'." <i>Richmond Free Press</i> (Richmond, VA), November 15, 2012.	"Gov. Bob McDonnell has signed a proclamation designating November as American Indian Heritage Month in Virginia. At the signing, the governor recognized Indians as Virginia's "first people" and an "integral part of our history." He signed the proclamation Nov. 9 at Virginia's annual tribal consultation meeting. Above, Gov. McDonnell, wearing yellow tie, stands with members of state-recognized Virginia tribes: From left, they are Rappahannock Chief Anne Richardson, Nottoway Chief Lynette Lewis Allston, Upper Mattaponi Assistant Chief Frank Adams, Pamunkey Tribe member Ashley Atkins, Cheroenhaka (Nottoway) Chief Walt Brown, Upper Mattaponi Chief Kenneth Adams, Mattaponi Chief Carl Custalow [REDACTED] Patawomeck Chief Robert Green, Monacan Chief Sharon Bryant and Chickahominy Assistant Chief Wayne Adkins."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 22	Brown, Bob. "A Gift for Taxation." <i>The Bradenton Herald</i> (Bradenton, FL), November 22, 2012.	"An eight-point buck deer, lifted by tribal members Jacob Vincent Custalow, Jr. [REDACTED] left, and Brandon Thunder Cloud Custalow [REDACTED] right, is presented to Virginia Gov. Bob McDonnell, and first lady Maureen McDonnell by Chief Carl Custalow [REDACTED] center, leader of the Mattaponi Indian tribe, at the Executive Mansion on Wednesday in Richmond, Va. ¹ "	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
December 15	Gamboia, Suzanne. "IRS Spells out How It Proposes to Tax Tribes." <i>The Spokesman Review</i> (Spokane, WA), December 15, 2012.	"Children watch Native American dancers as they circle a deer presented to Virginia Gov. Bob McDonnell and first lady Maureen McDonnell by Chief Carl Custalow [REDACTED] leader of the Mattaponi Indian tribe, Nov. 21 in Richmond Va. Each year, instead of paying taxes, the Virginia tribes present gifts to the governor, in accordance with a centuries-old treaty."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
2013			
ND	Coleman, Arica L. <i>That the Blood Stay Pure.</i> (Bloomington, IN):	"Powhatan, who had inherited six nations from his father, had by the early seventeenth century conquered all of the tribes within the territories along	(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government

¹ See also: Brown, B. (2012), "Two Thanksgiving traditions," *The Progress Index*, Petersburg, Virginia; Staff (2012), "Venison for taxes," *Enterprise-Journal*, McComb, Mississippi.

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July 11	Indiana University Press, 2013). Crutchfield, Frances. "Werowocomoco." <i>Richmond Free Press</i> (Richmond, VA), July 11, 2013.	the upper and middle course" of the James, Pamunkey, and Mattaponi Rivers. [pg182] [...] The Bradby surname is dominant among tribal members within the Pamunkey, Mattaponi, and Chickahominy groups and demonstrates the interconnectedness of these tribal entities. [pg185]" "Gov. McDonnell recognized the seven surviving Powhatan tribes and their chiefs: Steve Adkins, Chickahominy; Gene Adkins, Eastern Chickahominy; Mark Custalow [REDACTED] Mattaponi; Barry Bass, Nansemond, unable to attend because of illness; Kevin Brown, Pamunkey; Ann Richardson, Rappahannock; and Ken Adams, Upper Mattaponi."	(a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification (a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification	
November 26	Staff. "Meet Virginia Tribes for Native American Heritage Month." <i>Indian Country Today</i> , November 26, 2013. https://ictnews.org/archive/meet-virginia-tribes-for-native-american-heritage-month .	"To celebrate Native American Heritage Month and educate people about Virginia Indians, the Virginia Department of Education has put together an informative 25-minute video entitled 'The Virginia Indians: Meet the Tribes.' [...] The video touches on language, education, culture, pow wows, and talks about each of the tribes in Virginia-the Mattaponi, Pamunkey, Chickahominy, Eastern Chickahominy, Rappahannock, Upper Mattaponi, Nansemond, Monacan Indian Nation, Cheroenhaka Nottoway, Nottoway of Virginia and the Patowomeck. "I'm excited to make this video available to our teachers and students," Superintendent of Public Instruction Patricia I. Wright said in a press release. "Students will not only learn about various tribes who lived here before Virginia became a colony, but will see that Virginia Indians continue to make history today." [video] http://www.youtube.com/watch?v=5C_ET5hH6g4 [/video]	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification	
2014	ND	Whitford, Sara. "The Algonquian Language Reborn: An Interview with Blair Rudes."	"The effort was humbling because I realized I was helping to revive the ancestral language and culture that rightly belonged to others, namely, the living members of the Algonquian tribes of Virginia: the Chickahominy, Mattaponi, Pamunkey [sic; Pamunkey], Potawomek [sic; Patawomeck],	(a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations

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	<i>Southern Quarterly</i> 51, no. 4 (2014): 38-46.	and Rappahannock. Although I do have a little Algonquian ancestry, it is from a different tribe, my great grandmother was Abenaki.” [The interview was originally published on the website of the <i>Coastal Carolina Indian Center</i> .]	
April 26	Schilling, Vincent. "Pamunkey and Mattaponi Wrestle with Fishing Rights in Virginia." <i>Indian Country Today</i> , April 26, 2014. https://ictnews.org/archives/pamunkey-and-mattaponi-wrestle-with-fishing-rights-in-virginia .	“Marine police, acting on behalf of the Virginia Marine Resources Commission (VMRC) and the Virginia Department of Game and Inland Fisheries traveled to the Mattaponi and Pamunkey Reservations to enforce a 2013 opinion issued by Virginia's then Attorney General Kenneth Cuccinelli.” [...] [Pamunkey Chief Kevin] Brown and Chief Mark Custalow [REDACTED] Mattaponi, went to the King William County Commonwealth's Attorney Matthew R. Kite, complaining that the officers had violated fishing rights outlined in the Articles of Peace Treaty of 1677, an agreement between Prince Charles II, King of England, Scotland, France and Ireland and several Indian Kings and Queens, including those of the Pamunkey and Mattaponi. [...] John Bull, the recently appointed Virginia Marine Resources Commissioner, said he understood where the tribes were coming from and that he was only enforcing the opinion of Cuccinelli in the hopes that "there would not be any surprises for the tribe." [...] "It has been interpreted very broadly, as I told Chief Brown and Chief Custalow, if there were any citations issued by VMRC or DGIF, if they came to court they would be dismissed by my office." Since the time the officers had visited the Pamunkey and Mattaponi territories, Brown says some VA agencies were told to back off.”	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 27	Staff. "Dr. Linwood "Little Bear" Custalow." <i>Newport News Daily Press</i> (Newport News, VA), December 27, 2014.	“Dr. Linwood "Little Bear" Custalow [REDACTED] 77, passed away Friday, December 19th, 2014. He was born on April 23, 1937 on the Mattaponi Indian Reservation in King William County, Virginia to Chief Webster "Little Eagle" Custalow [REDACTED] and Mary Lee "White Dove" Custalow. Lin married Barbara Asbury on November 25, 1960, while in medical school. He had 5 children, a son and 4 daughters, Darryl, Beth, Amy, Lisa, and Julie. [...] Lin assisted in the health care of the Mattaponi Tribe as well as numerous other reservations. [...] He was the Historian	(a)(5): Newspapers and Books (a)(7): Self-Identification

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		for the Mattaponi Tribe, and the author of "The True Story of Pocahontas, the Other Side of History." [...] A service and interment on the Mattaponi Indian Reservation will be held at 11 am on Friday, December 26, 2014. Reception will follow at the Community Center on the Reservation. In lieu of flowers, please make a donation to the Mattaponi Eagle Trust, which provides education and assists with land acquisition for the Mattaponi People and Tribe."	
2015			
February 11	Sunray, Cedric. "Indian Country Influenced by Attitudes from the Old South." <i>Indian Country Today</i> (Digital), February 11, 2015. https://ictnews.org/archive/indian-country-influenced-by-attitudes-from-the-old-south	“Not a year later, Pearl ██████████ and Edith Custalow ██████████ would show up on the steps of Cherokee Boarding School in North Carolina in an attempt to begin a high school course of study unavailable to them back home on their Mattaponi Reservation; a reservation established in the 1600s by the British Crown which has been continually inhabited ever since. [...] Today, the reality is that eight of the nation's oldest reservations are inhabited by historic nations who are somehow non-existent on the BIA list of tribes. These include the Pamunkey and Mattaponi Reservations, Golden Hill Reservation held by the Paugussett Tribe, Hassanamisco Reservation of the Nipmuc Nation, Eastern Pequot Lantern Hill Reservation, Poospatuck Reservation inhabited by the Unkechaug Nation, Fall River/Watuppa Reservation under the care of the Pocasset Wampanoag Tribe, MOWA Choctaw Reservation, and the Schaghticoke Indian Reservation. In addition to these tribes in the East and South, there are other communities of "non-federal" Indian people retaining their traditional lands in the West, some designated as reservations and rancherias”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
July 2	Heim, Joe. "Long-Dead White Supremacist Still Haunts Virginia." <i>Sun Journal</i> (Lewiston, ME), July 2, 2015.	“Walter Plecker - a physician, eugenicist and avowed white supremacist - ran Virginia's Bureau of Vital Statistics with single-minded resolve over 34 years in the first half of the 20th century. [...] With a stroke of a pen, Virginia was on a path to eliminating the identity of the Pamunkey, the Mattaponi, the Chickahominy, the Monacan, the Rappahannock, the Nansemond and the rest of Virginia's tribes.”	(a)(2): State Governments (a)(5): Newspapers and Books
2016			

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
April 28	Dietrich, Tamara. "Effects of Climate Change Felt Locally." <i>Newport News Daily Dispatch</i> (Newport News, VA), April 28, 2016.	"On Tuesday, he said, three presentations covered how people on the island of Oahu are trying to harness local resources to ramp up local food production, the importance of traditional knowledge in a time of crisis and an update on the shad hatchery on the Mattaponi Indian reservation near West Point."	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 26	Staff. "Personality: Glen Besa." <i>Richmond Free Press</i> (Richmond, VA), May 26, 2016.	"Biggest success: Working with the Mattaponi Indian Tribe and others to stop the City of Newport News from building a destructive and unnecessary reservoir that would have harmed the Mattaponi River and inundated lands that are sacred to the Tribe. Working together, it took us more than 13 years to defeat this project. Only two or three politicians were ever on our side. Democratic and Republican governors supported this project until a federal judge ruled in our favor and the City of Newport News finally abandoned the project."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
June	Staff. "Guide To Powwow Country Calendar of Events." <i>Windspeaker</i> . June 2016.	"June 18, 2016 21st Annual Mattaponi Powwow Mattaponi Indian Reservation ████████████████████ West Point, Virginia, USA Contact: Mark Custalow ██████████ Phone ██████████ Email ██████████"	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Virginia Tribes Pay Taxes." <i>Press Enterprise</i> (Bloomsburg, PA), November 24, 2016.	"Virginia Gov. Terry McAuliffe, at podium, addresses a crowd, including Mattaponi Chief Mark Custalow [Mark Thomas Custalow; b.1962], left, in front of the Executive Mansion in Richmond, Va., on Wednesday during the 339th annual Virginia Indian Tax Tribute ceremony. In lieu of paying taxes, Virginia Native American tribes present the governor with an offering of wild game, pottery and crafts, in accordance with an original treaty."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Brown, Bob. "An Offering for the State." <i>The Daily News Leader</i> (Staunton, VA), November 24, 2016.	"Mattaponi tribe member Ethan "Little Bear" Sanchez ██████████ ██████████ left, and Virginia Gov. Terry McAuliffe, right, check out a whitetail buck presented by the tribe in front of the Executive Mansion in Richmond on Wednesday during the 339th annual Virginia Indian Tax Tribute ceremony. In lieu of paying taxes, the	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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2017		Virginia Native American tribes present the governor with an offering of wild game, pottery and crafts, according to an original treaty.”	
ND	Woodard, Buck, and Danielle Moretti-Langholtz. "Mattaponi Indian Reservation, King William County, Virginia; Heritage Properties of Indian Town: The Mattaponi Indian Baptist Church, School, and Homes of Chiefly Lineages." <i>Anthropological Research Report Series</i> , no. 7 (2017).	This journal article written by the College of William & Mary and the Commonwealth of Virginia states: “The DHR project <i>Continuity Within Change: Virginia Indians National Register Project</i> moves that effort forward, through an archival, ethnographic, and oral history investigation of the Mattaponi people, with attention to the tribe’s historic church and school, and the pre-1950 residences of their tribal membership, including those of their chiefly lineages.”	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
June 14	Williams, Savannah "Mattaponi Powwow Highlights Culture." <i>The Virginia Gazette</i> (Williamsburg, VA), June 14, 2017.	“The Mattaponi Indian Tribe is hosting its 22nd annual powwow Saturday with dancers, drummers and vendors to celebrate the group's rich history. [...] Custalow said many people didn't know that with a contract dating back to 1658, the Mattaponi Indian Reservation is one of the country's first, predating the Declaration of Independence by more than 100 years. Gov. Terry McAuliffe's office confirmed he plans to make remarks at the grand entry.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
August 12	Nahdee, Ali. "Disney Exec: 'She Has to Be Sexy.' Historical Inaccuracies and Harms of Disney's Pocahontas." <i>Indian Country Today</i> , August 12, 2017. https://ictnews.org/archive/disney-exec-sexy-historical-inaccuracies-	“This is disturbing when according to Mattaponi scared oral historian Dr. Linwood 'Little Bear' Custalow [REDACTED], a direct descendant of Pocahontas, ‘Pocahontas was about ten years old when the English colonists arrived (including John Smith) in 1607.’”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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August 20	<p><u>harms-disneys-pocahontas</u>.</p> <p>Russell, Steve. "5 Odd Facts About the Difficult, Tortured History of Virginia Indians." <i>Indian Country Today</i>, August 20, 2017. https://ictnews.org/archive/5-odd-facts-about-the-difficult-tortured-history-of-virginia-indians.</p>	<p>"The Mattaponi and Pamunkey Tribal Tributes</p> <p>Bacon's Rebellion was a nasty piece of violence wrongly inflicted on a number of Virginia tribes. A treaty ended it in 1677, in which the English promised the tribes reservations, hunting and fishing rights, the right to bear arms, and that they would never be sold into slavery.</p> <p>[...] The Nottoway and Nansemond have let this agreement go to seed, but the Pamunkey and Mattaponi have designated the governor of Virginia to be the lawful successor to Charles II, and to this day they travel to Richmond to pay their tribute as required by treaty."</p>	<p>(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>
2018			
ND	<p>Bryant, Rachel. "Kinshipwrecking: John Smith's Adoption and the Pocahontas Myth in Settler Ontologies." <i>AlterNative: An International Journal of Indigenous Peoples</i> 14, no. 4 (2018): 300-308. https://doi.org/10.1177/1177180118804279.</p>	<p>"Using Mattaponi oral history as a counter narrative that both challenges and contextualizes Smith's in/famous tale, this article considers the Settler mythology of Pocahontas and Wahunsenaca (Powhatan) through the lens of Indigenous customary or traditional adoption practices.</p> <p>[...] However, Powhatan traditional adoption, as an informing concept for understanding Smith's story, was supported and greatly expanded upon by the late Mattaponi tribal historian Dr. Linwood "Little Bear" Custalow [REDACTED] before his death in 2014. "</p>	<p>(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
ND	<p>Hantman, Jeffrey L. <i>Monacan Millennium</i>. (Charlottesville, VA: University of Virginia Press, 2018).</p>	<p>"There is a critique of the elite exchange model that also warrants consideration. Dr. Linwood "Little Bear" Custalow [REDACTED] is a member of the chiefly lineage of the Mattaponi Tribe of Virginia. He has been taught Mattaponi oral history by his fathers and uncles since he was a child. The Mattaponi were a polity within the Powhatan chiefdom, and through kinship they are closely tied to the Pamunkeys, Chief Powhatan's tribal home. The Custalow and Mattaponi oral history extends to the Jamestown era and beyond. Dr. Custalow joined with anthropologist Angela L. Daniel "Silver Star" to record the oral history surrounding the specific events of the life of</p>	<p>(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification</p>

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
January 18 2019	Staff. "6 Virginia Tribes Set for Federal Recognition." <i>Richmond Free Press</i> (Richmond, VA), January 18, 2018.	Pocahontas, famed daughter of Chief Powhatan, during the Jamestown colonial encounter (Custalow and Daniel 2007)." "The Mattaponi Indians, the other Virginia tribe with a reservation dating back to the colonial era, are pursuing recognition through the Bureau of Indian Affairs, having long ago given up on getting recognition from Congress."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
August 28	Kickingwoman, Kolby. "Tribe Signs Land Trust Agreement with Virginia." <i>Indian Country Today</i> , August 28, 2019. https://ictnews.org/news/tribe-signs-land-trust-agreement-with-virginia .	"Over the course of the last decade, the Mattaponi Tribe of Virginia have been slowly acquiring land that had once been apart [sic; a part] of their reservation. On Monday, Gov. Ralph Northam signed a land trust agreement with the tribe that effectively doubled the land base of the reservation."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
August 28	Staff. "Virginia Deal Expands Mattaponi Reservation." <i>The News-Press</i> (Fort Myers, FL), August 28, 2019.	"Virginia Gov. Ralph Northam has signed a land trust agreement that transfers more than 100 acres of land to the Mattaponi Indian Reservation. The governor announced the deal Monday, saying it will almost double the size of the tribe's current reservation in King William County. The new land will be used to help preserve the tribe's cultural preservation efforts that include hunting, fishing and trapping. The reservation currently houses about 75 residents."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
August 29	Staff. "Tribe's Chance to Convalesce." <i>Newport News Daily Press</i> (Newport News, VA), August 29, 2019.	"At last count, the Mattaponi Indians included nearly 450 tribal members, although only 75 live on its 150-acre reservation in King William County. This week, Gov. Ralph Northam announced the state will expand the Mattaponi horizons by returning an additional 100 acres. The transfer is a small token of appreciation for a tribe that has a long and storied history in Virginia. [...] The Mattaponi and Pamunkey tribes are the only two Native American tribes in Virginia to have retained reservation lands assigned by treaties with English colonists in the 17th century."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
August 31	Holter, Emily. "Mattaponi Tribe Awarded Land Trust Grant." <i>Newport News Daily Press</i> (Newport News, VA), August 31, 2019.	<p>"The Mattaponi Indian Tribe will gain more than 100 acres of additional land in King William County, doubling the size of the reservation, when a land trust agreement signed with Gov. Ralph Northam finalizes.</p> <p>"The Mattaponi people and myself worked hard in getting this land put into trust for future generations to enjoy," Mattaponi Chief Mark Custalow [REDACTED] said. "We appreciate the governor's support in making this truly a monumental day in the history of our people."</p>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
September 11	Matteson, Tyla. "Time to Celebrate Mattaponi River." <i>The Virginia Gazette</i> (Williamsburg, VA), September 11, 2019.	<p>"After many wins and losses, the Alliance to Save the Mattaponi ultimately prevailed, with help from our allies, you the public, the Sierra Club, the Chesapeake Bay Foundation, the Southern Environmental Law Center, the Mattaponi Indian Tribe, the Mattaponi and Pamunkey River Association, and other organizations."²</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>

² See also: Matteson, Tyla, "Time to Celebrate Mattaponi River," *Newport News Daily Press* (Newport News, VA), September 11, 2019.

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13. Criterion (a): 2020 to Present

The Mattaponi Indian Tribe was consistently identified as an Indian entity throughout the 2020s. Government authorities at the federal, state, and local levels (83.11 (a)(1), (2), (3)); scholars (83.11 (a)(4)); newspapers and other publications (83.11 (a)(5)); and other Indian tribes (83.11 (a)(6)) publicly identified the Mattaponi Indian Tribe. Individual members of the Mattaponi Indian Tribe also identified themselves as members of an Indian entity to represent the Tribe on the public stage and engage in governance and advocacy efforts (83.11 (a)(7)).

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

Federal authorities identified the Mattaponi Indian Tribe as an Indian entity during this period (83.11 (a)(1)), providing funding for tribal projects, including a 2021 Administration for Native Americans (U.S. Department of Health & Human Services) grant to provide the Tribe with three years of support towards its federal acknowledgment efforts.

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

State governments consistently identified the Mattaponi Indian Tribe as an Indian entity during the 2020s (83.11 (a)(2)). Governor Ralph Northam declared October 12 Indigenous Peoples Day in the state of Virginia, including the Mattaponi in the news release and signing an updated land trust agreement (e.g., Martin 2020, Ress 2020), and accepted the Tribe's annual tribute (e.g., November 25, 2021). The state also engaged the Mattaponi Indian Tribe in consultation under the National Historic Preservation Act (September 27, 2022), the National Environmental Policy Act (October 6, 2022), and regarding the development of the Machicomoco state park (Hedgpeth 2020). Governor Glenn Youngkin's administration also voiced its support for Mattaponi Chief Mark Custalow regarding questions of internal tribal governance (Martz 2023).

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

The Mattaponi Indian Tribe was acknowledged as an Indian entity during the 2020s by local officials (83.11 (a)(3)). References include public recognition from Richmond mayor Levar Stoney (e.g., Prestidge 2020, Nocera 2021) when declaring October 12 as Indigenous Peoples Day within the city.

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

Scholars continued to identify the Mattaponi Indian Tribe as an Indian entity in this period (83.11 (a)(4)). Elizabeth Pérez (2021) names the Mattaponi Indian Tribe in her work on ethnography and popular film. The Virginia Museum of History & Culture in Richmond (Nocera 2021a) and archaeologists involved in the creation of Machicomoco State Park (Hedgpeth 2021) engaged the Mattaponi as part of efforts to publicly recognize Virginia tribes.

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

The Mattaponi Indian Tribe was consistently identified as an Indian entity in print during the 2020s (83.11 (a)(5)). References include an editorial written by a member of the Mattaponi Indian Tribe (Custalow 2020) and significant coverage of the state and local designation of Indigenous Peoples Day (e.g., Prestidge 2020, Martin 2020, Nocera 2021a). Newspapers also detailed Virginia's engagement with the Tribe regarding state land (e.g., Ress 2020, Hedgpeth 2021), published obituaries of tribal members including well-known advocate Shirley "Little Dove" Custalow McGowan (e.g., September 22, 2021; Schapiro 2021; June 12, 2022), and covered tribal participation in regional religious events (Dujardin 2021) and annual tributes to the governor (e.g., November 25, 2021, Ress 2022). Finally, journalists described Mattaponi governance, covering instances of political dissent within the Tribe (e.g., Martin 2022, Martz 2023).

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Scholarly publications include an article in *Material Religion* that names the Tribe (Pérez 2021) and a chapter about Pocahontas by historian Lauren Working (2022) that discusses modern sources of Mattaponi oral history.

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

Other Indian Tribes and organizations recognized the Mattaponi Indian Tribe as an Indian entity in the 2020s (25 CFR 83.11 (a)(6)). Instances include public appearances in observation of Indigenous Peoples Day alongside representatives from the Pamunkey, Nottoway, and Upper Mattaponi tribes in 2020 (Prestidge 2020) and the Nottoway, Patawomeck and Cheroenhaka tribes in 2021 (e.g., Nocera 2021a). Leadership from the Pamunkey Tribe co-presented their annual tribute alongside Mattaponi (Ress 2022). Finally, the Chickahominy Indian Tribe invited the Mattaponi Indian Tribe to participate in the Powhatan Algonquian Intertribal Roundtable as part of grants from the Virginia Museum of History and Culture and the Administration for Native Americans (Adkins to Custalow, December 22, 2021).

Criterion (a)(7): Self-Identification

Individual members of the Mattaponi Indian Tribe self-identified as members of an Indian entity during this period, representing the Tribe at public events and advocating for tribal interests (25 CFR 83.11 (a)(7)). For example, tribal member Dawn Custalow published an editorial in which she self-identifies as a Mattaponi Indian and argues for more inclusion of Virginia Indian history in nationwide discourse (Custalow 2020). Tribal representatives also made public appearances in observance of Indigenous Peoples Day (e.g., Prestidge 2020, Martin 2020, Nocera 2021a), as tributaries to the Virginia governor (e.g., November 25, 2021, Ress 2022), and as interfaith religious leaders (Dujardin 2021). Self-identification also occurred in obituaries of tribal members (e.g., June 12, 2022; December 14, 2022) and through participation in the Powhatan Algonquian Intertribal Roundtable (Adkins to Custalow, December 22, 2021).

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Table A13-1. Evidence Fulfilling Criterion (a), 2020 - Current.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
2020			
September 27	Custalow, Dawn. "First Nations Still Overlooked in History Debates." <i>Virginian Pilot</i> (Norfolk, VA), September 27, 2020.	<p>"To propose that 1619 was the beginning of this nation denies the recognition of the Powhatans and their present-day descendants who continue to live on and outside of the Mattaponi and Pamunkey Indian reservations today.</p> <p>[...]</p> <p>Dawn Custalow [REDACTED] an English language learner teacher who lives in Roanoke, is a tribal member of the Mattaponi tribe whose reservation is located in West Point."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
October 10	Prestidge, Holly. "New Tradition: Stoney Proclaims Oct. 12 as Indigenous Peoples Day in Richmond." <i>Richmond Times Dispatch</i> (Richmond, VA), October 10, 2020.	<p>"Stoney made the proclamation Friday afternoon to a mostly empty City Council chamber, though present were representatives from the Pamunkey, Nottoway, Upper Mattaponi and Mattaponi tribes, as well as the Nansemond Indian Nation.</p> <p>His proclamation follows that of Gov. Ralph Northam, who also declared Friday that Oct. 12 would be Indigenous Peoples Day in Virginia- the first such proclamation in the state's history.</p> <p>[...]</p> <p>Shereen Waterlily [REDACTED] who was there representing the Mattaponi Tribe, called the proclamation 'a great step in the right direction.'"</p>	<p>(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>
October 10	Martin, Saleen. "Northam Declares Oct 12 as Indigenous Peoples Day." <i>Virginian Pilot</i> (Norfolk, VA), October 10, 2020.	<p>"According to a news release, Virginia's state-recognized tribes include the Cheroenhaka (Nottoway) Indian Tribe, Chickahominy Indian Tribe, Chickahominy Indians Eastern Division, Mattaponi Indian Tribe, Monacan Indian Nation, Nansemond Indian Tribe, Nottoway Indian Tribe of Virginia, Pamunkey Indian Tribe, Patowomeck Indian Tribe of Virginia, Rappahannock Tribe and the Upper Mattaponi Indian Tribe.</p>	<p>(a)(2): State Governments (a)(5): Newspapers and Books</p>

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		[...] According to the release, Northam announced a land acquisition by the Chickahominy Tribe last year and signed a land trust agreement with the Mattaponi Indian Tribe in an attempt to rectify past decisions leading to their reservation land being 'encroached upon.'"	
October 12	Ress, Dave. "Land for New Gloucester State Park Is Transferred." <i>Newport News Daily Press</i> (Newport News, VA), October 12, 2020.	"[...] Northam last year helped arrange the Chickahominy Tribe's acquisition of a 105-acre site along the James River with the help of a grant from the Virginia Land Conservation Foundation and signed a land trust agreement that transferred more than 100 acres to the Mattaponi Indian Tribe, which nearly doubled the rise [sic] of their reservation in King William County."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
2021			
July 21	Hedgpeth, Dana. "New State Park Honors Native American Tribes." <i>The News & Advance</i> (Lynchburg, VA), July 21, 2021.	"Baker said the state park system worked with tribal leaders and elders, along with local historians, to develop and design the park and to tell the stories Native Americans wanted to tell from their history. [...] The ties to Machicomoco are deep for tribes that long have called the area home. Tribes that historically lived on the land include the Chickahominy, Eastern Chickahominy, Mattaponi, Upper Mattaponi, Monacan, Nansemond, Nottoway, Cheroenhaka Nottoway, Pamunkey, Patowomeck and Rappahannock. [...] Machicomoco includes designs and displays that showcase the tribes' history on the land. Several displays list the Algonquin names of plants beside the English interpretations, according to Martin Gallivan, an anthropology professor at William & Mary who helped in the design."	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 12	Nocera, Jess. "City Officials, Tribal Representatives Gather to Celebrate	"On Monday afternoon, the Nottoway Tribe's Thanksgiving address--"We are thankful for we are now of one mind. We	(a)(3): County or Local Government (a)(4): Scholars

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	Indigenous Peoples." <i>Richmond Times Dispatch</i> (Richmond, VA), October 12, 2021. ¹	<p>are thankful for the people, Mother Earth, water, all of the fish, all of the birds, all of the plants [and] all of the trees" -- rang from the front steps of the Virginia Museum of History & Culture in Richmond.</p> <p>[...]</p> <p>[Dr. Sheila Wilson] Elliott, with representatives of the Mattaponi, Patawomeck and Cheroenhaka tribes, stood with Mayor Levar Stoney on Monday to commemorate the first people to ever walk the lands of America.</p> <p>[...]</p> <p>The fact that we are celebrating Indigenous Peoples' Day and not Columbus Day at this museum and in this city speaks volumes as to how far we've come," [Richmond Mayor] Stoney said during Monday's ceremony. "And that is why today, on the second Monday in October, we rightfully acknowledge and celebrate the founding people of this great land, our Indigenous people, and thank them for their contributions. As most of you know, the first people to populate the land that now comprises the city of Richmond were members of multiple tribes, including the Pamunkey, the Nottoway, the Mattaponi, the Upper Mattaponi and the Nansemond Indian Nation, each with their own diverse histories and diverse cultures," Stoney said Monday."</p>	<p>(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>
October 12	Nocera, Jess. "Richmond Celebrates Indigenous Peoples' Day." <i>The News & Advance</i> (Lynchburg, VA), October 12, 2021.	"Dr. Sheila Wilson Elliott, a tribal citizen and chair of the Virginia Nottoway Indian Circle and Square Foundation, the nonprofit arm of the Nottoway Tribe, read her tribe's Thanksgiving address as part of a commemoration for Indigenous Peoples' Day. Elliott, with representatives of the Mattaponi, Patawomeck and Cheroenhaka tribes, stood with Mayor Levar Stoney on Monday to commemorate the first people to ever walk the lands of America."	<p>(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>

¹ See also: Staff, "Correction," *Richmond Times Dispatch* (Richmond, VA), October 13, 2021.

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October 13	Staff. "Correction." <i>Richmond Times Dispatch</i> (Richmond, VA), October 13, 2021.	<p>In a correction to a photo caption printed with J. Nocera's October 21, 2021, <i>Richmond Times Dispatch</i> article (above), the newspaper again identified the Mattaponi Tribe:</p> <p>"Mayor Levar Stoney spoke Monday during the city's Indigenous Peoples' Day celebration at the Virginia Museum of History & Culture in Richmond. He was joined by (from left) Jamie Bosket, the museum's president and CEO; Chief Emeritus John Lightner from the Patawomeck Tribe; Dr. Sheila Wilson Elliott, chair of the Virginia Nottoway Indian Circle and Square Foundation; Beverly "Barefoot" El of the Cheroenhaka (Nottoway) Indian Tribe; and Shereen Waterlily [REDACTED] from the Mattaponi Tribe."</p>	(a)(3): County or Local Government (a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 25	Staff. "Annual Tribute." <i>Richmond Times-Dispatch</i> (Richmond, VA), November 25, 2021.	<p>"Mattaponi Chief Mark Falling Star Custalow [REDACTED] (center right) stands with Gov. Ralph Northam as his tribe pays their annual tax tribute to Virginia at the Executive Mansion on Wednesday."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 25	Kolenich, Eric. "Some Allege Racism, Sexism in Leadership of 2 Tribes." <i>Richmond Times Dispatch</i> (Richmond, VA), November 25, 2021.	<p>"Members of the two tribes, and others who have been excluded, gathered outside the Capitol on Wednesday, alleging racial and gender discrimination in the two tribes, saying leadership prohibits free and fair elections that would end the prejudice. Pamunkey and Mattaponi members who married, had children with or socialized with Black people were pushed out, Anderson said.</p> <p>Gloria Custalow [REDACTED] a resident of the Mattaponi reservation, accused the tribe chief Mark Custalow [REDACTED] her second cousin, of leading a tribal council that bars women from voting or joining council leadership. [...]</p> <p>The Pamunkey and Mattaponi reservations are located on opposite sides of King William County, along the respective rivers named for their tribes. Membership is small--there are about 75 residents of the Mattaponi reservation and about 300 enrolled members. There are hundreds more who should be</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		granted membership, Anderson said. [...]	
		According to the terms of a 1677 peace treaty, members of the Mattaponi and Pamunkey tribes deliver slaughtered animals to the governor before each Thanksgiving in exchange for not paying taxes. On Wednesday, tribal leaders, who didn't immediately respond to requests for comment, met with Gov. Ralph Northam, the 344th time the ritual has been performed." ²	
December 22	Adkins, Chief of the Chickahominy Indian Tribe, to Custalow, Chief of the Mattaponi Indian Tribe, December 22, 2021.	[In this letter, Chief Stephen R. Adkins (Chickahominy Indian Tribe) and Chief Jerry Stewart (Chickahominy Indian Tribe – Eastern Division) invited Chief Mark Custalow ██████████ ██████████ of the Mattaponi Indian Tribe to participate in an intertribal effort to revitalize the Powhatan Algonquian language. This group is now called the <i>Powhatan Algonquian Intertribal Roundtable</i> .]	(a)(6): Indian Tribes / Organizations (a)(7) : Self-Identification
December 31	Staff. "Remembering Notable Figures in Virginia Politics We Lost This Year." <i>Bristol Herald Courier</i> (Bristol, VA), December 31, 2021.	"Shirley "Little Dove" Custalow McGowan ██████████ ██████████ 78-A Mattaponi, McGowan was born on the tribe's King William County reservation, the daughter and granddaughter of chiefs. Appointed in 1997 by Gov. George Allen, she was the first descendant of Native Americans on the board of the Jamestown-Yorktown Foundation, a state agency created to showcase Virginia's Colonial past—a story long told from an almost entirely white perspective."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
2022			
ND	Working, Lauren. <i>Pocahontas (c. 1595-1617), in Lives in Transit in Early Modern England</i> . (Amsterdam: Amsterdam University Press, 2022).	"According to the oral history of the Mattaponi, one of the six original tribal groups of the Powhatan nation, Wahunsenaca admired and liked Smith, and the ceremony was an initiation rite that put Smith under Powhatan sovereignty while integrating him into the community... The Mattaponi oral history provides a corrective to many elements of the	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification

² See also: Kolenich, E. (2021), "Members of Mattaponi, Pamunkey tribes allege racism, sexism in leadership," *Daily Progress*, Charlottesville, Va.; Kolenich, E. (2021), "Members of tribes allege racism, sexism in tribal leadership," *The News & Advance*, Lynchburg, Va.; Kolenich, E. (2021), "Some members allege racism, sexism by tribal members," *The Roanoke Times* Roanoke, Va.

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		favoured colonial or national narrative about Pocahontas, which continues to portray her as an extraordinary individual who brought reconciliation between Native Americans and the English through her love for John Rolfe. ³	
January 28	Martin, Saleen. "Permission to Laugh." <i>Virginia-Pilot</i> (Norfolk, VA), January 28, 2022.	"To direct the performance, she read up on early Thanksgiving plays and pageants, which 'mystified' Native Americans and melded them into one idea when in reality, they're quite diverse. For example, there are currently 11 tribes recognized in Virginia, including the Mattaponi, Upper Mattaponi and Pamunkey."	(a)(5): Newspapers and Books
March 22	Staff. "Custalow, Mildred Elizabeth Bradby." <i>Richmond Times Dispatch</i> (Richmond, VA), March 22, 2022.	"The funeral will be held at the same location on Tuesday, March 22 at 1 p.m. and followed by a brief graveside service on the Mattaponi Indian Reservation, of which her husband is a member."	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 4	Lewis, Bob. "A Tough Choice Ahead for the Secretary of the Commonwealth on the Mattaponi Tribe's Future." <i>Virginia Mercury</i> (Petersburg, VA), April 4, 2022.	<p>"In February, a King William County General District Court judge sentenced tribe member Steven "Wahoo" Custalow [REDACTED] to five days and jail and a \$200 fine for violating a court-issued protective order by allegedly giving the tribe's chief, Mark Custalow [REDACTED] the finger.</p> <p>Last fall, the chief brought criminal charges of trespassing and assault by mob against 13 members of the tribe who protested outside his home on the sovereign reservation against the unelected Council and called for free elections. In December, the same General District Court declined to convict the group on the misdemeanors and instead took them under advisement for a year.</p> <p>The day before Thanksgiving, the Mattaponi chief presented then-Gov. Ralph Northam with the traditional tribute of wild game in lieu of state taxes - a ceremony that predates the United States - the tribe's dissident group gathered a few</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

³ For Mattaponi oral history, Working cites: Linwood Custalow & Angela L. Daniel, *The True Story of Pocahontas: The Other Side of History*, (Wheat Ridge, CO: Fulcrum Press, 2007).

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		<p>hundred feet away in traditional tribal dress to air their grievances.”</p> <p>[..]</p> <p>The secretary of the commonwealth is the liaison to the chiefs of Virginia-recognized tribes and "oversees the process of recognizing state tribes," Gastanaga said. The board that advises James on such decisions, however, is chaired by Brandon G. Custalow [REDACTED] [REDACTED] son of the Mattaponi chief and a member of the current Tribal Council.”</p>	
April 30	Martin, Amy Jo. "Mattaponi Tribal Councils Fight for Leadership." <i>The Virginia Gazette</i> (Williamsburg, VA), April 30, 2022.	<p>[This article in its entirety covers council politics within the Mattaponi Indian Tribe. Excerpts include:]</p> <p>"The Mattaponi Indian Tribe's quest for federal recognition hangs in the balance as two tribal councils fight for leadership.</p> <p>[..]</p> <p>The Mattaponi are located on a 150-acre reservation that stretches along the borders of the Mattaponi River at West Point in King William County.</p> <p>[..]</p> <p>If the two tribal councils do not come to an amicable decision, Secretary of Commonwealth Kay Cole James, who serves as a liaison to the tribe, will have to choose who the government recognizes as the true council.</p> <p>[...]</p> <p>Right now, Mark Custalow [REDACTED] is pushing forward with business as usual. His tribal council recently received a grant from the Administration for American Indians [sic] (ANA), a branch of the U.S. Department of Health & Human Services."</p>	<p>(a)(1): Federal Authorities (a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
June 12	Staff. "Matyiko, John Edward." <i>Richmond Times Dispatch</i> (Richmond, VA), June 12, 2022.	<p>Mr. Matyiko's obituary states: "He was a member of the Mattaponi Indian Tribe."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>

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September 19	Schapiro, Jeff. "Virginia's Mostly On-Again Romance with Great Britain." <i>Bristol Herald Courier</i> (Bristol, VA), September 19, 2022.	"The most recent appointees [to the Jamestown-Yorktown Foundation board] include Charles James, Virginia's personnel director three decades ago under Gov. George Allen and the husband of Kay Coles James, who--as secretary of the commonwealth--dispenses the patronage for Gov. Glenn Youngkin. Allen democratized the board, naming in 1997 its first Native American member, Shirley "Little Dove" Custalow McGowan [REDACTED] [REDACTED] of the Mattaponi tribe."	(a)(2): State Governments (a)(5): Newspapers and Books
November 24	Ress, Dave. "Mattaponi, Pamunkey Make Their Annual Tribute." <i>Richmond Times Dispatch</i> (Richmond, VA), November 24, 2022.	"Our hearts are heaving and broken yet again..we are focused on supporting families, families that today face unthinkable reality,' a solemn Gov. Youngkin said Wednesday, at the start of the traditional presentation of tribute from the Mattaponi and Pamunkey tribes to celebrate the 1677 Treaty of Middle Plantation." Photo caption: "Mattaponi women, including Lois Custalow Morning Glory Carter [REDACTED] (center), danced Wednesday after the presentation by the Mattaponi and Pamunkey tribes."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 14	Staff. "Custalow David W." <i>Richmond Times Dispatch</i> (Richmond, VA), December 14, 2022.	Mr. Custalow's obituary states: "Mr. Custalow [REDACTED] [REDACTED] was a member of the Mattaponi Tribe in King William County."	(a)(5): Newspapers and Books (a)(7): Self-Identification
2023			
January 7	Martz, Michael. "1 Tribe 2 Competing Realities, in Quest for Federal Recognition." <i>Richmond Times Dispatch</i> (Richmond, VA), January 7, 2023.	"Gov. Glenn Youngkin's administration says it continues to recognize Mark Custalow [REDACTED] [REDACTED] who appeared on behalf of the tribe when it presented its annual tax tribute of deer to the governor in November. He said he also appeared on behalf of the tribe in a meeting with other tribal chiefs on Friday. "There has been no change in who we recognize as chief of the Mattaponi," Secretary of the Commonwealth Kay Coles James said Thursday."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
April 18	Youngkin, Governor of Virginia, to Custalow, Chief of the Mattaponi	Commonwealth of Virginia Office of the Governor	(a)(2): State Governments

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	Indian Tribe, April 18, 2023. Collection of Chief Mark Custalow, Box 8, Folder 4.	<p>Dear Chief Custalow,</p> <p>Thank you for taking the time to travel to the Executive Mansion so we could gather around the table and share a meal together. The First Lady and I thoroughly enjoyed our time learning more about your tribes, history, and efforts to preserve and perpetuate your culture and traditions for future generations. [...]</p> <p>Your conservation efforts and love of land and water in our Commonwealth also resonated deeply with me. I would be grateful to explore how we can partner together to meeting our 2025 goals for the Chesapeake Bay and make our treasured bay a national recreational destination to share its natural beauty. [...]</p> <p>Very Sincerely, Glenn Youngkin</p>	
ND	Powhatan Algonquian Intertribal Roundtable. "Powhatan Algonquian Intertribal Roundtable: About." Accessed August 27, 2024. https://www.powhatanroundtable.org/blank-1	<p>[This website, managed by the Chickahominy Indian Tribe in its role as the hosts of the Powhatan Algonquian Intertribal Roundtable, is a public-facing source of information about the current intertribal language reclamation effort.]</p> <p>"Roundtable Representatives & Tribal Support</p> <p>The Powhatan Algonquian Intertribal Roundtable (PAIR) consists of at least one representative of each of the eight Virginia Algonquian Speaking tribes and are as follows:</p> <p>[...]</p> <ul style="list-style-type: none"> • Chief Mark Custalow [REDACTED] [REDACTED] - Mattaponi Indian Tribe • Lois Custalow [REDACTED] Mattaponi Indian Tribe" 	(a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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B. Criterion (b): Distinct Community

This section of the Narrative Petition for Federal Acknowledgment of the Mattaponi Indian Tribe presents evidence demonstrating that the Tribe meets criterion 25 CFR 83.11 (b), the *Distinct Community* criterion, for every decade from 1900 to the present.

Criterion (b) requires that:

The petitioner comprises a distinct community and demonstrates that it existed as a community from 1900 until the present. Distinct community means an entity with consistent interactions and significant social relationships within its membership and whose members are differentiated from and distinct from nonmembers. Distinct community must be understood flexibly in the context of the history, geography, culture, and social organization of the entity. The petitioner may demonstrate that it meets this criterion by providing evidence for known adult members or by providing evidence of relationships of a reliable, statistically significant sample of known adult members.

(1) The petitioner may demonstrate that it meets this criterion at a given point in time by some combination of two or more of the following forms of evidence or by other evidence to show that a significant and meaningful portion of the petitioner's members constituted a distinct community at a given point in time:

- (i) Rates or patterns of known marriages within the entity, or, as may be culturally required, known patterned out-marriages;
- (ii) Social relationships connecting individual members;
- (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity;
- (iv) Shared or cooperative labor or other economic activity among members;
- (v) Strong patterns of discrimination or other social distinctions by non-members;
- (vi) Shared sacred or secular ritual activity;
- (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts. These patterns must function as more than a symbolic identification of the group as Indian. They may include, but are not limited to, language, kinship organization or system, religious beliefs or practices, and ceremonies;
- (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name;
- (ix) Land set aside by a State for the petitioner, or collective ancestors of the petitioner, that was actively used by the community for that time period;
- (x) Children of members from a geographic area were placed in Indian boarding schools or other Indian educational institutions, to the extent that supporting evidence documents the community claimed; or
- (xi) A demonstration of political influence under the criterion in §83.11(c)(1) will be evidence for demonstrating distinct community for that same time period.

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(2) The petitioner will be considered to have provided more than sufficient evidence to demonstrate distinct community and political authority under §83.11(c) at a given point in time if the evidence demonstrates any one of the following:

- (i) More than 50 percent of the members reside in a geographical area exclusively or almost exclusively composed of members of the entity, and the balance of the entity maintains consistent interaction with some members residing in that area;
- (ii) At least 50 percent of the members of the entity were married to other members of the entity;
- (iii) At least 50 percent of the entity members maintain distinct cultural patterns such as, but not limited to, language, kinship system, religious beliefs and practices, or ceremonies;
- (iv) There are distinct community social institutions encompassing at least 50 percent of the members, such as kinship organizations, formal or informal economic cooperation, or religious organizations; or
- (v) The petitioner has met the criterion in §83.11(c) using evidence described in §83.11(c)(2).

The narrative petition demonstrates that the Mattaponi Indian Tribe fulfills criterion (b) from 1900 to the present. Evidence is organized into seven sections focused on twenty-year spans of time from 1900 to the present. Each 20-year section is divided into thematic subsections, as applicable, including: *Community Snapshot*, *Geographic Situation*, *Community Ties*, *Community Institutions and Organizations*, *Community Activities*, *Distinction and Discrimination*, and *Indian Schooling*.

Each subsection corresponds to one or more elements of criterion 83.11 (b), as described below, though the evidence should not be interpreted as limited to the elements of criterion (b) specified in the narrative. Moreover, inclusion of evidence in one subsection does not preclude the relevance of the evidence to other criteria under 25 CFR § 83.11. While every effort has been made to reduce repetition to facilitate review; however, evidence that is strong for more than one subsection of the criterion may appear in more than one evidentiary table. Additionally, the breadth and depth of evidence presented demonstrates that the Mattaponi Indian Tribe fulfills the crossover provisions contained in criterion 83.11 (c), and thus the Tribe must be considered to have fulfilled the requirements of criterion 83.11 (c) for all periods.

Community Snapshot. This subsection outlines the Mattaponi Indian community during the period, presenting a list of all known Mattaponi individuals alive during the period as demonstrated in the documentary record. Community Snapshots were generated through the Tribe's Family Tree Maker database, which is available for review by OFA staff.

Geographic Situation. This subsection presents evidence of geographic clustering on tribal lands and in other areas and demonstrates the Tribe's situation on "land set aside by a State"¹ (83.11 (b)(1)(ix)), and residence "in a geographical area exclusively or almost exclusively composed" of tribal members (83.11 (b)(2)(i)). Such geographic clustering strengthens the social cohesion that is indicated throughout criterion (b). For example, close geographic proximity correlates with the existence of "social relationships connecting individual members" (83.11 (b)(1)(ii)), "informal social interaction" (83.11 (b)(1)(iii)), and "shared or cooperative labor" (83.11 (b)(1)(iv)).

¹ It should be noted that the land in question was set aside by the Crown for the use of the Mattaponi Indian Tribe during the colonial period. The Commonwealth of Virginia assumed trust responsibility for the lands at the advent of the United States.

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Community Ties. This subsection presents information on marriage and birth events during the period.² This section provides evidence of the Tribe’s “rates or patterns of known marriages within the entity” (83.11 (b)(1)(i) and (b)(2)(ii)), and “social relationships connecting individual members” (83.11 (b)(1)(ii)). Furthermore, this section demonstrates the continuing existence of the “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)) that form the foundation for formal social relations.

Community Institutions and Organizations. This subsection presents evidence of the religious, economic, governmental, and educational institutions that connect members of the Mattaponi community. While the tribal government constitutes a central tribal institution for the Mattaponi community, its relevance to criterion (b) is only addressed briefly in this subsection as it is more fully discussed in the narrative sections dealing with criterion 83.11 (c), Political Influence or Authority. The evidence provided in this subsection demonstrates the existence of “distinct community social institutions” (83.11 (b)(2)(iv)), as well as “social relationships connecting individual members” (83.11 (b)(1)(ii)), “shared or cooperative labor” (83.11 (b)(1)(iv)), “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)), and “persistence of a collective identity” (83.11 (b)(1)(viii)). Moreover, this subsection of the narrative demonstrates the continuing existence of the “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)) that form the foundation of and result from more formalized community institutions.

Community Activities. This subsection presents evidence of activities within the Mattaponi tribal community. It consists of brief descriptions of the informal and formal activities engaged in by Tribal Members, including: tribal events, formal and informal representation of the Tribe, informal economic cooperation, and ongoing patterns of historical and cultural preservation and outreach.³ This subsection provides evidence of the existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)), “shared or cooperative labor” (83.11 (b)(1)(iv)), “social distinction” ((83.11 (b)(1)(v)), “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)), “cultural patterns” (83.11 (b)(1)(vii)), “persistence of a collective identity” (83.11 (b)(1)(viii)), and the existence of “distinct community social institutions” (83.11 (b)(2)(iv)).

Distinction and Discrimination. This subsection demonstrates how the Mattaponi Indian Tribe has engaged in distinct cultural practices and been the subject of discrimination rooted in the Tribe’s Indian status. The materials presented demonstrate the Tribe’s experience of “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)), the persistence of “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)), “cultural patterns shared among a portion of the entity,” (83.11 (b)(1)(vii)), “collective identity” (83.11 (b)(1)(viii)), and “distinct cultural patterns” (83.11 (b)(2)(iii)).

Indian Schooling. This subsection presents evidence, as applicable, of tribal members’ attendance at Indian Schools and other Indian educational institutions and programs, including boarding and tribal schools. The material presented in this section demonstrates that “children of members from a geographic area were placed in Indian boarding schools or other Indian educational institutions” (83.11 (b)(1)(x)). Additionally, evidence presented in this section demonstrates that the Mattaponi Indian Tribe maintained “social relationships connecting individual members (83.11 (b)(1)(ii)), “informal social interaction (83.11 (b)(1)(iii)), “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)), “distinct community social institutions” (83.11 (b)(2)(iv)).

² Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Mattaponi Indian Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the reservation in addition to the birth certificate.

³ These patterns were established since at least the late 1800s, and arguably since the Tribe presented its first Annual Tribute in fulfillment of the Tribe’s Treaty with Great Britain in 1646 and have continued to the present.

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1. Criterion (b): 1900 to 1919

Introduction

Between 1900 and 1919, sources confirm that the Mattaponi Indian Tribe has comprised a distinct community “with consistent interactions and significant social relationship within its membership” over time and therefore fulfills Criterion (b) of 25 CFR 83.11. Examples include “rates or patterns of known marriages within the entity, or... patterned out-marriages” (83.11 (b)(1)(i)), primarily with members of other Virginia Indian communities. The community also demonstrated “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction that exist broadly among the members” (83.11 (b)(1)(iii)), which arise from and were reinforced by central community institutions such as the Mattaponi Indian Baptist Church and the Mattaponi Indian School. Social relationships were also evidenced by participation in community and intertribal events, such as the annual Chickahominy Indian Tribe fish fry and tribal weddings. The Tribe exhibited “cooperative labor” (83.11 (b)(1)(iv)), which is reflected in cooperation of community members in community events like the Tribute or in service to community institutions like the school. “Social distinctions by non-members” (83.11 (b)(1)(v)) are also documented in this period, including journalists and anthropologists who clearly delineate the Mattaponi Indian Tribe as distinct from other surrounding communities. Furthermore, the Mattaponi community regularly engaged in “shared...ritual activity” (83.11 (b)(1)(vi)) during this time as attendees of the Pamunkey Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). Other examples of non-Indian cultural patterns and the “persistence of a collective identity continuously over a period of more than 50 years” (83.11 (b)(1)(viii)) include participation in the annual tax tribute to the governor of Virginia and continued commitment to the reservation, both of which date to the colonial period. Finally, for the Mattaponi community, many of these social activities and cultural patterns center on the Mattaponi Indian Reservation, which is “land set aside by a State for the petitioner... that was actively used by the community for that time period” (83.11 (b)(1)(ix)).

This period also includes substantial evidence that the Mattaponi Indian Tribe fulfills Criterion 83.11 (b)(2). This includes significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), engaged in in-marriage and patterned out-marriage (83.11(b)(2)(ii)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)). Such evidence fulfills the crossover provision in 25 CFR 83.11 (c)(2)(ii), and thus has “provided sufficient evidence of political influence or authority” for the same period.

Generational Snapshot

In the period from 1900 to 1919, the Mattaponi Indian Tribe was made up of ~115 known community members. These included the direct descendants of the Historical Indian Tribe in Section II: Historical Mattaponi Indian Tribe. The core community consisted of those individuals who continued to live *on the Mattaponi Indian Reservation*. In this period, researchers estimated the resident population of the Mattaponi Indian Reservation at around 40 individuals a number which accords with census enumeration that show approximately 50 individuals living on the reservation.¹ Family groupings at this time *included but were not limited to* the following surnames: *Allmond, Custalow, Langston, Key, Tupponce, and Major*. The table below contains the list of all known Mattaponi individuals living in this period.

¹ Anthropologist James Mooney reported in 1907 that the Mattaponi “number[ed] about 40 souls.” His numbers appear to be an underestimate resulting from the interplay of Mooney’s focus on the reservation and dependence on informants as well as the increasing mobility of the Tribe during this period. See: Mooney, James, “The Powhatan Confederacy, Past and Present.” *American Anthropologist* 9, no. 1 (January- March 1907): 129-152 [PDF 3-26].

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Table B1-1. Generational Snapshot, 1900-1919: Known Community Individuals, 1900-1919.²

Known Community Members, 1900 to 1919
[REDACTED]

² Community Members include all Mattaponi individuals known to be alive during this period. This data was generated from the Tribe's Family Tree Maker database. Names marked with an * (asterisk) denote members with descendants on the current tribal roll.

³ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁴ This individual shows up on the 1870 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Pamunkey Indian Tribe.

⁵ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁶ This individual shows up on the 1870 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Pamunkey Indian Tribe.

⁷ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁸ This individual shows up on the 1870 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Pamunkey Indian Tribe.

⁹ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

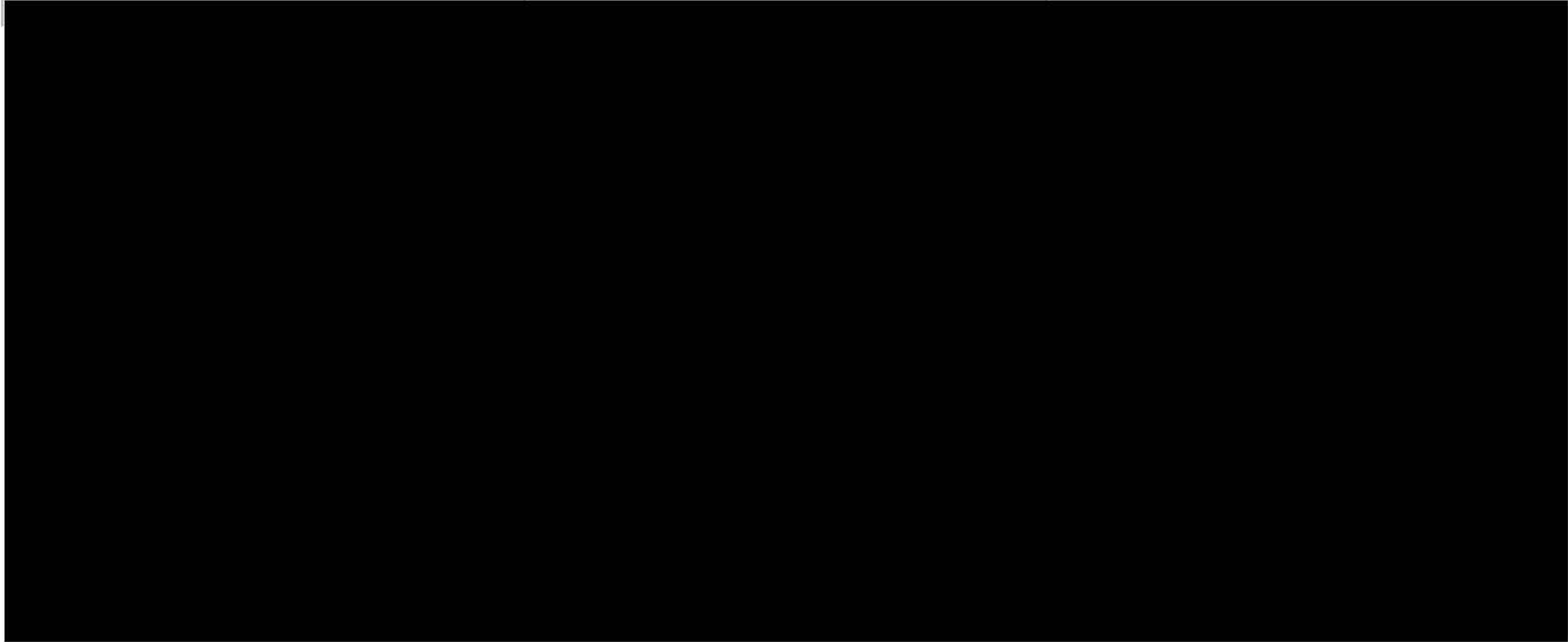
¹⁰ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

¹¹ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED]. (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

¹² [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED]. (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

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Known Community Members, 1900 to 1919



¹³ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

¹⁴ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.

¹⁵ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

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Geographic Situation

The Mattaponi community remained centered on the Mattaponi Indian Reservation in King William County, Virginia, throughout the period from 1900 to 1919. Tribal members appeared together on special Indian Schedules in 1900 and 1910, which demonstrate continuous geographic clustering of Mattaponi households. Additionally, off-reservation tribal members continued to settle near the reservation. For example, [REDACTED] is noted as living on “Sixteen acres lying near Indian Town on the Mattaponi River,” in a deed held at the King William County Courthouse.¹⁶

1900 U.S. Decennial Census: King William County, West Point Magisterial District

In the 1900 census, enumerators recorded Mattaponi ancestors on the Indian Population Schedules, naming their tribe as “Mattaponi” and their subsection of the West Point Magisterial District as “Mattaponi Indian Town.” Census information demonstrates that fishing and farming remained core economic practices for tribal members during this period, indicating the continuation of shared cultural patterns within the community and providing the opportunity for regular formal and informal social interaction. The census does include non-Indian spouses and Indian spouses from other tribes; where possible we have included information on non-Mattaponi spouses’ community affiliations, which often indicate intertribal out-marriage patterns.

The “Special Inquiries Relating to Indians” section specifies most Mattaponi households were considered “not taxed” by the enumerators.¹⁷ Enumerators also answered the census query “Was citizenship acquired through allotment?”¹⁸ in the affirmative for the entire Mattaponi Indian Reservation. Such responses were likely elicited from community members who were referring to the tribal practice of allotting reservation lands to individual families,¹⁹ rather than the federal policy of allotment aimed to break up communally held tribal lands into individual property and transition tribal members into citizenship, which the Census Bureau aimed to track with this query.

Table B1-2. Geographic Situation, 1900-1919: United States Census, 1900.²⁰

U.S. Decennial Census Enumeration District 0044 Indian Population Schedule Mattaponi Indian Town						
HH	Name	Household Title	Sex	Race	Age	Occupation
1	[REDACTED]	Head	M	Indian	33	Fisherman
	[REDACTED]	Wife	F	Indian	27	

¹⁶ Deed between [REDACTED] and [REDACTED], 10 June 1904, Deed Book [REDACTED] King William Courthouse, King William County, VA.

¹⁷ Enumerators instructions stated: “An Indian is to be considered ‘taxed’ if he or she is detached from his or her tribe and living among white people as an individual, and as such subject to taxation, whether he or she actually pays taxes or not; also if he or she is living with his or her tribe but has received an allotment of land, and thereby has acquired citizenship; in either of these two case the answer to this inquiry is ‘Yes.’ An Indian on a reservation, without an allotment, or roaming over unsettled territory, is considered ‘not taxed,’ and for such Indians the answer to this inquiry is ‘No.’” (“Twelfth [sic; Twelfth] Census of the U.S. (1900): Special Inquiries Relating to Indians (Data Collection Sheet)”, Census Records, American Indians in the Federal Decennial Census 1790-1930, National Archives and Records Administration, Washington D.C. (Online Records), <https://www.archives.gov/research/census/native-americans/1790-1930.html>)

¹⁸ Ibid.

¹⁹ Land allotment constitutes a central aspect of the Mattaponi Indian Tribe’s exercise of political authority, as discussed further in the narrative section responding to Criterion (c).

²⁰ U.S. Federal Census: Virginia, King William, West Point, 0044, Twelfth Census of the United States, 1900, MF T623 R1241714, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.

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U.S. Decennial Census Enumeration District 0044 Indian Population Schedule Mattaponi Indian Town						
HH	Name	Household Title	Sex	Race	Age	Occupation
		Daughter	F	Indian	9	
		Son	M	Indian	7	
		Son	M	Indian	4	
		Son	M	Indian	3	
		Daughter	F	Indian	3 ¹²	
2		Head	M	Indian	37	Fisherman
		Wife	F	Indian	26	
		Daughter	F	Indian	6	
		Daughter	F	Indian	3	
		Daughter	F	Indian	2	
		Son	M	Indian	0 ¹²	
3		Head	M	Indian	38	Fisherman
		Wife	F	Indian	26	
		Son	M	Indian	11	
		Son	M	Indian	8	
		Son	M	Indian	7	
		Son	M	Indian	2	
4		Head	F	Indian	45	Dress Maker
5		Head	M	Indian	54	Farmer
		Wife	F	Indian	45	
		Son	M	Indian	19	Day Laborer
		Daughter	F	Indian	19	Servant
		Son	M	Indian	16	Day Laborer
		Daughter	F	Indian	15	
		Daughter	F	Indian	13	
		Son	M	Indian	11	
		Son	M	Indian	9	
		Son	M	Indian	6	
		Son	M	Indian	4	
		Daughter	F	Indian	2 ¹²	
6		Head	F	Indian	50	
		Son	M	Indian	19	Fisherman
		None	M	Indian	67	
7		Head	F	Indian	60	
		Son	M	Indian	28	Teamster
		Son	M	Indian	26	Teamster
		Daughter	F	Indian	22	Dress Maker
		Son	M	Indian	20	Day Laborer
6?		Son	M	Indian	17	Day Laborer
		Daughter	F	Indian	11	

²¹ It appears that the enumerator repeated [REDACTED] name when, based on the listed household title, gender, and age, they should have written [REDACTED]

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U.S. Decennial Census Enumeration District 0044 Indian Population Schedule Mattaponi Indian Town						
HH	Name	Household Title	Sex	Race	Age	Occupation
		Son	M	Indian	8	
10		Head	M	Indian	58	Fisherman
		Wife	F	Indian	55	
		Daughter	F	Indian	11	
		Daughter	F	Indian	7	
11		Head	M	Indian	66	Shoemaker
		Son	M	Indian	28	Day Laborer
		None	F	Indian	14	

1910 U.S. Decennial Census: King William County, West Point Magisterial District

In the 1910 census, Mattaponi ancestors appear on the Indian Population Schedules living adjacent to each other on a form entitled: "Name of Indian Reservation: Mattaponi" located in the West Point District. Several households include large extended families and household occupations include traditional economic pursuits of farming, fishing, and hunting which demonstrate the existence of distinct cultural patterns shared among members of the Tribe. In this year, the "Special Inquiries Relating to Indians" section was incomplete, enumerating only a small percentage of individuals named in the main body of the census schedule. For those who are included on the Indian Schedule, the census enumerator was inconsistent in their approach to naming the Tribe, referring to known Mattaponi ancestors as belonging to the "Pocahontas" or "Powhatan" Tribe and not indicating allotment status. Where the enumerator recorded tax status, all but one Mattaponi ancestor is listed as taxed.

Table B1-3. Geographic Situation, 1900-1919: United States Census, 1910.²³

U.S. Decennial Census Enumeration District 0047 Indian Population Schedule Reservation: Mattaponi						
HH	Name	Household Title	Sex	Race	Age	Occupation
4		Head	M	Indian	64	Farmer
		Wife	F	Indian	57	
		Daughter	F	Indian	29	
		Son	M	Indian	26	Farmer
		Daughter	F	Indian	24	Board House
		Daughter	F	Indian	22	Servant
		Son	M	Indian	20	Teamster
		Son	M	Indian	18	Farmer
		Son	M	Indian	16	Farmer
		Son	M	Indian	14	Farmer

²² As stated in a 1942 Affidavit explaining [redacted] lineage, [redacted] is affiliated with the Pamunkey Indian Tribe [redacted] Lineage Affidavit, 1 January 1942, [redacted] Private Collection).

²³ 1910 U.S. Federal Census: Virginia, King William, West Point, 0047, Thirteenth Census of the United States, 1910, MF T624 R 1633, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.

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U.S. Decennial Census Enumeration District 0047 Indian Population Schedule Reservation: Mattaponi								
HH	Name	Household Title	Sex	Race	Age	Occupation		
5		Daughter	F	Indian	9			
		Head	M	Indian	40	Fisherman		
		Wife	F	Indian	28			
		Son	M	Indian	7			
		Son	M	Indian	6			
		Son	M	Indian	5			
		Daughter	F	Indian	4			
		Daughter	F	Indian	3			
		Son	M	Indian	3/12			
		6		Head	M	Indian	43	Farmer
Wife	F			Indian	37			
Daughter	F			Indian	18			
Son	M			Indian	16			
Son	M			Indian	12			
Daughter	F			Indian	9			
Daughter	F			Indian	7			
Daughter	F			Indian	6			
Daughter	F			Indian	4			
Son	M			Indian	2			
Daughter [Granddaughter]	F			Indian	2/12			
7				Head	M	Indian	50	Farmer
				Wife	F	Indian	34	
		Daughter	F	Indian	16			
		Daughter	F	Indian	14			
		Son	M	Indian	10			
		Son	M	Indian	8			
		Son	M	Indian	6			
		Son	M	Indian	4			
		Son	M	Indian	2			
		Son	M	Indian	2/12			
10 ²⁴		Mother-in-Law	F	Indian	50			
11		Head	M	Indian	50	Fish & Hunter		
		Wife	F	Indian	43			
		Son	M	Indian	21	Fish & Hunt		
		Son	M	Indian	16	Fish & Hunt		
		Son	M	Indian	13			
		Son	M	Indian	5			

²⁴ Census takers appear to have skipped numbers in their assignments of household numbers, as these households appear consecutively on the original schedule.

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U.S. Decennial Census Enumeration District 0047 Indian Population Schedule Reservation: Mattaponi						
HH	Name	Household Title	Sex	Race	Age	Occupation
		Daughter	F	Indian	8	
12		Head	F	Indian	39	Laborer
		Daughter	F	Indian	18	
		Son	M	Indian	11	
		Daughter	F	Indian	6	
		Son	M	Indian	10/12	
		Grandson [granddaughter]	M [F]	Indian	2/12	
		Son-in-law	M	Indian	25	Farming
13		Head	F	Indian	40	Farmer
		Daughter	F	Indian	18	
8		Head	F	Indian	65	Farmer
		Daughter	F	Indian	16	Servant
		Companion	M	Mu [Mulatto]	10	
9		Head	F	Indian	59	Farmer
		Son	M	Indian	38	Farmer
		Son	M	Indian	30	Farmer
		Daughter	F	Indian	31	
		Son	M	Indian	28	Farmer
		Son	M	Indian	19	Farmer
		Daughter-in-law	F	Indian	36	
		Daughter-in-law	F	Indian	24	Farmer
		Daughter-in-law	F	Indian	20	Farmer
		Granddaughter	F	Indian	7	
		Granddaughter	F	Indian	2	
		Grandson	M	Indian	1	
		Granddaughter	F	Indian	3/12	
		Companion	F	Indian	15	
10		Head	M	Indian	36	
		Wife	F	Indian	24	
		Daughter	F	Indian	11/12	
13		Head	F	Indian	60	Farming
		Daughter	F	Indian	36	Washing
		Son	M	Indian	30	Wood Cutter
		Granddaughter	F	Indian	17	Seamstress
		Grandson	M	Indian	15	Cut wood
		Granddaughter	F	Indian	13	
		Grandson	M	Indian	7	

²⁵ [REDACTED] was a member of the Upper Mattaponi Indian Tribe and was married to [REDACTED]; [REDACTED] has MIR ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe. Their descendants went on to be active in the Upper Mattaponi Indian Tribe.

²⁶ This individual was not affiliated with the Mattaponi Indian Tribe. He lived as a "companion" in one of the households on the Reservation.

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U.S. Decennial Census Enumeration District 0047 Indian Population Schedule Reservation: Mattaponi						
HH	Name	Household Title	Sex	Race	Age	Occupation
	[REDACTED]	Grandson [Granddaughter]	M [F]	Indian	2	

Mooney Census, 1901

Anthropologist James Mooney visited Virginia in “1899 and again in 1901,” summarizing his findings in an article for the Smithsonian’s Bureau of Ethnography which was published in 1907.²⁷ At which time he reported on the Mattaponi community:

The present Mattapony are chiefly an offshoot from the Pamunkey. They have state recognition as a tribe, without citizenship or taxes, and have a small reservation of some 50 acres, with larger personal holdings, on the south bank of Mattapony river, King William county, about 10 miles distant from White House. They live principally by lumbering and farming, and have no chief or council, but combine their affairs with the Pamunkey. They number about 40 souls.²⁸

It's unclear whether Mooney spoke directly with the Mattaponi to gather this information, but it seems unlikely as evidence demonstrates that the Tribe functioned as an autonomous political authority much earlier than 1900²⁹ and the reservation community, per the 1900 census, was larger than that identified by Mooney. It seems more likely that Mooney relied on Pamunkey informants such as Terril Bradby to prepare the census. Mooney’s census, replicated in the table below, was compiled in 1901 “in conference by the principal men of each band, and may therefore be considered as an official statement of their membership as recognized by themselves.” The census focuses solely on reservation residents and excludes tribal members living off the reservation either in King William County or further afield.³⁰ Each familial entry includes the name of the head of household, along with abbreviations for mother (m), wife (w), child or children (c), grandchildren (grc), grandson (grs), brother (b), and sister (sr).³¹

Table B1-4. Geographic Situation, 1900-1919: Mooney Census, 1901.

1901 The Mattapony	
Transcription	Familial References ³²

²⁷ 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).

²⁸ Mooney, *The Powhatan Confederacy*, 148.

²⁹ Previous tribal chiefs were mentioned in 1865, 1877, c. 1889, and 1890 (Wells, Henry H., “Correspondence, King WM County April 18, 1868,” Executive Papers 1868-1869 (Library of Virginia, Accession 43756, Box 1, Folder 2), [PDF 4]; 1877 James L. Kemper, Executive Papers, Library of Virginia, Accession Number 43755, Box 4, Folder 8; Mooney, James, James Mooney: Virginia Circulars B.A.E. Ms. #2190, Manuscript 2190, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C., [PDF 23]); The Circulars collected by Mooney include one from [REDACTED] (likely [REDACTED] identifying [REDACTED] as the Chief of Mattaponi at the turn of the century [Mooney, Virginia Circulars]. [REDACTED] identifies himself as Chief in the following: [REDACTED] etc., King William County Chancery Causes 1878-1909, Library of Virginia, King William County Circuit Court, Richmond, Virginia, PDF Page 160.

³⁰ Census data for 1900, held in the Tribe’s Family Tree Maker database, shows members of the Mattaponi Indian Tribe living throughout King William County and in enclaves in Richmond and Pennsylvania. See *Community Ties* for more information. The Family Tree Maker database is also available for review.

³¹ Mooney, *The Powhatan Confederacy*, 147.

³² Familial References provided here are based upon the Tribe’s Family Tree Maker Database.

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1901 The Mattapony	
██████████, w and 3 c	Head of Household: ██████████ Wife: ██████████ Children: ██████████ 1 Unk. Child ³³
██████████, m, 6 b ³⁴	Head of Household: ██████████ Mother: ██████████ Brothers: ██████████ ██████████
██████████ and 1 c; also married d with 1 c [?] in Philadelphia	Head of Household: ██████████ Child: ██████████ Daughter: ██████████ [?] ³⁵
██████████ ██████████, and 2 c	Head of Household: ██████████ Children: ██████████ ██████████ [?] ³⁶
██████████, w, and 5 c	Head of Household: ██████████ Wife: ██████████ [I-?] Children: ██████████ ██████████
██████████	Head of Household: ██████████ Husband: ██████████
██████████ w, and 3 c	Head of Household: ██████████ Wife: ██████████ Children: ██████████ ██████████
██████████ ³⁷ (h white), 1 c in Texas	Head of Household: ██████████ Child: Unknown
██████████, 1 c, and nephew in Baltimore	Head of Household: ██████████

³³ While Mooney notes 3 children, census records cited in the Tribe's Family Tree Maker database show the family was made up of 2 children.

³⁴ While Mooney notes 6 brothers, vital records cited in the Tribe's Family Tree Maker database show the family was made up of 4 Brothers and 2 Sisters.

³⁵ Mooney notes 1 daughter; however, ██████████ had 2 daughters that fits that description during that time period based on census and vital records cited in the Tribe's Family Tree Maker database. Mooney also notes that Allmond's daughter had one child; however, the presumed daughter this document is referring to had 3 children at this time based on census and vital records cited in the Tribe's Family Tree Maker database.

³⁶ Records in the Tribe's Family Tree Maker database show that the ██████████ family at this time was made up of himself and consisted of 1 child residing at his residence. The additional child may have been the child of a family member living with them at the time.

³⁷ The petitioner is unable to corroborate Mooney's assertion that ██████████ lived on the Mattaponi Indian Reservation at this time.

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1901	
The Mattapony	
	Child: [REDACTED]
	Nephew: Unknown
38	Head of Household: [REDACTED]

Additional Geographic Evidence

The Mattaponi Indian Reservation was well documented by outside observers during this period, including in scholarly and popular publications which described the location of the reservation and identified its residents as the Mattaponi tribal community. The table below summarizes evidence documenting the geographic situation of the Mattaponi Indian Tribe from 1900 to 1919.

Table B1-5. Geographic Situation, 1900-1919: Additional Geographic Evidence.

Date	Excerpt
June 10, 1904	This Deed, made this 10 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. [...] ³⁹
1907	Mattapony [<i>sic</i> ; Mattaponi]. [...] [Jefferson's population estimates] however, are probably too low, as the name is still preserved by about 45 persons of mixed blood on a small state reservation on the s. side of Mattapony [<i>sic</i> ; Mattaponi] r., in King William co. These survivors are closely related to the Pamunkey, whose reservation is only 10 m. distant. ⁴⁰
1907	They have state recognition as a tribe, without citizenship or taxes, and have a small reservation of some 50 acres, with larger personal holdings, on the south bank of Mattapony [<i>sic</i> ; Mattaponi] river King William county, about 10 miles distant from White House. ⁴¹
1912	REV. J. OGLE WARFIELD, of the University of Pennsylvania, who for some time past has been interested in the Algonquian Indians of Virginia, visited this summer the remnant of the Nansemond near Portsmouth, the Chickahominy on the river of the same name, the Pamunkey on Pamunkey reservation, the Mattapony [<i>sic</i> ; Mattaponi] on a small reservation on Mattapony [<i>sic</i> ; Mattaponi] river, a detached branch of the latter

³⁸ The petitioner is unable to corroborate Mooney's assertion that [REDACTED] lived on the Mattaponi Indian Reservation at this time.

³⁹ Deed between [REDACTED] and [REDACTED], June 10, 1904, Deed Book [REDACTED] King William Courthouse, King William County, VA.

⁴⁰ Hodge, Frederick Webb, *Handbook of American Indians North of Mexico, Part 2*, Bureau of American Ethnology Bulletin 30, (Washington, D.C.: Smithsonian Institution, 1910), 822 [PDF 837].

⁴¹ Mooney, James, "The Powhatan Confederacy, Past and Present," *American Anthropologist* 9, no. 1 (January- March 1907): 129-152. Other evidence in this time period makes clear that the Mattaponi Indian Tribe continued to function under a formal tribal government, independent of the Pamunkey, led by its own Tribal Council. Examples include but are not limited to: Letter from the Secretary of the Governor to [REDACTED] 6 April 1918, Governor Davis, Westmorland, Executive Papers, Accession 21567a, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 23, Folder 11, PDF Page 9; *Annual Report of the Attorney General to the Governor of Virginia for the Year 1918*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1919, PDF Pages 88-89.

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Date	Excerpt
	resides about seventy members of the tribe. They maintain a separate government, and have their own code of laws enforced by their own authorities. ⁵¹

Conclusion

The geographic clustering of Mattaponi people is created by and helps to further solidify “social relationships connecting individual members” (25 CFR 83.11 (b)(1)(ii)), “rates or patterns of informal social interaction that exist broadly among the members of the entity” (25 CFR 83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (25 CFR 83.11 (b)(1)(iv)). The recognition of the Mattaponi Indian Town as a reservation demonstrates that authorities continued to acknowledge that the Tribe had “land set aside by a State” that was being utilized during this period (25 CFR 83.11 (b)(1)(ix)). The geographic evidence from this period, including the formal enumeration of census takers and observations of outside scholars, demonstrates that a significant portion of known Mattaponi ancestors lived “in a geographical area exclusively or almost exclusively composed of members of the entity...” (25 CFR 83.11 (b)(2)(i)).

Community Ties

The Mattaponi Indian Tribe maintained ties internally and with other Virginia Indian communities throughout this period. The tables below summarize the number of intratribal, intertribal, and non-Indian unions entered by known Mattaponi community members; the dates and locations of known marriage events in the community; and community members appearing in the documentary record for the first time during this period, including births.⁵²

Marriage patterns in this period indicate strong intertribal cohesion, with 35% of marriages occurring between Mattaponi citizens and ~59% of marriages consisting of patterned intermarriage with other tribal populations. With one exception, these Mattaponi individuals married members of other Virginia Algonquian tribes (Pamunkey, Chickahominy, and Upper Mattaponi).

*Table B1-6. Community Ties, 1900-1919: Community Unions.*⁵³

Total Known Unions	Intratribal Unions		Intertribal Unions		Non-Indian Unions	
	Unions	Percentage	Unions	Percentage	Unions	Percentage
17	6	35%	10	59%	1	6%

Endogamy and patterned exogamy rates enhanced social connection within the Tribe and reinforced its linkages with Powhatan Algonquian groups in Virginia. From 1900 to 1919, Mattaponi community members married other tribal members in 6 instances and married with the members of other Indian communities in 10, including unions to Pamunkey, Chickahominy, and Rappahannock individuals.

⁵¹ *Annual Report of the Attorney General to the Governor of Virginia for the Year 1918*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1919, p. 86 [PDF p. 88].

⁵² Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the Reservation in addition to the birth certificate.

⁵³ This data was generated from the Tribe’s Family Tree Maker database and supporting documentation can be reviewed as a part of that database.

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Table B1-7. Community Ties, 1900-1919: Marriage Events.⁵⁴

Intratribal Unions		Date	Event Location
1	[REDACTED]	April 19, 1909 ⁵⁵	King William, VA
2	[REDACTED]		
3	[REDACTED]	January 27, 1915 ⁵⁶	Wakema, VA
4	[REDACTED]		
5	[REDACTED]	November 11, 1914 ⁵⁷	King William, VA
6	[REDACTED]		
Intertribal Unions		Date	Event Location
7	[REDACTED]	July 04, 1901 ⁵⁸	Hanover, VA
8	[REDACTED]	April 24, 1902 ⁵⁹	King William, VA
9	[REDACTED]	April 27, 1906 ⁶⁰	New Kent, VA
10	[REDACTED]	May 27, 1907 ⁶¹	King William, VA
11	[REDACTED]	December 04, 1907 ⁶²	King William, VA
12	[REDACTED]	March 04, 1908 ⁶³	Riverview, VA
13	[REDACTED]	October 09, 1912 ⁶⁴	Wakema, VA
14	[REDACTED]	March 25, 1914 ⁶⁵	Lester Manor, VA
15	[REDACTED]	November 15, 1915 ⁶⁶	King William, VA

⁵⁴ All data is based on the Mattaponi Indian Tribe's Family Tree Maker Database and associated vital records. Please note: While every effort has been made to identify the tribal affiliation of spouses, in some cases the Tribe does not have documentation to substantiate spousal affiliation. In these cases, the individual has been treated as Non-Indian until such documentation is available.

⁵⁵ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED].

⁵⁶ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

⁵⁷ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage License, King William County, [REDACTED].

⁵⁸ Staff, "Another Indian Wedding," *The Richmond Times* (Richmond, VA), June 29, 1901.

⁵⁹ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

⁶⁰ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Register, New Kent County, [REDACTED]. See also: Staff, "Real Indian Wedding," *Martinsburg Statesman-Democrat* (Martinsburg, West Virginia), May 04, 1906.

⁶¹ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

⁶² Ancestry.com record for [REDACTED], [accessed on 6/12/2023] See Also: US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point Magisterial District 0046, Pamunkie Reservation, [REDACTED].

⁶³ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

⁶⁴ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage License, King William County, [REDACTED].

⁶⁵ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

⁶⁶ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

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16	[REDACTED]	June 23, 1918 ⁶⁷	King William, VA
Non		Date	Event Location
17	[REDACTED]	1908 ⁶⁸	Philadelphia, PA

The number of individuals born into the community provides additional evidence for social ties within the Mattaponi Indian Tribe. The table below lists ~48 known births within the Mattaponi community during this period. The birth certificates and census records cited below detail the years of birth for Mattaponi children, illustrating the lines of descent within the Tribe between 1900 and 1919. Because during this period few community members would have given birth in hospital, this information relies on census location as a suggestion of where the birth took place. Regardless, location on a census suggests the geographic clustering of the community.

Table B1-8. Community Ties, 1900-1919: Birth Events.

Parents	Total	Individuals	Year	Event Location
[REDACTED]	5	[REDACTED]	1913 1915 1916 1918 1919	Mattaponi Indian Reservation ⁶⁹
[REDACTED]	4	[REDACTED]	1908 1909 c1915 1917	Mattaponi Indian Reservation ⁷⁰
[REDACTED]	3	[REDACTED]	1915 1916 1919	Pamunkey Indian Reservation ⁷¹
[REDACTED]	1	[REDACTED]	1909	Mattaponi Indian Reservation ⁷²
[REDACTED]	1	[REDACTED]	1903	Mattaponi Indian Reservation ⁷³

⁶⁷ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED]

⁶⁸ Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Pennsylvania, Philadelphia Ward 20, Philadelphia Magisterial District 0465, [REDACTED]

⁶⁹ US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point, Magisterial District 0056, Mattaponi Indian Town, Sheet 8B, House 151, Lines 75-79.

⁷⁰ US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point, Magisterial District 0056, Mattaponi Indian Town, Sheet 8B, House 155, Lines 91-94.

⁷¹ [REDACTED] and his family are listed as Pamunkey alongside a number of other Pamunkey families, in what is presumed to be the census pages enumerating the Pamunkey Indian Reservation (US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, King William County, West Point Magisterial District 0007, West Point, [REDACTED])

⁷² US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point District 0047, Mattaponi, Sheet 14A, House 9, Line 5.

⁷³ US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point District 0047, Mattaponi, Sheet 14A, House 9, Line 13.

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	3	[REDACTED]	1910	Mattaponi Indian Reservation ⁷⁴
	2		1916	
			1919	
	3		1903	Mattaponi Indian Reservation ⁷⁷
			1908	
7	3	1910	Richmond, VA ⁷⁸	
		1912		
		1916		
		1916		
7	7	1900	Mattaponi Indian Reservation ⁷⁹	
		1902		
		1908		
		1908		
		1909		
		1910		
		1912		
7	7	1900	Mattaponi Indian Reservation ⁸⁰	
		1903		
		1905		
		1907		
		1908		
		1910		
8	8	1913	Mattaponi Indian Reservation ⁸¹	
		1902		
		1903		
		1904		
		1906		
		1907		
		1910		
		1918		

⁷⁴ US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point Magisterial District 0056, Mattaponi Indian Town, Sheet 8B, House 153, Lines 84-86.

⁷⁵ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁷⁶ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁷⁷ US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point District 0047, Mattaponi, Sheet 32B, House 13, Lines 27-28.

⁷⁸ US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Richmond, Richmond Clay Ward, Henrico County, Magisterial District 0082, Sheet 2A, House 3118, Lines 22-24.

⁷⁹ US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point, Magisterial District 0056, Mattaponi Indian Town, Sheet 8B, House 148, Line 52-58.

⁸⁰ US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point Magisterial District 0056, Mattaponi Indian Town, Sheet 8A, House 147, Lines 42-48.

⁸¹ [REDACTED] was born in [REDACTED]. See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point District 0047, Mattaponi, [REDACTED]

[REDACTED] US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point Magisterial District 0056, Mattaponi Indian Town, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
	1		1915	King William, VA ⁸²
	1		1900	Mattaponi Indian Reservation ⁸³
	2		1902 1904	Mattaponi Indian Reservation ⁸⁴

Conclusion

Marriage patterns within the Mattaponi Indian Tribe between 1900 and 1919 demonstrate “rates or patterns of known marriages within the entity, or, as may be culturally required, known patterned out-marriages” (25 CFR 83.11 (b)(1)(i)). This marriage pattern is also indicative of the presences of strong “social relationships connecting individual members” (25 CFR 83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction that exist broadly among the members of the entity” (25 CFR 83.11 (b)(1)(iii)) that form the basis for and result from a high percentage of intra- and intertribal unions.

Community Institutions and Organizations

Members of the Mattaponi Indian Tribe remained connected during this period through religious, economic, governmental, and educational institutions. Especially critical during this period were participation in the Virginia Indian Baptist community and the creation of a dedicated school for Mattaponi children on the Mattaponi Indian Reservation. One of the enduring tribal institutions during this period was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. This institution is described in detail in Section IV, Part C of this petition.

Religious Institutions

In the early twentieth century church congregations in Virginia were segregated by race, with black and Indian communities having created their own independent institutions in the aftermath of the Civil War. The neighboring Pamunkey Indian Tribe formed Pamunkey Indian Baptist Church in 1865, which the Mattaponi community attended.⁸⁵ Mattaponi members constituted a distinct group within that congregation, presumably traveling together to attend.⁸⁶ A pastor began offering separate services on the Mattaponi

⁸² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William County, [REDACTED], [REDACTED].

⁸³ US Decennial Census (Washington DC, National Archives and Records Administration), 1900, Virginia, King William County, West Point Magisterial District 0044, Mattaponi Indian Town, Sheet 1B, House 5, Line 32.

⁸⁴ US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point District 0047, Mattaponi, Sheet 13A, House 11, Lines 7-8.

⁸⁵ “Churches were the first institution in Virginia to be segregated by race. For example, where Colosse Baptist church had been attended by whites, blacks, and Indians before the war, in 1865 it became a white church and the blacks and Indians formed their own separate congregations. Thus Pamunkey Indian Baptist Church, founded in 1865, is the oldest Indian church in Virginia. As the other tribes took formal shape—the Mattaponis by law and the citizen Indians by charter of incorporation—a tribal church would become their first group institution.” See: Rountree, Helen C. *Pocahontas's People: The Powhatan Indians of Virginia through Four Centuries*, 1st ed. Norman, Oklahoma: The University of Oklahoma Press, 1990.

⁸⁶ In 1932, the Mattaponi Indian Baptist Church was formally organized as part of the Dover Baptist Association. In the same year, the Pamunkey Indian Baptist Church recorded 16 letters of dismissal and a membership loss of 13. These numbers are indicative of a distinct Mattaponi community within the Pamunkey Indian Baptist Church that departed to organize the Mattaponi Indian Baptist Church. See Also: “Minutes of the Dover Baptist Association Virginia 1927-32,” Dover Baptist Association (Va.). Library of Virginia, Richmond, Virginia.; “Minutes of the Dover Baptist Association Virginia 1933-35,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA.

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Indian Reservation in 1914.⁸⁷ The table below summarizes the community events, including funerals (October 31, 1900) and marriages (e.g., March 29, 1907) performed at the Pamunkey Indian Baptist Church, illustrating its role as a central intertribal institution during this period. Documentation of these events also includes a reference to the Mattaponi Cemetery (October 31, 1900) which was and remains a distinctive spiritual and historical center for the Mattaponi community.

Table B1-9. Community Institutions and Organizations, 1900-1919: Religious Institutions.

Date	Excerpt
October 31, 1900	The funeral services of Otto T. Langston ██████████ who died at his residence, on the Mattaponi Indian Reservation, suddenly Friday, after an illness of only one day, took place Saturday at 12:30 from the Pamunkey Baptist church, of which the deceased was a consistent member. Deceased was in his 20th year and was a son of John H. and Mary E. Langston ██████████ of the Indian Reservation. The interment was in the Mattaponi Cemetery, the service being conducted by his pastor, Rev. P. E. Throckmorton. ⁸⁸
April 27, 1906	Osborne's New Kent, was the scene yesterday of a pretty Indian wedding. The contracting parties were Wallace Allmond ██████████ a Mattaponi living on the Pamunkey reservation in King William county, and Miss Mary Florence Bradby, an hereditary princess of the Chickahominy tribe. The ceremony was performed by Rev. P.E. Throckmorton, of Richmond, pastor of the Indian Baptist church. ⁸⁹
March 29, 1907	William Ernest Collins, of the Pamunkey tribe, and Miss Minerva Tuppence ██████████ of the Mattaponis, were united in marriage last night in the parlors of the Rev. P. E. Throckmorton, pastor of the Pamunkey Indian church, in Hopkins street, Fulton. ⁹⁰
c. 1916	When he was 18, Custalow ██████████ organized the first church on the reservation, and served as clerk and superintendent of the Mattaponi Sunday School. Soon afterwards he was licensed to preach by the reservation church. ⁹¹

Mattaponi Indian Reservation School

Another significant community institution was the Mattaponi Indian School. The school was established in 1917 following a movement within the community to create educational opportunities for the approximately 30 children residing on the Reservation at that time (December 10, 1914). The existence of a school on the Mattaponi Indian Reservation allowed Mattaponi children to spend more time within their community and created an additional institution that distinguished the Tribe from neighboring communities. This formal educational experience enabled informal social interactions that helped maintain community ties. The table below presents evidence illustrating the Tribe's efforts to secure funding from the Virginia State Board of Education and staffing at the school.

⁸⁷ ██████████, "History of the Mattaponi Indian Baptist Church," Ca. 1932. ██████████ Collection.

⁸⁸ Staff, "Deaths and Funerals," *Richmond Dispatch* (Richmond, VA), October 31, 1900.

⁸⁹ Staff, "Indian Princess Weds," *Newport News Daily Press* (Newport, VA), April 27, 1906. See also Staff, "Virginia and West Virginia," *The Baltimore Sun* (Baltimore, MD), April 28, 1906; Staff, "Virginia News," *The Daily Star* (Fredericksburg, VA), April 28, 1906; Staff, "Chickahominy Princess Weds Mattaponi Brave," *The News Leader* (Richmond, VA), April 27, 1906; Staff, "The Old Dominion," *The Mathews Journal* (Mathews, VA), May 03, 1906.

⁹⁰ Staff, "Pamunkey and Mattaponi Indians Marry in Fulton," *The News Leader* (Richmond, VA), March 29, 1907.

See also: Staff, "Fulton," *Richmond Evening Journal* (Richmond, VA), March 30, 1907.

⁹¹ Garrett, Curwood, "Evangelist-Indian Chief Draws Large Crowds," *Bristol Herald Courier* (Bristol, VA), July 24, 1960.

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Table B1-10. Community Institutions and Organizations, 1900-1919: Tribally Specific Education.

Date	Excerpt
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. ⁹²
June 28, 1916	[...] The board authorized Superintendent Stearnes to employ a teacher to conduct a school the coming session for the Mattaponi Indians on their Reservation in King William County. ⁹³
1917-1919	<p>Teachers in Special Schools Under Direction of the State Board of Education, 1917-1918 [...] Mattaponi Indian School Mr. Everett Edwards, Miss Sallie Henley [PDF Page 15]</p> <p>Teachers in Special Schools Under Direction of the State Board of Education, 1918-1919 [...] Mattaponi Indian School Mr. Everett Edwards, Miss Sallie Henley [PDF Page 235]</p> <p>Teachers in Special Schools Under Direction of the State Board of Education, 1919-1920 [...] Mattaponi Indian School Miss Mary W. Gleason⁹⁴ [PDF Page 325]</p>
1918	The 1918 Journal of the Senate lists the “Mattaponi Indian School at Sweet Hall” in a list of State schools. ⁹⁵
1918	<p>Annual Report of the Superintendent of Public Instruction TEACHERS IN SPECIAL SCHOOLS UNDER DIRECTION OF THE STATE BOARD OF EDUCATION [...] Mattaponi Indian School Miss Lily Louise Fox⁹⁶ [...]</p>
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. ⁹⁷
May 2, 1919	Colonel John R. Saunders, attorney-general for Virginia, will participate in the commencement exercises of the Mattaponi Indian school at Lester Manor this afternoon. He will deliver an address to the graduates and others. ⁹⁸

Conclusion

As institutions that regularly gathered Mattaponi people of all ages, the Pamunkey Indian Baptist Church and the Mattaponi Indian Reservation School encouraged “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)), and their operation required “shared or cooperative labor” (83.11 (b)(1)(iv)). The church especially exemplifies

⁹² Staff, “School Book Award Goes Over to January,” *Richmond Times Dispatch* (Richmond, VA), December 10, 1914.

⁹³ Staff, “Observe January 14 as Maury Day,” *Richmond Times Dispatch* (Richmond, VA), June 28, 1916.

⁹⁴ *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia with Accompanying Documents: School Year 1917-18*, Vol. 2 No. 1, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, June 1919.

⁹⁵ *Journal of the Senate of the Commonwealth of Virginia Begun and Held at the Capitol in the City of Richmond on Wednesday, January 9, 1918*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1918.

⁹⁶ *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia with Accompanying Documents: School Year 1916-17*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1918.

⁹⁷ Staff, “Local Items,” *The West Point News* (West Point, VA), June 7, 1918. See also: Staff, “West Point,” *Richmond Times Dispatch* (Richmond, VA), June 9, 1918.

⁹⁸ Staff, “Saunders to Address Redskins,” *Richmond Virginian* (Richmond, VA), May 2, 1919.

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“shared sacred or secular ritual activity” (83.11 (b)(1)(vi)) and the longstanding “persistence of a collective identity” (83.11 (b)(1)(viii)), given the congregation’s 19th-century roots. These two central establishments for the community constitute “distinct community social institutions” (83.11 (b)(2)(iv)) in fulfillment of Criterion (b) of 25 CFR 83.11.

Community Activities

Members of the Mattaponi Indian Tribe consistently participated in shared activities during this period. These included cooperative livelihood strategies such as lumbering,⁹⁹ ritual activities such as weddings, intertribal social activities hosted by neighboring Indian communities, and public ceremonies such as the annual tribute to Virginia’s governor.

Economic Cooperation and Livelihood Strategies

During World War I, the Mattaponi Indian Tribe, through the Tribal Council, protested the application of selective service requirements to tribal members. Efforts to apply the draft were largely centered on tribal employment off the reservation. The Virginia Adjutant General reported that Mattaponi men had to leave the reservation during certain seasons:

The Tribe of Mattaponi Indians in this State live within a reservation of eight hundred acres, three hundred acres only of which are tillable.¹⁰⁰ There are one hundred and twenty- seven people in the Tribe and they claim it is necessary for them to leave the bounds of the Reservation to seek employment at certain seasons of the year in order to support their families.¹⁰¹

He went on to argue that this seasonal departure resulted in forfeiture of Indian status, as part of his case that tribal members should be subject to conscription. Though this argument was unsuccessful and the Provost Marshal General affirmed tribal members’ exemption from the selective service,¹⁰² census records demonstrate a reliance on hunting, fishing, and farming among Mattaponi people and corroborate the existence of a seasonal residence pattern.¹⁰³ Such evidence demonstrates the existence of distinctive livelihood strategies within the Tribe as well as the existence of coordinated efforts that illustrate social connection and interaction.

Intertribal Events

During the period from 1900 to 1919, the Mattaponi Indian Tribe engaged in activities during this period that distinguished it as a distinct entity and member of the wider Virginia Indian community. Such activities often consisted of tribal representation at intertribal events that demonstrated and reinforced community

⁹⁹ Mooney, James, "The Powhatan Confederacy, Past and Present," *American Anthropologist*, no. 1 (January- March 1907): 129-152.

¹⁰⁰ These acreage figures are a mistake on behalf of the Adjutant General. The Mattaponi Indian Reservation was 125 acres at this time.

¹⁰¹ Letter from Virginia Adjutant General to Provost Marshal General, 15 October 1918, Letter Series: Virginia Adjutant General to Provost Marshal General, State Files, 1917-1918, Box 297, National Archives and Records Administration, College Park, Maryland, PDF Page 10. See also: Letter from Provost Marshal General to Commissioner of Indian Affairs, 4 November 1918, Letter Series: Virginia Adjutant General to Provost Marshal General, State Files, 1917-1918, Box 297, National Archives and Records Administration, College Park, Maryland, PDF Page 7; Letter from Provost Marshal General to Virginia Adjutant General, 2 December 1918, Letter Series: Virginia Adjutant General to Provost Marshal General, State Files, 1917-1918, Box 297, National Archives and Records Administration, College Park, Maryland, PDF Page 3.

¹⁰² Information pertaining to the Mattaponi Tribal Council’s direct protest against the Selective Service Act can be found in Criterion C.

¹⁰³ U.S. Federal Census: Virginia, King William, West Point, 0044, Twelfth Census of the United States, 1900, MF T623 R1241 714, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.; 1910 U.S. Federal Census: Virginia, King William, West Point, 0047, Thirteenth Census of the United States, 1910, MF T624 R 1633, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.

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cohesion. Events included gathering with other tribes from across the region for annual fish fries (June 23, 1901), intertribal gatherings (February 26, 1913), social events such as intertribal weddings (e.g., April 27, 1906) and social calls (September 14, 1907), where Mattaponi individuals celebrated and maintained bonds with other members of the Mattaponi and other intertribal communities.

Table B1-11. Community Activities, 1900-1919: Intertribal Events.

Date	Excerpt
June 23, 1901	<p>The annual fish-fry of the Chickahominy Tribe of Indians was held yesterday at Wynn Landing, in Charles City county.</p> <p>The affair was a success from every standpoint, and the Indians in charge of the programme [sic] were congratulated by everybody in attendance. Delegations of the Pamunkey [sic] and Mattaponi Tribes of Indians and a score of the residents of New Kent and Charles City counties and a number of Richmond people were their guests. [...]¹⁰⁴</p>
June 29, 1901	<p>Miss Lillie B. King and Mr. Solomon Custalow [REDACTED], of the Mattaponi tribe of Indians, were married Thursday afternoon at the residence of Mr. William King, in Hanover county. [...]</p> <p>The house filled with spectators, both Indians and whites. The Mattaponi and Pamunkey tribes were both represented, and a large number of white people from the neighborhood was there; also a good many from Richmond.¹⁰⁵</p>
April 27, 1906	<p>Osborne's New Kent, was the scene yesterday of a pretty Indian wedding.</p> <p>The contracting parties were Wallace Allmond [REDACTED] a Mattaponi living on the Pamunkey reservation in King William county, and Miss Mary Florence Bradby, an hereditary princess of the Chickahominy tribe.</p> <p>The ceremony was performed by Rev. P.E. Throckmorton, of Richmond, pastor of the Indian Baptist church.¹⁰⁶</p>
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.¹⁰⁷</p>
September 14, 1907	<p>[...] Mrs. Mary F. Allmond [REDACTED] left last Tuesday for her home on the Mattaponi reservation, after visiting her parents, Chief and Mrs. A. J.</p>

¹⁰⁴ Staff, "Chickahominy Fish-Fry," *Richmond Dispatch* (Richmond, VA), June 23, 1901.

¹⁰⁵ Staff, "Another Indian Wedding," *The Richmond Times* (Richmond, VA), June 29, 1901.

¹⁰⁶ Staff, "Indian Princess Wedding," *Newport News Daily Press* (Newport, VA), April 27, 1906. See Also: Staff, "Virginia and West Virginia," *The Baltimore Sun* (Baltimore, MD), April 28, 1906; Staff, "Virginia News," *The Daily Star* (Fredericksburg, VA), April 28, 1906; Staff, "Chickahominy Princess Weds Mattaponi Brave," *The News Leader* (Richmond, VA), April 27, 1906; Staff, "The Old Dominion," *The Mathews Journal* (Mathews, VA), May 3, 1906.

¹⁰⁷ Staff, "Pamunkey and Mattaponi Indians Marry in Fulton," *The News Leader* (Richmond, VA), March 29, 1907. See also: Staff, "Fulton," *Richmond Evening Journal* (Richmond, VA), March 30, 1907.

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Date	Excerpt
	Bradby. She was accompanied by her friend, Miss Mary W. Bradby, of the Pamunkey reservation. [...] ¹⁰⁸
February 26, 1913	[...] Indians from three other tribes now visiting the Pamunkeys--Peter Kusick, a Tuscarora, from New York; Charles Emery, a Chippewa, from White Earth Reservation in Minnesota; Red Eagle and his squaw, Minnie Sky Eagle, who recently called twice to see Governor Mann; Sioux, from South Dakota, and Indians from the Mattaponi and Chickahominy tribes. [...] ¹⁰⁹

Annual Tax Tribute

A central community event for the Mattaponi Indian Tribe is its annual tax tribute. Every year the Mattaponi and Pamunkey tribes present an annual tribute to the Governor of Virginia in lieu of taxes (e.g., November 19, 1914; December 8, 1917). This practice dates back to the treaties of 1646 and 1677 which established the tribes' treaty status.¹¹⁰ In addition to reaffirming the Mattaponi Indian Tribe's government-to-government relationship with the Commonwealth of Virginia, this annual tribute brings tribal members together, providing an opportunity for formal and informal social interaction.

Table B1-11. Community Activities, 1900-1919: Annual Tax Tribute.

Date	Excerpt
November 19, 1914	<p>Perpetuating a time-honored custom, the Indians of the Mattaponi Tribe, whose reservation is at Sweet Hall, yesterday sent an envoy to the State Capitol to renew formally the pledge of allegiance to the Big White Sachem of the Commonwealth, to assure him of their everlasting high esteem and to offer him gifts.</p> <p>The envoy chosen for this important mission is Chief George F. Custalow [REDACTED] [REDACTED]. He arrived at the Capitol bearing a string of chub and rockfish, the finest specimens procurable by the Indians at this season in Virginia waters, and a huge wild turkey, a trophy of the chief's skill as a hunter.</p> <p>[...] the envoy of the Mattaponis was received with due form and ceremony by Secretary Alexander Forward [...], who welcomed Chief Custalow to the official wigwam, congratulated him upon his excellent health, wished him individually and the Mattaponis collectively much joy, and inquired solicitously after the health and prosperity of the Indians of the Sweet Hall Reservation. [...] ¹¹¹</p>
November 19, 1914	<p>Chief George F. Custalow [REDACTED] of the Mattaponi tribe of Indians, paid his annual call on the Paleface Chief at the Capitol yesterday, bringing with him a string of chub and some wild turkeys. The Governor was not in the city and Chief Custalow left the game in the hands of Secretary Forward. Last night Mr. Forward sent the following letter of thanks to the Indian chief.</p> <p>Chief George F. Custalow [REDACTED] Mattaponi Tribe, R. F. D., Sweet Hall, Va.</p>

¹⁰⁸ Staff, "Windsor Shades News," *The Richmond Evening Journal* (Richmond, VA), September 14, 1907.

¹⁰⁹ Staff, "The Pamunkeys," *The Presbyterian of the South* (Richmond, VA), February 26, 1913.

¹¹⁰ Vaughan, A., *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

¹¹¹ Staff, "Mattaponi Braves Send Game to Big White Chief," *Richmond Times Dispatch* (Richmond, VA), November 19, 1914. See also: Staff, "Chief Custalow Pays His Tribute," *The Richmond Virginian* (Richmond, VA), November 19, 1914; Staff, "A General Forward Movement," *Richmond Evening Journal* (Richmond, VA), November 25, 1914.

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Date	Excerpt
	<p>Dear Sir.- In the name of the Governor of Virginia I thank you for the tribute of game and fish today paid him by your tribe through you. These evidences of friendship between your tribe and the Commonwealth are very gratifying to the Governor.</p> <p>Yours truly,</p> <p>Alexander Forward,</p> <p>Secretary to the Governor.¹¹²</p>
November 25, 1914	<p>[An article mocking Alexander Forward, Secretary to the Governor, mentioned that] when he heard that Chief George Custalow [REDACTED] of the Mattaponi Indians, was bringing his annual tribute of a wild turkey and a string of fish to the Governor, he sent the Governor to Elk Garden, donned his frock coat and silk hat, and received the tribute himself. [...] ¹¹³</p>
July 11, 1916	<p>[...] Since the days of Governor Cameron, emissaries of the Mattaponi and Pamunkey tribes, following ancient custom, have appeared each year at the Capitol bearing tribal gifts of fish or game, thus, according to the chiefs, renewing annually the terms of the treaty formulated at the "big smoke." ¹¹⁴</p>
December 8, 1917	<p>The treaty-abiding Mattaponi Indians, who still retain their tribal organization, dwelling on a reservation in King William County, paid their annual treaty tribute to the White Chief, the Governor of Virginia, yesterday. Chief George Custolo, [REDACTED] of the Mattaponi Indian tribe, called at the capitol yesterday with the animal gift of game from the tribe to the Great White Father. This is as provided in the treaty of more than two hundred years ago. Chief Custolo [<i>sic</i>; Custalow] brought a large wild turkey and a fat ra bit. [<i>sic</i>] They were accepted by the governor with thanks.¹¹⁵</p>

Conclusion

The activities documented in this section constitute evidence for “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns of informal social interaction” (83.11 (b)(1)(iii)) arising from the geographic clustering of the Tribe on and near the reservation and participation in institutions such as the Mattaponi Indian Reservation School that create and reinforce community bonds. Employment patterns off the reservation and the importance of fishing, hunting, and agriculture on the reservation indicate “shared or cooperative labor” (83.11 (b)(1)(iv)). Community engagement with the Pamunkey Indian Baptist Church and the tradition of the annual tax tribute constitute “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). Overall, the evidence presented above underscores the “persistence of a collective identity” (83.11 (b)(1)(viii)) throughout this period.

Distinction and Discrimination

During this period, the Mattaponi Indian Tribe was consistently viewed as a distinct community with a separate identity by members of the Tribe and by outsiders. The evidence includes scholarship distinguishing the Mattaponi from neighboring Indian and non-Indian communities (Hodge 1910, Mooney

¹¹² Staff, “Chief Custalow Pays His Tribute,” *The Richmond Virginian* (Richmond, VA), November 19, 1914. See Also: Staff, “Mattaponi Braves Send Game to Big White Chief,” *Richmond Times Dispatch* (Richmond, VA), November 19, 1914.

¹¹³ Staff, “A General Forward Movement,” *Richmond Evening Journal* (Richmond, VA), November 25, 1914.

¹¹⁴ Staff, “Big Smoke of 1916 Made Heap Bad Law-Indian Chief Appeal to Great White Father Against New Game Act,” *Richmond Times Dispatch* (Richmond, VA), July 11, 1916.

¹¹⁵ Staff, “Indian Brings Game,” *The Evening Journal* (Jeffersonville, IN), December 8, 1917. See Also: Staff, “Mattaponis Pay Tribute,” *Richmond Times Dispatch* (Richmond, VA), December 8, 1917; Staff, “Mattaponi Tribe Sends Tribute,” *The Richmond Virginian* (Richmond, VA), December 8, 1917.

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1907) and exemption from (or different application) of laws based on Mattaponi identity (e.g., August 19, 1917).

Table B1-13. Distinction and Discrimination, 1900-1919.

Date	Excerpt
1907	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. ¹¹⁶
1907	The present Mattapony ¹¹⁷ [<i>sic</i> ; Mattaponi] are chiefly an offshoot from the Pamunkey. They have state recognition as a tribe, without citizenship or taxes, and have a small reservation of some 50 acres, with larger personal holdings, on the south bank of Mattapony [<i>sic</i> ; Mattaponi] river King William county, about 10 miles distant from White House. They live principally by lumbering and farming, and have no chief or council, but combine their affairs with the Pamunkey. They number about 40 souls. [p. 148] ¹¹⁸
July 11, 1916	As remnants of a vanished host, the "first Americans" have always been looked upon as wards of the State by most Virginians, and a liberal construction of the new game law in their interest is expected. This was the course taken by the State several years ago when certain people wanted the Indians to pay for the privilege of fishing, those in authority ruling that they could fish without paying the license required of the palefaces." ¹¹⁹
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. ¹²⁰
January 25, 1918	From the information before me it appears that the Mattaponi tribe of Indians is a branch of the Pamunkey tribe; that this tribe has a reservation in King William county, which resides about seventy members of the tribe. They maintain a separate government, and have their own code of laws enforced by their own authorities. [...] ; p. 86; 93 of PDF] ¹²¹

Conclusion

The evidence above demonstrates that outsiders including journalists and scholars distinguished the Mattaponi Indian Tribe from the surrounding communities, and that its members were exempt from certain regulations and laws by virtue of their tribal status, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)). Such distinctions are made possible by information shared by members as evidence of their “collective identity” (83.11 (b)(1)(vii)), and direct observation by outsiders of “distinct cultural patterns” (83.11 (b)(2)(iii)) among the Mattaponi between

¹¹⁶ Hodge, Frederick Webb, *Handbook of American Indians North of Mexico, Part 2*, Bureau of American Ethnology Bulletin 30, Smithsonian Institution, Washington, D.C., 1910, 822.

¹¹⁷ During this period, the Mattaponi Tribe’s name was spelled “Mattaponi” and “Mattapony” interchangeably, depending on the author.

¹¹⁸ Mooney, James, "The Powhatan Confederacy, Past and Present," *American Anthropologist* 9, no. 1 (January- March 1907): 129-152 [PDF 3-26].

¹¹⁹ Staff, “Big Smoke of 1916 Made Heap Bad Law-Indian Chief Appeal to Great White Father Against New Game Act,” *Richmond Times Dispatch* (Richmond, VA), July 11, 1916.

¹²⁰ Staff, “Indians Think They Are Exempt from War Duty,” *The Sunday Star* (Washington D.C.), August 19, 1917.

¹²¹ *Annual Report of the Attorney General to the Governor of Virginia for the Year 1918*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1919.

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1900 and 1919. Such evidence also demonstrates the “persistence of a collective identity” (83.11 (b)(1)(viii)).

Evidentiary Applicability

Based on the evidence presented above, the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 1900 to 1919. Furthermore, the substantial evidence of endogamy and geographic exclusivity fulfills 83.11 (b)(2)(i) and (ii) for the same period and is thus sufficient to meet Criterion 83.11 (c)(2)(ii) for the same period.

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2. Criterion (b): 1920 to 1939

Introduction

Between 1920 and 1939, a variety of sources confirm that the Mattaponi Indian Tribe has comprised a distinct community “with consistent interactions and significant social relationship within its membership” over time and therefore fulfills Criterion (b) of 25 CFR 83.11. Examples include “rates or patterns of known marriages within the entity, or...patterned out-marriages” (83.11 (b)(1)(i)), primarily with members of other Virginia Indian communities. The community also demonstrated “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction that exist broadly among the members” (83.11 (b)(1)(iii)), which arise from and were reinforced by central community institutions such as the Mattaponi Indian Baptist Church and the Mattaponi Indian School, and community and intertribal events, such as annual Homecoming services, dances, and powwows. The Mattaponi Indian Tribe exhibited “cooperative labor or other economic activity among members” during this period (83.11 (b)(1)(iv)), such as fundraising efforts for community institutions and operations at the Mattaponi fish hatchery. “Strong patterns of discrimination or other social distinctions by non-members” (83.11 (b)(1)(v)) existed, documented in cases of legal and extralegal racial discrimination as well as the writings of journalists and anthropologists who distinguished the Mattaponi Indian Tribe from surrounding communities. The Mattaponi community engaged in “shared...ritual activity” (83.11 (b)(1)(vi)) through the Mattaponi Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). The breadth of evidence supports the “persistence of a collective identity” (83.11 (b)(1)(viii)). Finally, evidence demonstrates the continued occupation and use of the Mattaponi Indian Reservation (83.11 (b)(1)(ix)).

This period also includes substantial evidence that the Mattaponi Indian Tribe fulfills Criterion 83.11 (b)(2). This includes significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), engaged in in-marriage and patterned out-marriage (83.11(b)(2)(ii)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)). Such evidence fulfills the crossover provision in 25 CFR 83.11 (c)(2)(ii), and thus has “provided sufficient evidence of political influence or authority” for the same period.

Generational Snapshot

In the period from 1920 to 1939, the Mattaponi Indian Tribe was made up of ~172 known community members. These included the direct descendants of the individuals recorded as the Historical Indian Tribe in Section II: Historical Mattaponi Indian Tribe who remained in the community. The core community consisted of those individuals who continued to live on the Mattaponi Indian Reservation. Throughout this period, researchers and journalists consistently estimated the resident population of the Mattaponi Indian Reservation at 75 to 80 individuals, though this does not include the entire Mattaponi community during this time.¹ Family groupings at this time *included but were not limited to* the following surnames: *Allmond, Custalow, Collins, Tuponce, Langston, and Major*.

¹ This estimate of reservation residents was first recorded by Frank Speck in several scholarly articles and echoed in popular publications. See: Speck, Frank G., “The Ethnic Position of the Southeastern Algonkian,” *American Anthropologist* 26, no. 2 (1924): pp. 184-200; Speck, Frank G., “The Rappahannock Indians of Virginia,” ed. F. W. Hodge, *Indian Notes and Monographs* 5, no. 3 (1925); Staff, “Indians Protest Negroid Stigma,” *Richmond News Leader* (Richmond, VA), July 13, 1925; Speck, Frank G., “Chapters on the Ethnology of the Powhatan Tribes,” In *Indian Notes and Monographs*, edited by F. W. Hodge, 1(5). New York: Museum of the American Indian, 1928; Staff, “Mattaponi Chief Asserts Officers Violate Tribe's Rights,” *Richmond Times Dispatch* (Richmond, VA), October 5, 1938; Staff, “Questions and Answers,” *Richmond News Leader* (Richmond, VA), May 24, 1939.

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Table B2-1. Generational Snapshot, 1920-1939: Known Community Individuals.²

Known Community Members, 1920 to 1939



² Community Members include all Mattaponi individuals known to be alive during this period. This data was generated from the Tribe's Family Tree Maker database. Names marked with an * (asterisk) denote members with descendants on the current tribal roll.

³ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁴ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁵ ██████████ was a Mattaponi Tribal citizen. She married ██████████ (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

⁶ ██████████ was a Mattaponi Tribal citizen. She married ██████████ (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

⁷ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

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Known Community Members, 1920 to 1939



⁸ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

⁹ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] (Upper Mattaponi) and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.

¹⁰ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

¹¹ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

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Geographic Situation

The Mattaponi Indian Tribe’s core community remained centered on the Mattaponi Indian Reservation in King William County, Virginia, throughout the period from 1920 to 1939. Tribal members appeared together on special Indian Schedules in 1920 and 1930, which demonstrate the Tribe’s continuous use of their state reservation. Additionally, off-reservation tribal members continued to settle near the reservation. Evidence presented in the Community Ties section (below) shows that during this period Mattaponi families also settled in clusters off of the reservation in Richmond, Virginia; New Kent, Virginia; and in Philadelphia, Pennsylvania. Such moves were often related to economic necessity due to the sparse job opportunities in King William County as well as the existence of well documented Virginia Indian networks in both locals.

1920 U.S. Decennial Census: King William County, West Point Magisterial District

In the 1920 census, the enumerator noted “Mattaponi Indian Town” along the left-hand margin of the population schedule, indicating where the Reservation community enumerated that day began and ended (West Point Magisterial District 0056, Households 146-156, in a section enumerated on January 16th) and then annotating “Indian Town” for two households enumerated on the following day (1 non-Indian; West Point Magisterial District 0056, Households 163-164, enumerated on January 17th). As in previous decades, census information indicates that fishing and farming constituted core economic practices for tribal members, indicating the continuation of shared cultural patterns within the community and providing the opportunity for regular formal and informal social interaction.

Table B2-2. Geographic Situation. 1920-1939: United States Census, 1920. ¹²

U.S. Decennial Census Enumeration District 0056 Mattaponi Indian Town				
HH	Name	Household Title	Age	Occupation
146		Head	26	Farmer
		Wife	19	
		Daughter	4 ^{3/12}	
147		Head	48	Farmer
		Daughter	22	
		Son	19	Fisherman
		Son	17	Fisherman
		Son	15	Laborer
		Son	13	
		Son	11	
	Son	9		
	Son	7		
148	Head	52	Merchant	
	Wife	42		
	Son	22	Fisherman	
	Daughter	19		
	Daughter	18		
	Daughter	16		
	Daughter	14		

¹² 1920 U.S. Federal Census: Virginia, King William, West Point, 0056, Fourteenth Census of the United States, 1920, MF T625 R 1895, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.

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U.S. Decennial Census Enumeration District 0056 Mattaponi Indian Town				
HH	Name	Household Title	Age	Occupation
		Son	11	
		Daughter	9	
		Son	7	
		Daughter-in-law	19	
		Adopted Son	3 ¹² / ₁₂	
149		Head	68	Fisherman
		Wife	67	
		Son	28	Fisherman
		Daughter	25	
150		Head	40	Farmerette
		Son	17	Fisherman
		Son	16	Laborer
		Son	15	Laborer
		Daughter	14	
		Daughter	12	
		Son	3 ⁸ / ₁₂	
		Daughter	1 ¹ / ₁₂	
151		Head	28	Farmer
		Wife	26	
		Son	6	
		Daughter	5	
		Daughter	3 ⁹ / ₁₂	
		Son	2 ² / ₁₂	
		Son	6 ¹² / ₁₂	
152		Head	45	Farmerette
		Daughter	16	
153		Head	35	Farmer
		Wife	25	
		Daughter	9	
		Daughter	3 ⁷ / ₁₂	
		Son	6 ¹² / ₁₂	
154		Head	27	Fisherman
		Wife	27	
155		Head	40	Farmer
		Wife	33	
		Daughter	11	
		Son	10	
		Daughter	8	
		Daughter	2 ⁵ / ₁₂	
156		Head	31	Farmer
		Wife	51	
[...]				

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U.S. Decennial Census Enumeration District 0056 Mattaponi Indian Town				
HH	Name	Household Title	Age	Occupation
163		Head	49	Laundress
		Son	21	Laborer
		Daughter	15	None
		Son	11	None
		Son	7	None
		Son-in-law	40	Laborer
		grand-son	9	None
		grand-daughter	6	None

1930 U.S. Decennial Census: King William County, West Point Magisterial District

In the 1930 census, Mattaponi community members are listed on the West Point Magisterial District 51-7. Although the Reservation land is not clearly marked on the census record, each individual is classified as “Full blooded” and “Mataponi” [*sic*; Mattaponi] in the “Father” and “Mother” columns respectively, demonstrating Mattaponi tribal affiliation. The Mattaponi households are enumerated sequentially, indicating continued geographic clustering on and around the Reservation. Furthermore, the 1930 census records indicate that farming and fishing persisted as distinct cultural patterns and economic strategies throughout this period.

*Table B2-3. Geographic Situation, 1920-1939: United States Census, 1930.*¹⁵

U.S. Decennial Census Enumeration District 007				
HH	Name	Household Title	Age	Occupation
161		Head	30	Farmer
		Wife	22	
		Son	7	
		Daughter	6	
		Son	4 ^{7/12}	
		Son	1 ^{7/12}	
		Brother-in-law	25	Fishing
		Brother-in-law	13	
		Sister-in-law	11	
162			Head	61
		Wife	55	
		Son	37	Fishing
		Son	17	Farmer
		Son	10	

¹³ [REDACTED] was a member of the Upper Mattaponi Indian Tribe and was married to [REDACTED] [REDACTED] has Mattaponi ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe. Their descendants went on to be active in the Upper Mattaponi Indian Tribe.

¹⁴ Based on vital records cited in the Tribe's Family Tree Maker database, [REDACTED] Father is unknown. His mother [REDACTED] is Upper Mattaponi.

¹⁵ 1930 U.S. Federal Census: Virginia, King William, West Point, 0007, Fifteenth Census of the United States, 1930, MF T625 R. 2342182, Records of the Bureau of the Census, National Archive and Records Administration, Washington D.C.

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U.S. Decennial Census Enumeration District 007				
HH	Name	Household Title	Age	Occupation
		Grandson	6	
163		Head	33	Fishing
		Wife	29	
		Son	9	
		Daughter	7	
		Son	6	
		Son	5 ³ / ₁₂	
		Son	4 ² / ₁₂	
		Daughter	2 ¹¹ / ₁₂	
		Son	5 ¹²	
164		Head	69	
		Daughter	33	
		Son	30	Laborer
		Son	28	Mechanic
		Son	25	Laborer
		Son	24	Laborer
		Son	21	Laborer
		Son	19	Wood Cutter
165		Head	39	Log Cutter
		Wife	36	
		Son	16	Log Cutter
		Daughter	15	
		Daughter	13	
		Son	12	
		Son	9	
		Son	8	
		Son	6	
		Son	5	
		Son	3 ¹ / ₁₂	
166		Head	35	Farmer
		Wife	23	
		Son	8	
		Son	7	
		Son	3 ¹¹ / ₁₂	
		Sister	40	Servant
		Brother	46	Fishing
167		Head	28	Fishing
		Wife	18	
168		Head	43	Farmer
		Wife	54	

Additional Geographic Evidence

That the Mattaponi Indian Tribe is closely associated with its reservation lands in King William County is clear from the regular mention of the Tribe's location in the documentary record. During the period from 1920 to 1939, the Tribe was mentioned by tribal members (e.g. Will 1922), ethnographers (e.g., Speck

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1924), journalists (e.g. October 13, 1927) and others who clearly identified the Mattaponi as one of two tribes located on reservations in King William County.

Table B2-4. Geographic Situation, 1920-1939: Additional Geographic Evidence.

Date	Excerpt
Will 1922	I, [REDACTED] at Mattaponi Indian Town Reservation, King William County, Va. do make this my last will and testament in the following words and figures, to-wit: [...] ¹⁶
Speck 1924	From manuscript prepared on this topic it appears that the following mixed tribal groups exist in the same general location; where their ancestors lived. These places are indicated on the chart by triangles enclosed in circles; Pamunkey 300+, Mattaponi 75, Upper Mattaponi 75, Chickahominy 400+, Rappahannock 500, Nansamund [<i>sic</i> ; Nansemond] 200+, Wicomoco (?) 300 (?), Potomac 150, Hanover Co. (Powhatan) 15+ (?), Werowocomoco 100+, total 2115+. [...] Some of these bands are organized with incorporated charters, others are still tribal Indians on state reservations; the Pamunkey and Mattaponi.” (p. 188) The article also includes a map on p. 189, “Map of Eastern Virginia and North Carolina Showing generalized distribution of Tribal Groups,” that places the Mattaponi Tribe in its present location. ¹⁷
Speck 1925	While the existence of two Indian tribes, the Pamunkey and the Mattaponi, in tidewater Virginia has been more or less generally known [...] It appears that at least ten mixed groups exist in the same general localities where their ancestors lived. ¹⁸
July 13, 1925	[...] the Mattaponi Indians of the reservation in King William county [...] Chief Custalow [REDACTED] said today that his tribe and the Pamunkey tribe are the only ones to occupy reservations in Virginia. ¹⁹
July 14, 1925	Chief George F. Custalow [REDACTED] of Mattaponi Indian tribe, near Sweet Hall, Va. ²⁰
December 25, 1925	Numerous old residents of New Kent, King William and other counties in which Winn and his people were known [...] Some of the witnesses were aged members of the Indian tribes of the Mattaponi and Pamunkey, ²¹
October 13, 1927	Mattaponi Tribe Celebrates the Date in Unique Fashion in King William Co. Richmond, Oct. 12- American Indian Day was recently observed by the Indian reservation on the Mattaponi river, in King William county. ²²
Speck 1928	The Indians on the Mattaponi river, only about ten miles from the Pamunkey [...] There are about 75 in the Mattaponi village near Wakema; [...] For good reasons the Mattaponi may be classified definitely as a branch of the Pamunkey. They have not only an absolutely identical cultural foundation, but are a member of the same original political body divided from the main body by a distance of ten miles, and occupying land which was evidently a portion of the original tract reserved under the name of Pamunkey reservation. Their present reservation of

¹⁶ Will: [REDACTED], 1922, King William County Will Book 3, King William County Court House, King William, Virginia.
¹⁷ Speck, Frank G., “The Ethnic Position of the Southeastern Algonkian,” *American Anthropologist* 26, no. 2 (1924): pp. 184-200.
¹⁸ Speck, Frank G., “The Rappahannock Indians of Virginia,” ed. F. W. Hodge, *Indian Notes and Monographs* 5, no. 3 (1925).
¹⁹ Staff, “Indians Protest Negroid Stigma,” *Richmond News Leader* (Richmond, VA), July 13, 1925.
²⁰ Staff, “Mattaponi Indian Chief Says Tribe Not Negroid,” *Richmond Times Dispatch* (Richmond, VA), July 14, 1925.
²¹ Staff, “Indian, Not Negro, Hence Marriage to White Lawful,” *The Monitor* (Omaha, NE), December 25, 1925.
²² Staff, “American Indian Day Is Observed,” *Newport News Daily Press* (Newport News, VA), October 13, 1927.

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	<p>almost 75 acres is on the south bank of the Mattaponi river, near the hamlet of Wakema. Their own settlement is called Indian Town (fig. 25). (p. 254).</p> <p>This publication contains approximately 15 photos documenting Mattaponi-identified people and places (pp. 255-65).²³</p>
Sams 1929	<p>As the colony developed the preponderance of power passed over to the Virginians, and instead of the Indians assigning tracts to the Virginians, the Virginians assigned tracts to them. These tracts were held by the State in trust for the several tribes, so long as any members of them survived, and after their removal or death, they became public property and were granted by the Colony or the State, as other waste and unappropriated lands, to private persons. This process covered a long period, and indeed, has not yet terminated, the Pamunkeys and Mattaponis still so hold the land on which they live.²⁴</p>
February 21, 1930	<p>[...] The Montague bill provides that courts of equity may determine which members of the Mattaponi and Pamunkey tribes in King William County shall be deemed "Tribal Indians," [...].²⁵</p>
October 18, 1931	<p>[...] The Mattaponi, from their reservation on the Mattaponi River.²⁶</p>
January 31, 1933	<p>[...] She ██████████ says she has been harried so much with traffic tickets that she is going back to the Mattaponi reservation in Virginia." [...].²⁷</p>
December 22, 1935	<p>Chief O. T. Custlow ██████████ of the Mattaponi Indian Reservation in King William County. [...].²⁸</p>
November 27, 1936	<p>[...] Among the visitors were: Chief George Custalow ██████████ and four tribesmen from the Mattaponi reservation, 15 miles from Port Richmond, Va. [...].²⁹</p>
April 1, 1937	<p>Chief Baby Miller, well known Southern lightweight boxer, was down in King William county last week on a training trip. He had his headquarters [<i>sic</i>] at the Mattaponi Indian Reservation and while there stayed with Chief O. T. Custalow ██████████ [...].³⁰</p>
November 7, 1937	<p>"The Mattaponi Reservation in King William County is governed by the chief and the council - which make the tribal laws. The Mattaponis were one of the tribes ruled by the great chief, Powhatan."³¹</p>
January 13, 1938	<p>[...] Mattaponi Tribe Indian Reservation, now located in King William County, in the State of Virginia.[...] ³²</p>

²³ Speck, Frank G., "Chapters on the Ethnology of the Powhatan Tribes," In *Indian Notes and Monographs*, edited by F. W. Hodge, 1(5), New York: Museum of the American Indian, 1928.

²⁴ Sams, Conway Whittle, *The Conquest of Virginia, The Second Attempt: An Account based on Original Documents, of the Attempt, under the King's form of Government, to found Virginia at Jamestown, 1606-1610*, Norfolk, Virginia: Keyser-Doherty Printing Corporation, 1929.

²⁵ Staff, "Approve Bill Increasing Pay to Injured," *Richmond Times Dispatch* (Richmond, VA), February 21, 1930.

²⁶ Nettles, J. E., "Indian Encampment Forms Interesting Feature at Yorktown Sesquicentennial," *Newport News Daily Press* (Newport News, VA), October 18, 1931.

²⁷ Staff, "Traffic Ticket a Month Too Much For Nerves," *The Menasha Record* (Menasha, WI), January 31, 1933.

²⁸ Staff, "Mattaponi Chief Tells of Indian Lore," *Richmond Times Dispatch* (Richmond, VA), December 22, 1935.

²⁹ Staff, "Chief Explains By 'Mike' as His Braves Dance," *The Morning News* (Wilmington, DE), November 27, 1936.

³⁰ Staff, "Puglist [*sic*; Pugilist] Trains In King William," *The Tidewater Review* (West Point, VA), April 1, 1937.

³¹ Staff, "Did you Know That," *Richmond Times Dispatch* (Richmond, VA), November 7, 1937.

³² Custalow, C. G. F., "Brief 'History' of Mattaponi Reservation," *The Tidewater Review* (West Point, VA), January 13, 1938.

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July 17, 1938	Yes, Indian Reservations in Virginia! There are two of them, only a few miles apart, and only 125 miles from Washington. The larger contains the Pamunkey tribe, the other, the Mattaponi. [...] The Mattaponi Reservation is on the Mattaponi River, [...] The way to reach the Mattaponi Reservation from the Pamunkey is to retrace No. 293 to No. 30, turn right to the Virginia historical marker about the Mattaponies, [<i>sic</i> ; Mattaponis] then turn left. Going home, take the same route you followed down. ³³
November 11, 1938	[...] A State fish hatchery operated largely by the Mattaponi and Pamunkey Indians of King William County. [...] ³⁴
April 10, 1939	"The Indian, the vanishing American, the aboriginal citizen," the O. M-A-T replied. "There are just a few of the noble red men who roamed our primeval forests left. They abide with us in King William County on the banks of the Pamunkey and Mattaponi Rivers. [...] "Every spring I go down to Indian Towne, the seat of government, and say "How' to my old friends, Chief Miles of the Pamunkeys, Chief Custalow ██████████ of the Mattaponis and Chief Bradby and Chief Adkins of the Chickahominies. ³⁵
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. [...] ³⁶

Conclusion

The evidence summarized in this section demonstrates that a significant portion of known Mattaponi ancestors lived “in a geographical area exclusively or almost exclusively composed of members of the entity...” (83.11 (b)(2)(i)). The recognition of the Mattaponi Indian Town as a reservation demonstrates that authorities continued to acknowledge that the Tribe had “land set aside by a State” that was being utilized during this period (83.11 (b)(1)(ix)). Geographic clustering on the reservation and in off-reservation enclaves demonstrates the presence of “social relationships connecting individual members” (83.11 (b)(1)(ii)), “rates or patterns of informal social interaction that exist broadly among the members of the entity” (83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (83.11 (b)(1)(iv)).

Community Ties

The Mattaponi Indian Tribe maintained ties internally and with other Virginia Indian communities throughout this period. The tables below summarize the number of intratribal, intertribal, and non-Indian unions entered by known Mattaponi community members; the dates and locations of known marriage events in the community; and community members appearing in the documentary record for the first time during this period, including any known births.³⁷

³³ Gray, Ralph, “Indian Reservation Nearby,” *Evening Star* (Washington D. C.), July 17, 1938.

³⁴ Staff, “Fish Hatchery Is Planned,” *The Chickahominy Sun* (Providence Forge, VA), November 17, 1938.

³⁵ Golden, Robert, “O. M-A-T Traces Decline of Virginia’s First Families,” *Richmond Times Dispatch* (Richmond, VA), April 10, 1939.

³⁶ Staff, “Mapp Discusses Fish Problems with Ruritans,” *The Tidewater Review* (West Point, VA), June 15, 1939.

³⁷ Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the Reservation in addition to the birth certificate.

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From the period from 1920 to 1939, the Mattaponi Indian Tribe continued to practice intermarriage and patterned out-marriage. Such unions accounted for over 60% of known unions during this period. Such endogamy rates result from a high level of social interaction and the presence of significant social relationships connecting individual members.

Table B2-5. Community Ties, 1920-1939: Community Unions.³⁸

Total Known Unions	Intratribal Unions		Intertribal Unions		Non-Indian Unions	
	Unions	Percentage	Unions	Percentage	Unions	Percentage
38	10	26.3%	13	34.2%	15	39.5%

Endogamy and patterned exogamy rates enhanced social bonds within the group and reinforced its linkages with other Indian groups, particular other Powhatan Algonquian groups in Virginia. During this period, Mattaponi tribal members intermarried with other tribal members in 10 instances and married with the members of other Indian communities in 13, including unions to Pamunkey, Chickahominy, and Rappahannock individuals. Several of these unions occurred in the District of Columbia and Philadelphia. Those in District of Columbia were a part of a pattern that emerged in response to Virginia’s anti-miscegenation policies, which banned interracial marriage.³⁹ Additionally, marriages that took place in Philadelphia offer further evidence of a Virginia Indian enclave which included members of the Mattaponi Indian Tribe.⁴⁰

Table B2-6. Community Ties, 1920-1939: Marriage Events.⁴¹

Intratribal Unions	Date	Event Location
1	August 07, 1922 ⁴²	District of Columbia, USA
2		
4	January 23, 1926 ⁴³	King William, VA
4		
5	1930 ⁴⁴	Philadelphia, PA
6		
7	October 22, 1934 ⁴⁵	District of Columbia, USA
8		
9	August 04, 1938 ⁴⁶	Richmond, VA
10		
Intertribal Unions	Date	Event Location
11	June 05, 1922 ⁴⁷	King William, VA

³⁸ All data is based on the Mattaponi Indian Tribe’s Family Tree Maker Database and associated vital records.

³⁹ Rountree 1990: 223, 224.

⁴⁰ That Virginia Indians utilized community networks to establish ties in Philadelphia, Pennsylvania, is well documented. See, for example: “Proposed Finding for Acknowledgment of The Pamunkey Indian Tribe (Petitioner #323),” 2014, Bureau of Indian Affairs, p. 54; Mooney, J., (1907), “The Powhatan Confederacy, Past and Present,” *American Anthropologist* 9(1): 129-152.

⁴¹ All data is based on the Mattaponi Indian Tribe’s Family Tree Maker Database and associated vital records. Please note: While every effort has been made to identify the tribal affiliation of spouses, in some cases the Tribe does not have documentation to substantiate spousal affiliation. In these cases, the individual has been treated as Non-Indian until such documentation is available.

⁴² Staff, “Marriage Licenses,” *The Washington Herald* (Washington, D.C.), August 09, 1922.

⁴³ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage License, King William County, [REDACTED]

⁴⁴ Ancestry.com Record for [REDACTED], [accessed on 6/15/2023]

⁴⁵ District of Columbia Application for Marriage (Washington, D.C.), [REDACTED]

⁴⁶ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

⁴⁷ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage License, King William County, [REDACTED]

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12	[REDACTED]	November 09, 1924 ⁴⁸	New Kent, VA
13	[REDACTED]	April 06, 1927 ⁴⁹	District of Columbia, USA
14	[REDACTED]	January 07, 1928 ⁵⁰	King William, VA
15	[REDACTED]	February 02, 1929 ⁵¹	Manhattan, NY
16	[REDACTED]	August 06, 1929 ⁵²	District of Columbia, USA
17	[REDACTED]	March 11, 1931 ⁵³	District of Columbia, USA
18	[REDACTED]	March 28, 1931 ⁵⁵	District of Columbia, USA
19	[REDACTED]	June 12, 1931 ⁵⁶	District of Columbia, USA
20	[REDACTED]	June 11, 1934 ⁵⁷	District of Columbia, USA

⁴⁸ Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, New Kent, Cumberland Magisterial District 0002, [REDACTED]

⁴⁹ Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, New Kent, Cumberland Magisterial District 0002, [REDACTED]

⁵⁰ Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED]

⁵¹ New York Marriage Records (State of New York), New York Marriage Index, New York City, Manhattan, [REDACTED]

⁵² Staff, "Famous Red Families United by Marriage," *The Daily Notes* (Canonsburg, PA), September 24, 1929. See also: Staff, "Famous Red Families United by Marriage," *Tunkhannock New Age* (Tunkhannock, PA), October 16, 1930.

⁵³ Staff, "Pocahontas Becomes Bride," *Evening Star* (Washington, D.C.), March 11, 1931.

⁵⁴ [REDACTED] may have Mattaponi ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe.

⁵⁵ Ancestry.com Record for [REDACTED], [accessed on 6/15/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, [REDACTED]

⁵⁶ Ancestry.com Record for [REDACTED], [accessed on 6/15/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, [REDACTED]; Staff, "Indian Wedding Draws Throng," *The Evening Star* (Washington, D.C.), June 13, 1931.

⁵⁷ Ancestry.com Record for [REDACTED], [accessed on 6/15/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Pennsylvania, Philadelphia Magisterial District 51-1387, [REDACTED]

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21	[REDACTED]	October 29, 1936 ⁵⁸	District of Columbia, USA
22	[REDACTED]	September 12, 1938 ⁵⁹	King William, VA
23	[REDACTED]	November 30, 1939 ⁶¹	Henrico, VA
Non-Indian Unions		Date	Event Location
24	[REDACTED]	1920 ⁶²	Philadelphia, PA
25	[REDACTED]	May 12, 1920 ⁶³	Philadelphia, PA
26	[REDACTED]	September 25, 1920 ⁶⁴	District of Columbia, USA
27	[REDACTED]	1922 ⁶⁵	Philadelphia, PA
28	[REDACTED]	July 17, 1922 ⁶⁶	King William, VA
29	[REDACTED]	1923 ⁶⁷	Philadelphia, PA
30	[REDACTED]	May 18, 1925 ⁶⁸	Philadelphia, PA
31	[REDACTED]	August 21, 1927 ⁶⁹	King William, VA
32	[REDACTED]	October 04, 1928 ⁷⁰	Philadelphia, PA

⁵⁸ Ancestry.com Record for [REDACTED], [accessed 6/29/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William, West Point Magisterial District 51-6, [REDACTED]

⁵⁹ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

⁶⁰ This individual has Mattaponi lineage. They are also affiliated with the Pamunkey Indian Tribe.

⁶¹ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

⁶² Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: Staff, "Marriage Licenses Issued," *The Philadelphia Inquirer* (Philadelphia, PA), July 02, 1920.

⁶³ Ancestry.com Record for [REDACTED], [accessed on 6/12/2023]

⁶⁴ Staff, "Marriage License," *The Evening Star* (Washington, D.C.), September 26, 1920. See also: Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Beaver County, Rochester, [REDACTED]

⁶⁵ Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: Staff, "Marriage Licenses Issued," *The Philadelphia Inquirer* (Philadelphia, PA), July 01, 1922.

⁶⁶ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED]

⁶⁷ Ancestry.com Record for [REDACTED], [accessed on 6/12/2023]

⁶⁸ Pennsylvania Marriage Records (Commonwealth of Pennsylvania), Pennsylvania Marriages, Philadelphia, Francisville County, [REDACTED]

⁶⁹ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

⁷⁰ New Jersey Death Records (State of New Jersey), New Jersey Death Certificate, Atlantic County, Port Republic City, [REDACTED] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-755, [REDACTED]

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33	[REDACTED]	Abt 1929 ⁷¹	Philadelphia, PA
34	[REDACTED]	Abt 1930 ⁷²	Philadelphia, PA
35	[REDACTED]	Abt 1930 ⁷³	Caroline, VA
36	[REDACTED]	Abt 1931 ⁷⁴	Mattaponi Indian Reservation (King William, VA)
37	[REDACTED]	August 29, 1933 ⁷⁵	Delaware, PA
38	[REDACTED]	August 29, 1938 ⁷⁶	Fairfax, VA

From the period from 1920 to 1939, approximately ~79 individuals were born in the Mattaponi community. Of these were additions to the Allmond, Custalow, and Langston families. This information illustrates the continuation of the tribal community between 1920 and 1939 and confirms the linkage between the historical Mattaponi Indian Tribe and the contemporary community.

Table B2-7. Community Ties, 1920-1939: Birth Events.

Parents	Total	Individuals	Year	Event Location
[REDACTED]	1	[REDACTED]	1939	Mattaponi Indian Reservation ⁷⁷
[REDACTED]	1	[REDACTED]	1921	Mattaponi Indian Reservation ⁷⁸
[REDACTED]	5	[REDACTED]	1929 1931 1932 1934	Philadelphia, PA ⁷⁹

⁷¹ US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia County, Philadelphia Magisterial District 51-685, Sheet 15A, House 2430, Line 44.

⁷² US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia Magisterial District 51-675, Sheet 15A, House 2333, Line 28.

⁷³ US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, Caroline County, Bowling Green Magisterial District 17-3, Sheet 20A, House 384, Line 15.

⁷⁴ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Richmond, [REDACTED]. See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-975, [REDACTED].

⁷⁵ Pennsylvania Marriage Records (Commonwealth of Pennsylvania), Pennsylvania Marriage Certificate, Philadelphia, [REDACTED].

⁷⁶ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Fairfax County, [REDACTED].

⁷⁷ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61A, House 235, Line 38.

⁷⁸ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, West Point, [REDACTED].

⁷⁹ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Pennsylvania, Philadelphia Magisterial District 51-700, Sheet 2A, House 2018, Lines 15-19.

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Parents	Total	Individuals	Year	Event Location
			1935	
	7		1921 1922 1923 1925 1926 1928 1934	Mattaponi Indian Reservation ⁸⁰ Mattaponi Indian Reservation ⁸¹
	3		1934 1936 1938	Philadelphia, PA ⁸²
	1		1935	Mattaponi Indian Reservation ⁸³
	4		1921 1923 1928 1935	Pamunkey Indian Reservation ⁸⁴
	5		1931 1932 1935 1938 1939	Mattaponi Indian Reservation ⁸⁵
	2		1929 1930 1934 1938	Philadelphia, PA ⁸⁶
	12		1920 1922 1923 1924 1926 1927 1929 1931	Mattaponi Indian Reservation ⁸⁷

⁸⁰ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61B, House 236, Lines 44-49.

⁸¹ [REDACTED] was born in [REDACTED]. See also: Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED].

⁸² US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, Pennsylvania, Philadelphia Magisterial District 51-328, Sheet 8B, House 2604, Lines 41-43.

⁸³ Florida Death Records (State of Florida), Florida Death Certificate, Tampa, Hillsborough County, [REDACTED], [REDACTED].

⁸⁴ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-7, Pamunkey Indian Reservation, Sheet 16A, House 277, Lines 25-28.

⁸⁵ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61B, House 337, Lines 53-57.

⁸⁶ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Pennsylvania, Philadelphia Magisterial District 51-1084, Sheet 5A, House 2921, Lines 17-20.

⁸⁷ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61A, House 231, Lines 12-23.

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Parents	Total	Individuals	Year	Event Location
			1933	
			1934	
			1936	
			1938	
	5		1932 1933 1936 1936 1941	Mattaponi Indian Reservation ⁸⁸
	4		1922 1923 1925 1928	Mattaponi Indian Reservation ⁸⁹ Henrico, VA ⁹⁰
	4		1932 1934 1936 1938	Mattaponi Indian Reservation ⁹²
	3		1931 1936 1937	Mattaponi Indian Reservation ⁹³
	4		1923 1926 1927 1929	Mattaponi Indian Reservation ⁹⁴ Philadelphia, PA ⁹⁵
	3		1932 1934 1938	Mattaponi Indian Reservation ⁹⁶

⁸⁸ US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 6, House 50, Lines 23-27.

⁸⁹ US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, King William County, West Point Magisterial District 0007, Sheet 8B, House 161, Lines 81-84.

⁹⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁹¹ [REDACTED] may have Mattaponi lineage, but we don't have the full linkage to the Mattaponi Indian Tribe.

⁹² US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 8, House 61, Line 21-24.

⁹³ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61A, House 230, Lines 7-9.

⁹⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William County, [REDACTED], [REDACTED]

⁹⁵ US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-928, Sheet 2B, House 2618, Lines 53-56.

⁹⁶ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61A, House 233, Lines 31-33.

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Parents	Total	Individuals	Year	Event Location
	1		1928	Philadelphia, PA ⁹⁷
	1		1923	Richmond, VA ⁹⁸
	1		1920	King William, VA ⁹⁹
	2		1920 1927	Mattaponi Indian Reservation ¹⁰⁰ Mattaponi Indian Reservation ¹⁰¹
	1		1922	Mattaponi Indian Reservation ¹⁰²
	3		1922 1924 1930	Mattaponi Indian Reservation ¹⁰³ Mattaponi Indian Reservation ¹⁰⁴ Mattaponi Indian Reservation ¹⁰⁵
	4		1931 1932 1934 1937	Pennsauken, New Jersey ¹⁰⁶ Philadelphia, PA ¹⁰⁷

⁹⁷ New Jersey Death Records (State of New Jersey), New Jersey Death Certificate, Atlantic County, Port Republic City, [REDACTED]

⁹⁸ US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, King William County, West Point Magisterial District 0007, West Point, Sheet 8B, House 162, Line 93.

⁹⁹ Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Beaver County, Rochester, [REDACTED]

¹⁰⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William, Mattaponi Indian Reservation, [REDACTED]

¹⁰¹ U.S. Social Security Applications and Claims Index (1936-2007), Virginia, King William County, Indian Town, [REDACTED]

¹⁰² US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, King William County, West Point Magisterial District 0007, Sheet 9A, House 166, Lines 32-33.

¹⁰³ This birth can be presumed to have taken place on the Mattaponi Indian Reservation as it is recorded in Sweet Hall (Birth Certificate for [REDACTED]; Personal Papers: [REDACTED] Virginia Birth Certificate, King William County, Sweet Hall, [REDACTED]

¹⁰⁴ Death Certificate for [REDACTED]; Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Records, Montgomery County, Meadowbrook, [REDACTED]

¹⁰⁵ Death Certificate for [REDACTED] Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Henrico County, Richmond, [REDACTED]

¹⁰⁶ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, New Jersey, Camden, Pennsauken County, District 4-104, Sheet 5A, House 1526, Line 7-9.

¹⁰⁷ Death Certificate for [REDACTED]; Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Philadelphia, [REDACTED]

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Conclusion

The endogamy rates and additions to the Mattaponi community recorded above are indicative of a high level of social interaction and indicate meaningful rates of in-marriage and patterned out-marriage (83.11 (b)(1)(i)), that individuals were connected by significant social relationships (83.11 (b)(1)(ii)) and significant rates of informal social interaction (83.11 (b)(1)(iii)). Additionally, the significant endogamy rates fulfill criterion 83.11 (b)(2)(i) and should be considered to fulfill criterion 83.11 (c) for the same period.

Community Institutions and Organizations

Throughout this period, members of the Mattaponi Indian Tribe maintained community ties through distinct religious, economic, and educational institutions. The church, school, and shad hatchery located on the reservation became central establishments for the community during this period. One of the permanent tribal institutions during this period was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. This institution is detailed in Section IV, Part C of this petition.

Mattaponi Indian Baptist Church

In 1932, a group of Mattaponi congregants from the Pamunkey Indian Baptist Church organized an independent congregation to form the Mattaponi Indian Baptist Church. The Church soon applied for admission into the Dover Baptist Association, the regional association to which several Virginia tribal congregations belong.¹⁰⁸ The shift to a separate Indian church formalized a longstanding practice in which the Tribe acted as an independent and distinct community within the larger Pamunkey congregation.¹⁰⁹ This split, documented in the table below, represents Mattaponi Indian Baptist Church clearly acting as a distinct social institution.

Table B2-8. Community Institutions and Organizations, 1920-1939: Mattaponi Indian Baptist Church.

Date	Excerpt
May 13, 1932	The pageant is being staged here for the benefit of the building fund for a church on the Mattaponi reservation. For years, it is understood, the Indians there have wanted an adequate church and they are taking this means of raising the necessary amount of money. ¹¹⁰
June 19, 1932	[...] On June 19, 1932 this committee met with the congregation. Before going into a business session a service of worship was conducted. The Rev. Herbert R. Carlton brought a message on "What Baptist Believe." Following this service a business meeting was held, at which time the Mattaponi Indian Baptist Church was organized, composed of twelve charter members, who presented

¹⁰⁸ The Dover Baptist Association is a fellowship of Baptist churches in Virginia. The group formed in 1783 when the previous General Association of Separate Baptists of Virginia split across the James River, and the churches North of the James River formed the Dover Association (Staff, "Our history," Dover Baptist Association, 2024. <https://www.doverbaptist.org/our-history>). In 1843, the organization split again, with the churches south of the Mattaponi and York rivers continuing the Dover Association (Staff, "Dover Baptist Association to Have a Large Meeting" *Richmond Times-Dispatch* (Richmond, VA), July 21, 1901).

¹⁰⁹ In 1932, the Pamunkey Indian Baptist Church recorded 16 letters of dismissal and a membership loss of 13. These numbers are indicative of a distinct Mattaponi community within the Pamunkey Indian Baptist Church, that formally organized under the Dover Baptist Association in 1932. See also: "Minutes of the Dover Baptist Association Virginia 1927-32," Dover Baptist Association (Va.). Library of Virginia, Richmond, Virginia; "Minutes of the Dover Baptist Association Virginia 1933-35," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA.

¹¹⁰ Staff, "Western Chief to Take Part in Indian Play," *Richmond Times Dispatch* (Richmond, VA), May 13, 1932.

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Date	Excerpt
	<p>church letters in good standing from the Pamunkey Baptist Church. They consisted of the following:</p> <div style="background-color: black; width: 100%; height: 150px; margin: 10px 0;"></div> <p style="text-align: right;">¹¹¹ [...]</p>
	<p>Report of Special Committee to Advise with Proposed Mattaponi Baptist Church, Dover Association, 1933</p> <p>Your committee appointed last year to advise with the proposed Mattaponi Baptist Church as the proper method of organizing a Baptist church met with these people on Sunday afternoon, June 19, 1932 and before going into a business session conducted a service of worship, at which time the Rev. Herbert R. Carlton brought a message on "What Baptist Believe." Following this service a business meeting was held, at which time the Mattaponi Indian Baptist Church was organized, composed of twelve charter members, who presented church letters in good standing from the Pamunkey Baptist Church. One Candidate was received for baptism. Your Committee assisted in the framing and adoption of a suitable Constitution.</p> <p style="text-align: center;">Respectfully submitted, Emmett Y. Robertson L.H. Suddith Herbert R. Carlton</p> <p>35. L.H. Walton presented the main body of the report of the Committee on the Reception of New Churches, which was adopted.</p> <p>Report of the Committee on the Reception of New Churches</p> <p>Your Committee on Reception of New Churches begs leave to report that one church, the Mattaponi Indian Church, has made application for membership in the Dover Association. The pastor and three members of this church have appeared before the Committee and presented their church covenant, Articles of Faith, and Constitution. The Committee has examined these, has found them satisfactory, and recommends that this church be admitted to membership in the Dover Baptist Association.</p> <p style="text-align: center;">L.H. Walton Herbert R. Carlton J.B. Gravatt</p> <p>36. The Moderator welcomed the pastor of this church, Albert Nicolas Reynolds, and the other delegates, [REDACTED]</p>

¹¹¹ [REDACTED], "History of the Mattaponi Indian Baptist Church," Ca. 1932. [REDACTED] Collection.

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Date	Excerpt
	<div style="background-color: black; height: 20px; width: 100%;"></div> <p>37. The delegates from Samaria, Pamunkey, and Tsena Commoko Indian churches were presented to the body.¹¹²</p>

Records of the Dover Association provide clear evidence of the Mattaponi Indian Baptist Church’s strength as a tribal institution.¹¹³ The Dover Association sponsored annual meetings attended by delegates from each church where they reported on their congregations’ attendance and activities, providing data on the church officeholders (the Pastor, the Clerk, and the Treasurer), the number of individuals baptized, the total number of members, and the Sundays of the month on which preaching occurred. The table below outlines the annual Dover Association meetings, summarizes involvement from Mattaponi Indian Baptist Church delegates, and collates the church data shared with the association each year.

¹¹² “Minutes of the Dover Baptist Association Virginia 1933-35,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA., (p. 25; 19 of PDF).

¹¹³ Data from the Dover Association records appear throughout this petition as applicable. Please note that the common data elements collected by Dover vary across time, and the tabular summaries in this petition will vary accordingly.

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*Table B2-9. Community Institutions and Organizations, 1920-1939: Church Statistics.*¹¹⁴

Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Membership	Preaching Days
1933							2&4
1934					8	24	2&4
1935					3	30	2&4
1936					2	33	2-4
1937					5	37	2-4
1938					1	40	2-4
1939					1	40	1-3

¹¹⁴ “Minutes of the Dover Baptist Association Virginia 1933-35,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA., 7, 69; 5, 54, 59; 5, 52, 54, 59 (PDF: 10, 41, 70, 96, 98, 108, 132, 133, 135).

“Minutes of the Dover Baptist Association Virginia 1936-41,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA., 5, 69; 5, 61; 5, 65; 5, 73 (PDF: 7, 39, 51, 79, 90, 120, 136, 170).

¹¹⁵ [REDACTED] was a Non-Indian Spouse married to Mattaponi Descendant, [REDACTED]

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Dover Association Minutes show the regular attendance of delegates from the Mattaponi community at the annual meeting. During this period, four delegates attended per year and for all years except for the first, all delegates representing the Mattaponi Baptist Church were tribal members. These members would have acted as representatives of the congregation at the association and their attendance would have required the mobilization of tribal resources.

For all but its first year, the Mattaponi Indian Baptist Church's preacher was [REDACTED], a tribal member. For all the years recorded during this period, all other offices were held by members of the Tribe, namely Chief [REDACTED] and his wife. The church's enrollment ranged from 24 to 40 over the 6 years covered by these statistics, likely a product of individual congregants slow move to formal enrollment in the Mattaponi church in the initial years after its establishment.¹¹⁶ This evidence further demonstrates the existence of the Church as a distinctly Mattaponi institution, a reality further underscored by the Sunday School statistics that also constituted a part of Dover records.

Sunday School statistics show that the Mattaponi Indian Church was operating its own Sunday School with an average attendance of 26 to 30 attendees. This part of religious life was, like the church itself, overseen by tribal members or their spouses. The regularity of Sunday School statistics is indicative of the strength of the Church as an institution overall. The institution has persisted as a central feature of the Mattaponi community since its founding.

*Table B2-10. Community Institutions and Organizations, 1920-1939: Sunday School Statistics.*¹¹⁷

Year	Superintendent	Secretary	Treasurer	No. of Officers and Teachers	Average Attendance	Total Roll
1933	[REDACTED]			8	30	30
1934				8		33
1935				8	35	36
1936				7	26	34
1937				7	28	32
1938				7		37

¹¹⁶ Generally, the Baptist Church in Virginia required dismissal or the request of a formal letter of release from one congregation before entry into another. In 1932, the Pamunkey Indian Baptist Church recorded 16 letters of dismissal and a membership loss of 13. See: "Minutes of the Dover Baptist Association Virginia 1927-32," Dover Baptist Association (Va.), Library of Virginia, Richmond, Virginia; "Minutes of the Dover Baptist Association Virginia 1933-35," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA.

¹¹⁷ "Minutes of the Dover Baptist Association Virginia 1933-35," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA., 70, 73; 61, 63; 61, 63 (PDF: 42, 43, 99, 100, 136, 137); "Minutes of the Dover Baptist Association Virginia 1936-41," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA., 70, 73; 62, 65; 71, 73; 75, 77 (PDF: 40, 41, 80, 81, 123, 124, 171, 172).

¹¹⁸ [REDACTED] (Mattaponi) was married to [REDACTED]

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Year	Superintendent	Secretary	Treasurer	No. of Officers and Teachers	Average Attendance	Total Roll
1939				7	30	33

During the Mattaponi Indian Baptist Church’s first two years as an independent tribal institution, the Tribe erected a church building on the reservation. From there, the Church featured regularly as a part of tribal activities. The church was a space where tribal history took center stage and where the tribal community and its supporters could gather (e.g., August 25, 1934; October 3, 1935). The church also constituted a community cause, with members of the Tribe regularly participating in efforts to improve the property (January 19, 1937). It is clear from these accounts that the church constituted a distinct and distinctly Mattaponi institution throughout the period.

Table B2-11. Community Institutions and Organizations, 1920-1939: Mattaponi Indian Baptist Church.

Date	Excerpt
August 25, 1934	<p>The program will include services at the Mattaponi Indian Baptist Church at 11 A. M. and 2:30 P. M.</p> <p>At the morning service, Chief Custalow [REDACTED] will deliver a historical address, recounting the tribe's history. There will be special music, and a picnic lunch will be served on the grounds.</p> <p>White friends of the tribe will be welcomed, Chief Custalow said. The chief extended a special invitation to Richmonders who recently donated funds to re-build the church on the reservation.¹¹⁹</p>
March 10, 1935	<p>The pulpit of the Mattaponi Indian Baptist Church, located on the Mattaponi Indian Reservation, will be filled today by the Rev. A. Nicholas Reynolds, former pastor of the church. He will use as his subject ‘Watch-man! What of the Night?’</p> <p>A large congregation is expected to be present to hear the former pastor who is very popular amongst the Indians of the State. The service will begin promptly at 2 o'clock. ¹²⁰</p>
May 24, 1935	They [Mattaponi] worship at their own church, which is Baptist. [...] ¹²¹
May 27, 1935	<p>Dedication services for the newly erected Mattaponi Indian Baptist church on the reservation at Cohoke, were held yesterday morning and afternoon with representatives from the Pamunkey, Chickahominy and Rappahannock Indian tribes present.</p> <p>A. Nicholas Reynolds, who played a large part in soliciting funds for the erection of the building preached the dedicatory sermon at the morning service and Lieutenant-Governor James H. Price, and Dr. H. Eckenrode, historian of the state conservation and development commission, spoke during the afternoon. Rev. Harvey H. Custalow [REDACTED] acting pastor, opened the service and presented the speakers.</p> <p>Following the morning sermon Chief George F. Custalow [REDACTED] of the Mattaponi tribe, made a brief talk in appreciation of the work of the</p>

¹¹⁹ Staff, “Mattaponi Tribe to Hold Homecoming Tomorrow,” *Richmond Times Dispatch* (Richmond, VA), August 25, 1934.

See also: Staff, “Mattaponis Will Hold Homecoming,” *Newport News Daily Dispatch* (Newport News, VA), August 26, 1934.

¹²⁰ Staff, “Indian Baptist Church to Hear Dr. Reynolds,” *Richmond Times Dispatch* (Richmond, VA), March 10, 1935.

¹²¹ Staff, “Colorful Ceremony Marks ‘Discovery’ of City in 1607,” *Richmond Times Dispatch* (Richmond, VA), May 24, 1935.

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	<p>"pale faces" in contributing toward the completion of the building. The offering at the service was given toward the payment of the remaining debt.</p> <p>A plate luncheon was served by the Mattaponi Indians at noon to all those attending. ¹²²</p>
October 3, 1935	<p>A special service will be held at 2:30 o'clock Sunday afternoon at Mattaponi Baptist church when Rev. A. Nicholas Reynolds, former pastor and organizer of the church will be the preacher and will take as his theme, "What Does the Church Offer the World?"</p> <p>The sermon, which was first delivered on the occasion of the church's dedication on May 26, is to be repeated by request. The church is located on the Indian reservation and it is expected that representatives of all the Indian tribes of the state will be present. ¹²³</p>
January 19, 1937	<p>[...] The proceeds will be shared by this circle and the Mottaponis. [sic; Mattaponi] The Indians wish to raise money for a fund to provide pews for their church which now has only rude benches without backs. Since the Mattaponis are Baptists, the giving of a pageant in an Episcopal church is an outstanding example of interdenominational, as well as interracial, co-operation. [...] ¹²⁴</p>

Mattaponi Indian School

During the period from 1920 to 1939, the Mattaponi Indian Tribe had dedicated educational institutions, including a new school built in 1934 with funding from the state of Virginia.¹²⁵ The location of a school on the reservation helped maintain community ties among Mattaponi children and fostered informal social interaction, before and after the new building was erected. The table below documents the operation of the Mattaponi Indian School between 1920 and 1939.

Table B2-12. Community Institutions and Organizations, 1920-1939: Mattaponi Indian School.

Date	Excerpt
1920	<p>Teachers in Special Schools Mattaponi Indian School Mrs. ██████████ ██████████ ¹²⁶</p>
1922	<p>[Acts Passed by the General Assembly for 1922 show the State allocating money for the maintenance of the Mattaponi Reservation School] [...] For maintenance of schools for the Mattaponi and Pamunkey Indians, not exceeding ... 2,500 00 [...] ¹²⁷</p>
September 20, 1923	<p>Chief George L. Nelson and other members of the Rappahannock tribe of Indians called on Governor Trinkle last week and presented a petition asking for an appropriation of \$50,000 to construct a school for the children of the Rappahannock, Chickahominy [sic; Chickahominy], Pamunkey and Mattaponi Indian tribes. An annual appropriation of \$5,000</p>

¹²² Staff, "Church Dedicated for Indian Tribes," *Richmond News Leader* (Richmond, VA), May 27, 1935.

¹²³ Staff, "Mattaponi Baptists Will Hear Reynolds," *Richmond News Leader* (Richmond, VA), October 3, 1935.

¹²⁴ Staff, "Indians to Give Pageant Friday," *Richmond News Leader* (Richmond, VA), January 19, 1937. See also: Staff, "Mattaponi Tribe to Be Seen Here in Colorful Play," *Richmond Times Dispatch* (Richmond, VA), January 19, 1937.

¹²⁵ Staff, "C. W. A. In County Making Big Improvements," *The Tidewater Review* (West Point, VA), January 25, 1934.

¹²⁶ *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia with Accompanying Documents: School Year 1920-21*, Vol. IV No. 2, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, September 1922.

¹²⁷ *Acts and Joint Resolutions (Amending the Constitution) of the General Assembly of the State of Virginia: Session Which Commenced at the State Capitol on Wednesday, January 11, 1922*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1922.

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Date	Excerpt
	unit in the project is proposed for the Mattaponi reservation, but it is not expected to be ready for use this season. -Tidewater Review, West Point, Va. ¹³⁶
March 23, 1939	Mattaponi Indian Reservation - O. T. Custalow [REDACTED] has charge of the building of the new fish hatchery at the Reservation. The hatchery is being built y [sic] the State and will be enlarged in the future if satisfactory results are obtained. ¹³⁷
April 1, 1939	[...] So suc-cessful [sic] was this work last year under the competent management of J. T. Meyer, inspector, that I have made him superintendent of hatchery work in Virginia and we already have two additional hatcheries; one on the Mattaponi and the other on the Pa-munkey [sic; Pamunkey] and are seeking sites for the proper locations on the Piankatank and on some branch of the Potomac in Westmoreland county, in the Colonial Beach section. ¹³⁸
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. [...] ¹³⁹

Conclusion

These tribal institutions described above were exclusively or almost exclusively made up of members of the Mattaponi Indian Tribe and demonstrate “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)), such as those among schoolmates and regular church congregants. They also offer evidence of “shared or cooperative labor” (83.11 (b)(1)(iv)) in the fundraising, maintenance, and staffing efforts required to support these community institutions and organizations. The Mattaponi Indian Baptist Church clearly exemplifies “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). All these social, spiritual, and economic practices collectively demonstrate the “persistence of a collective identity” (83.11 (b)(1)(viii)) and constitute “distinct community social institutions” (83.11 (b)(2)(iv)).

Community Activities

Members of the Mattaponi Indian Tribe consistently participated in shared activities during this period, cooperating for the good of the Mattaponi people and acting in collaboration to support the wider Virginia Indian community. Throughout this time, Mattaponi people continued to observe annual traditions such as Homecoming and the tax tribute ceremony and engage in internal and external efforts to preserve and educate others about distinctive Mattaponi practices. These activities demonstrate consistent interaction and significant social relationships among members of the Mattaponi Indian Tribe.

Economic Cooperation and Livelihood Strategies

A central component of social relationships and community activities in the Mattaponi Indian Tribe is the widescale participation in economic cooperation and shared livelihood strategies, which appears in written evidence in the 1920-1939 period. The cooperative labor of Mattaponi people occurred primarily through

¹³⁶ Staff, “Fish Hatchery Projects Underway,” *The Gloucester-Mathews Gazette-Journal* (Gloucester, VA), March 9, 1939. See also: Staff, “Fish Hatchery Project Busy,” *The Tidewater Review* (West Point, VA), March 2, 1939.

¹³⁷ Aumack, Billy, “The Notebook Reveals,” *The Tidewater Review* (West Point, VA), March 23, 1939.

¹³⁸ Staff, “Repletion Of Shad Industry One of Goals of Commission, Mapp Says in Radio Address,” *Newport News Daily Press* (Newport News, VA), April 1, 1939.

¹³⁹ Staff, “Mapp Discusses Fish Problems with Ruritans,” *The Tidewater Review* (West Point, VA), June 15, 1939.

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activities such as logging and fish cultivation, including “fishing parties” (May 24, 1935) and the maintenance of a hatchery on the reservation (e.g., November 17, 1938, April 1, 1939).

Table B2-15. Community Activities, 1920-1939: Economic Cooperation and Livelihood Strategies.

Date	Excerpt
1920 ca.	<p>Chief Webster Custalow [REDACTED] who had spent 45 years supplying pulpwood to the West Point mill. [...]"My father, Chief George Forest Custalow [REDACTED], brought the first load of pulpwood to Elis Olsson when he bought the paper mill in West Point in 1917," the Chief said.</p> <p>[...]</p> <p>"I used to sit next to my father and we carried the wood down with a team of horses in an old wood wagon. I was just a boy back then. [...] My father was a close friend of Elis Olsson, and the Mattaponi reservation was the main source of wood in those days."</p> <p>[...] The first sticks of wood that went into Olsson's new paper pulp machine came from the woods behind the Mattaponi Indian museum. At one time the Chief's father was the sole wood agent for Mr. Olson," the chief said.</p> <p>In 1925 his father purchased a Model-T Ford truck and the young man drove the first load, a half cord of pine, into the mill himself.</p> <p>[...] In those days he and his father and his brothers chopped down every tree themselves with an old-fashioned ax and cut the wood into 8-foot lengths, later changing to five-foot lengths better suited to trucks. Later they used a one man "buck" saw, and even later the two- man saw came into use. The new saws were a big improvement over the old ax because they left the tree in better condition.</p> <p>They were strong men and they worked hard to meet the needs of the new mill. Chief Custalow and his brothers could saw a log and heave it up on the truck by themselves. They worked long and hard hours every day of the year bringing in the wood. ¹⁴⁰</p>
May 14, 1932	<p>[...] Winston Montegue, attorney for Custalowe [<i>sic</i>; Custalow], said he understood the Mattaponis had been selling fish here for a long time. [...] ¹⁴¹</p>
November 17, 1938	<p>Hatching out shad and herring in “incubators” under the watchful eye of fish experts will constitute one of the newest and most novel industries in this section, with the establishment of a fish hatchery in King William County within a short time. ¹⁴²</p> <p>The hatchery is scheduled to begin operation here with the beginning of the spring run of shad and herring, according to an announcement made late last week by G. Walter Mapp, head of the Virginia Commission of Fisheries, after a trip to King William County.</p> <p>On his visit here, Mr. Mapp conferred with Chief Custalow [REDACTED] of the Mattaponi Indian tribe, and Chief Bradby, of the Pamunkey tribe. After this conference it was decided that the operation of the project would be in close co-operation with the members of these two groups. The members of the two tribes will be given a bounty for each ‘ripe’ shad and herring delivered to the hatchery.” [...] ¹⁴³</p>

¹⁴⁰ Buxton, M. W., “One Woman's Opinion,” *Southside Sentinel* (Urbanna, VA), November 7, 1996.

¹⁴¹ Staff, “Judge Rules Fisherman May Peddle His Catch in Richmond,” *Richmond Times Dispatch* (Richmond, VA), May 14, 1932.

¹⁴² Staff, “Fish Hatchery Is Planned,” *The Chickahominy Sun* (Providence Forge, VA), November 17, 1938.

¹⁴³ Staff, “Fish Hatchery Is Planned,” *The Chickahominy Sun* (Providence Forge, VA), November 17, 1938; See also: Staff, “Indians to Man Fish Hatchery,” *The Gloucester Mathews Gazette Journal* (Gloucester, VA), November 17, 1938. Staff, “Shad, Herring Hatchery Will Be Established in King William County,” *The Tidewater Review* (West Point, VA), November 17, 1938.

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Date	Excerpt
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. [...] ¹⁴⁴
April 1, 1939	"For myself, I am pleas-ed, as a matter of historic justice to the tribes of a vanishing race, that these hatcheries will serve to furnish employment and sustenance to the small number of Indians now remain-ing on the head waters of our streams which for hundreds of years their an-cestors have navigated and fished." [...] ¹⁴⁵

Social Cooperation and Mutual Aid

The Mattaponi Indian Tribe worked together to raise funds, hosting events to benefit tribal institutions such as the Church (e.g., May 13, 1932) and collaborated with the non-Indian community to raise funds for the other churches as well as their own (e.g. December 9, 1937; January 19, 1937). The efforts of its members show a commitment and willingness to contribute time, resources, and expertise to bolster the community's wellbeing.

Table B2-16. Community Activities, 1920-1939: Social Cooperation and Mutual Aid.

Date	Excerpt
May 13, 1932	The pageant is being staged here for the benefit of the building fund for a church on the Mattaponi reservation. For years, it is understood, the Indians there have wanted an adequate church and they are taking this means of raising the necessary amount of money. ¹⁴⁶
December 9, 1937	The pageant deals with the life of the Mattaponi Indians. The proceeds will go to the building fund of Memorial M. E. Church. ¹⁴⁷
January 19, 1937	Chief Custalow [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. [...] The pageant is being given under the auspices of the Business Women's Circle of St. Mark's Church, of which Mins Kate Mason Brown is president. The proceeds will be shared by this circle and the Mattaponis. The Indians wish to raise money for a fund to provide pews for their church which now has only rude benches without backs. ¹⁴⁸

Annual Homecoming

Homecoming is an annual church-based event at which the Mattaponi tribal community gathers and frequently hosts members of neighboring communities. The table below documents Homecoming services and celebrations that occurred during this period that were hosted or attended by the Mattaponi community at the Mattaponi Indian Baptist Church.

¹⁴⁴ Staff, "Fish Hatchery Projects Underway," *The Gloucester-Mathews Gazette-Journal* (Gloucester, VA), March 9, 1939.
¹⁴⁵ Staff, "Repletion Of Shad Industry One of Goals of Commission, Mapp Says In Radio Address," *Newport News Daily Press* (Newport News, VA), April 1, 1939.
¹⁴⁶ Staff, "Western Chief to Take Part in Indian Play," *Richmond Times Dispatch* (Richmond, VA), May 13, 1932.
¹⁴⁷ Staff, "Pageant to Be Given by Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), December 9, 1937.
¹⁴⁸ Staff, "Indians to Give Pageant Friday," *Richmond News Leader* (Richmond, VA), January 19, 1937.

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Table B2-17. Community Activities, 1920-1939: Annual Homecoming.

Date	Excerpt
August 25, 1934	<p>Annual home-coming exercises will be held tomorrow at the Mattaponi Indian reservation in King William County, twelve miles this side of West Point.</p> <p>The program will include services at the Mattaponi Indian Baptist Church at 11 A. M. and 2:30 P. M.</p> <p>At the morning service, Chief Custalow [REDACTED] will deliver a historical address, recounting the tribe's history. There will be special music, and a picnic lunch will be served on the grounds.</p> <p>White friends of the tribe will be welcomed, Chief Custalow said. The chief extended a special invitation to Richmonders who recently donated funds to re-build the church on the reservation.¹⁴⁹</p>
August 29, 1935	<p>As usual the Mattaponi Indians held their annual home coming day, Sunday, August 25. Between three and four hundred were present, including a great number of our pale face friends from West Point. The forenoon service was conducted by Rev. H. N. Custalow [REDACTED] after which dinner was served at one o'clock. The Rev. Baker, of Richmond, preached the afternoon sermon [<i>sic</i>] at 2:30 using as his topic, "The Fall of Man Today." Assistant chief, O. T. Custalow [REDACTED] then delivered the 'Historical and Welcome Address.'¹⁵⁰</p>
August 16, 1936	<p>Chickahominy Indians will close their revival services today at Samaria Indian Baptist Church on the Mattaponi Reservation, where the tribe has celebrated a church home coming in the last week.</p> <p>Twenty Indians were converted at the twice-daily services, which attracted large numbers of Chickahominy tribesmen. The services were conducted by the Rev. Harvey N. Custalow [REDACTED]. Visitors from Richmond, counties adjoining the reservation and other parts of the State also attended the meetings.</p> <p>Chief George F. Custalow [REDACTED] of the Mattaponi Indians and many members of his tribe also attended the home-coming services during the first of the week.¹⁵¹</p>
August 21, 1937	<p>Mattaponi Indian Baptist Church, located in King William County, announced today that their annual home-coming day will be held tomorrow.</p> <p>Services will be held at 10:30 A. M. Sunday, at which time the acting pastor, Harvey N. Custalow [REDACTED] will preach. [...]¹⁵²</p>
August 26, 1937	<p>[...] Mr. and Mrs. R. P. Hart and children and Mr. and Mrs. George Trevilian and children attended the home-coming service at the Mattaponi Indian Reservation Sunday afternoon.¹⁵³</p>

¹⁴⁹ Staff, "Mattaponi Tribe to Hold Homecoming Tomorrow," *Richmond Times Dispatch* (Richmond, VA), August 25, 1934. See also Staff, "Mattaponis Will Hold Homecoming," *Newport News Daily Dispatch* (Newport News, VA), August 26, 1934.

¹⁵⁰ Staff, "Home Coming Day Held on Mattaponi," *The Tidewater Review* (West Point, VA), August 29, 1935.

¹⁵¹ Staff, "Chickahominy Indians to End Revival Today," *Richmond Times Dispatch* (Richmond, VA), August 16, 1936.

¹⁵² Staff, "Home-Coming Day Set at Mattaponi," *Richmond News Leader* (Richmond, VA), August 21, 1937. See also: Staff, "Cologne News," *The Tidewater Review* (West Point, VA), August 26, 1937.

¹⁵³ Staff, "Cologne News," *The Tidewater Review* (West Point, VA), August 26, 1937.

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Historic Preservation and Cultural Education

Between 1920 and 1939, the Mattaponi Indian Tribe spent considerable time and resources making presentations and performances, on and off the reservation, to educate non-Mattaponi people about the Tribe’s culture and history. Examples of cultural education activities documented in the table below include presentations at schools (e.g., December 22, 1935), dances (e.g., August 18, 1932), and historical pageants (e.g., May 13, 1932, January 19, 1937), including the highly publicized sesquicentennial anniversary of the Continental Army’s victory over Britain organized by the Yorktown Sesquicentennial Association (e.g., October 18, 1931). At such events, Mattaponi tribal leaders frequently addressed the public as representatives of the community and educators (e.g., August 18, 1937). In addition to these external presentations, during this period anthropologist Frank Speck (1925) documented ongoing efforts among tribal members to teach and learn distinctive practices, including the creation of pottery and woven feather clothing.

Table B2-18. Community Activities, 1920-1939: Historic Preservation and Cultural Education.

Date	Excerpt
September 12, 1921	<p>[This article was written by and submitted to the newspaper by the Rappahannock Indian Association.]</p> <p>[...] About four o'clock the three nations representing a part of King Powhatan's aboriginal tribes started, the Pamunkeys, led by Chief G. W. Cooke and wife, who came in advance of his tribe, and Chief George F. Custalow [REDACTED] and wife led the procession of autos of the Mattaponis, and Chief O. W. Atkins, of the Chickahomies [<i>sic</i>; Chickahominys], with a full representation of his tribe, and the appearance of the three nations.</p> <p>[...] Chief Geo. F. Custalow, of Mattaponi tribe, who is a fine business man, was also one of the speakers.</p> <p>At night moving pictures were shown. There was some fine music. After the show the Rappahannocks, Pamunkeys and Mattaponies [<i>sic</i>; Mattaponis] went to the home of Samuel C. Nelson for a watermelon feast and an enjoyable time spent. [...] ¹⁵⁴</p>
1925	<p>[...] I have heard that in her younger days [J. R. Nelson’s wife] had seen the woven turkey-feather articles which are still known among the Pamunkey and the Mattaponi. [...]</p> <p>It is indeed unfortunate that some vestiges of clay-working did not continue until a later day, at least in memory, as they have among the Pamunkey and the Mattaponi. ¹⁵⁵</p>
August 21, 1925	<p>On Wednesday of last week some folks from this community motored to the Pamunkey and Mattaponi Indian Reservations. Those who went were: Mr. E. L. Young and family, Mrs. E. K. Terry, Miss Hawsie Terry Mr. and Mrs. Ellis Marshall, Mrs. Tommie Marshall, Mr. W. T. Mooklar and Mr. Gay Powell. In spite of the fact that the weather was unsettled and the crowd small, we had a very delightful time on our picnic. It was interesting to see the old relics with which the Indians fought, and we returned home that evening bringing with us many souvenirs. [...] ¹⁵⁶</p>
October 13, 1927	<p>Mattaponi Tribe Celebrates the Date in Unique Fashion in King William Co.</p>

¹⁵⁴ Staff, “The Indian Celebration in Caroline,” *The Daily Star* (Fredericksburg, VA), September 12, 1921.

¹⁵⁵ Speck, Frank G., “The Rappahannock Indians of Virginia,” ed. F. W. Hodge, *Indian Notes and Monographs* 5, no. 3 (1925), 69-70.

¹⁵⁶ Staff, “Mangohick,” *West Point News* (West Point, VA), August 21, 1925.

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Date	Excerpt
	<p>Richmond, Oct. 12- American Indian Day was recently observed by the Indian reservation on the Mattaponi river, in King William county.</p> <p>[...] Chief George F. Custalow [REDACTED] after the feast, spoke to the Indians, telling them why American [<i>sic</i>; Indian] Day should be observed. [...]¹⁵⁷</p>
August 29, 1929	<p>Chief Goerge F. Custalow [REDACTED] of the Mattaponi Indian Tribal Reservation, has announced that his tribe will give an entertainment at the Reservation Park on Saturday, from 3:30 o'clock, to 11:00 o'clock p. m. The Chief says it will be a Real American Indian Show, together with many other amusements which the Indians have here-to-fore presented the public which is especially invited to be present on this occasion.</p> <p>The Chief said "I am not trying to cut rival our brother tribe, the Pamunkey Indians, but I assure all those that come a good time."¹⁵⁸</p>
May 23, 1931	<p>Where white men first made friends with the red chieftain, Powhatan, on May 23, 1607, their coming will be observed with Indian dances, music and addresses by leaders of both races this afternoon. The ceremonies marking the 324th anniversary of the arrival of Englishmen at the site of Richmond will begin at Powhatan Hill Park at 3 o'clock under the auspices of the Powhatan Hill Memorial Association.</p> <p>[...] Lieutenant-Governor James H. Price will preside, and Dr. Hugh J. Eckenrode, State Historian, will deliver the principal address. Chief Custalow [REDACTED] of the Mattaponi tribe will also talk.</p> <p>[...] Dances in Indian costume will be given by members of the Chickahominy, Pamunkey and Mattaponi tribes.¹⁵⁹</p>
May 23, 1931	<p>[...] The Powhatan Hill Memorial association is sponsoring the celebration, over which Lieutenant Governor James H. Price will preside. Dr. H. J. Eckenrode, state historian, and Chief Custalow [REDACTED] of the Mattaponi tribe will be the principal speakers. Members of the Mattaponi, Chickahominy, and Pamunkey tribes will participate in the dances and the Richmond Light Infantry Blues band will furnish music. [...]¹⁶⁰</p>
October 16, 1931	<p>[The Yorktown Sesquicentennial Association was chartered by the Commonwealth of Virginia and a congressional resolution created the United States Yorktown Sesquicentennial Commission. These bodies oversaw the sesquicentennial observations described here.]</p> <p>Indian Village: Descendants of the Pamunkey and Mattaponi Tribes of Indians which inhabited the Colonial Tidewater section of Virginia in the earliest days. [...] (Note: These descendants of the aborigines now occupy reservations allotted by the State of Virginia for their exclusive use.)¹⁶¹</p>
October 16, 1931	<p>[...] The Indian village promises to be one of the features of the celebration. Descendants of the Pamunkey and Mattaponi tribes which inhabited the Colonial tidewater section of</p>

¹⁵⁷ Staff, "American Indian Day Is Observed," *Newport News Daily Press* (Newport News, VA), October 13, 1927.

¹⁵⁸ Staff, "Mattaponi Indians to Stage Entertainment," *The Tidewater Review* (West Point, VA), August 29, 1929.

¹⁵⁹ Staff, "Powhatan Hill Celebration to Be Held This Afternoon," *Richmond Times Dispatch* (Richmond, VA), May 23, 1931.

¹⁶⁰ Staff, "Price Will Preside Over Indian Party," *The Staunton News Leader* (Staunton, VA), May 23, 1931.

¹⁶¹ *Official Program of the Yorktown Sesquicentennial*, Yorktown Sesquicentennial Association, Virginia: Lewis Printing Co. Inc., 1931, 37; See also: Staff, "Special Events Scheduled for First Day of Sesqui," *Newport News Daily Press* (Newport News, VA), October 16, 1931.

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Date	Excerpt
	Virginia in the earliest days will be in this village to show visitors ancient war and ceremonial dances of the tribes and to exhibit specimens of Indian handicraft. [...] ¹⁶²
October 18, 1931	<p>The Yorktown Sesquicentennial Association was chartered by the Commonwealth of Virginia and a congressional resolution created the United States Yorktown Sesquicentennial Commission. These bodies oversaw the sesquicentennial observations described here.</p> <p>“[...] The Mattaponi, from their reservation on the Mattaponi River, the Chickahominy and Pamunkey Indians from their reservations on the Peninsula, dressed in their tribal ornaments, dance their ceremonial rituals to the sound of the tom-tom.</p> <p>[...] The three tribes were invited by the Sesquicentennial Association to come to Yorktown as an appropriate feature of the Colonial exhibit.</p> <p>Accorded all the honor of kings in their own reservations, the Indian chiefs hold sway in their small dominion on the Sesquicentennial grounds. Ruling over the Mattaponi Tribe is Chief Tecumseh [REDACTED], and his valiant assistant Hos-ki-no-wa-na-ah [REDACTED] [...] ¹⁶³</p>
October 22, 1931	[...] The colonial fair and harvest festival, with many interesting exhibits, including an Indian village of the Mattaponi and Pamunkey tribes, was a feature of much interest to many attendants of the celebration. [...] ¹⁶⁴
October 29, 1931	<p>The Sesquicentennial held at Yorktown last week was a great event, and of much interest, featuring the early colonial days and the surrender of Cornwallis, to General George Washington. I am glad to say that this celebration would not have been complete without the Mattaponi and Pamunkey Indians. Fourteen members of the Mattaponi Tribe with their chief, George F. Custalow [REDACTED] and assistant chief, O. T. Custalow [REDACTED], who was the announcer of the Indian program, also the leader of many of the dances, participated. The program opened at 9:30 o'clock in the morning with the welcome dance put on by the Mattaponi tribe. At 1 o'clock the ceremony dance was introduced by the Mattaponi tribe. [...] The Pamunkeys put on several interesting plays and dances under the direction of Chief Miles. Chief Adkins of the Chickahominy put on several of his dances also. ¹⁶⁵</p>
May 13, 1932	<p>Chief Kiutus Tecumseh of the Wanatchee tribe of Indians of Washington State will be a guest performer in the pageant, "In the Days of Powhatan," to be presented by the Mattaponi Indians tonight at 8 o'clock at the City Auditorium.</p> <p>The Western chieftan, [<i>sic</i>] widely known radio singer, will sing several Indian love songs, while opposite him will be the daughter of Chief Custalow [REDACTED] [REDACTED] of the Mattaponi tribe from King William County.</p> <p>The pageant is being staged here for the benefit of the building fund for a church on the Mattaponi reservation. For years, it is understood, the Indians there have wanted an adequate church and they are taking this means of raising the necessary amount of money.</p>

¹⁶² Staff, "Fair Is Interesting Feature," *Richmond Times Dispatch* (Richmond, VA), October 16, 1931.

¹⁶³ Nettles, J. E., "Indian Encampment Forms Interesting Feature at Yorktown Sesquicentennial," *Newport News Daily Press* (Newport News, VA), October 18, 1931.

¹⁶⁴ Staff, "Hoover Present Monday," *The Gloucester Gazette* (Gloucester, VA), October 22, 1931.

¹⁶⁵ Staff, "Account Related of Indians' Participation in Sesqui Program," *The Tidewater Review* (West Point, VA), October 29, 1931.

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Date	Excerpt
	[...] All of the performers in the pageant to follow will be members of the Mattaponi tribe who took leading roles in the Indian Village at Yorktown during the recent sesquicentennial celebration. ¹⁶⁶
August 18, 1932	The Boy Scouts from Norfolk who have been camping at Gloucester Point for several weeks, and who have been in charge of Mr. Williams, called on Assistant Chief Hoskinowanaoh, [REDACTED] of the Mattaponi tribe of Indians, to light the campfire, performing the Indian ceremonies. The assistant chieftain opened the ceremonies with the tribal prayer, invoking the Great Spirit from the four winds. These rites were followed by a ceremony dance. Deerfoot and Minnehaha [REDACTED] participated in the dance while the squaw, Wahwahtasee [REDACTED] beat the tom-tom. Minnehaha, 10-year-old daughter of the chief, performed the princess dance around the campfire, while Deerfoot gave a snappy demonstration of the buck dance. ¹⁶⁷
December 22, 1932	Twelve members of the Mattaponi Tribe of Indians took part in the celebration and parade, which began on Chimborazo Park, ending at 17th street, the old market on Dec. 9. Chief Geo. F. Custalow [REDACTED] was present, Asst. Chief O. T. Custalow [REDACTED] was one of the speakers on this occasion, which went on the air. After the speaking was over, The Mattaponi Tribe under the direction of Asst. Chief O. T. Custalow was called on to perform the Indian welcome dance in honor of Col. Saunders, Mayor Bright, Hon. Harry M. Smith and wife, Prof. Lyon G. Tyler and many others of the prominent guests and speakers including Pres. Henry Weinberg and members of the Down Town and Old Market Association. ¹⁶⁸
May 24, 1935	When the winds abated somewhat, a group of Mattaponi and Pamunkey Indians executed a snake dance. Chief O. T. Custalow [REDACTED] of the Mattaponis led the dance. A large group, including young women, were garbed in tribal costumes with feathered headdress, giving the scene a picturesque background. ¹⁶⁹
December 22, 1935	Chief O. T. Custlow [REDACTED] of the Mattaponi Indian Reservation in King William County came to Richmond Friday and spoke to the pupils of Bellevue primary school. The chief, attired in his tribal regalia, explained Indian lore to the children and sang the Indian 'Princess Song' and the 'War Song.' The Mattaponi and the Pamunkey tribes are the only Indians in Virginia living on certified reservations. - Staff Photo. ¹⁷⁰
May 24, 1935	Subtitle: "Mattaponis and Pamunkeys Join in Celebration of Smith's Visit Here" Mayor Bright, in the role of the Great White Father of Richmond, joined with descendants of Indian tribes yesterday on Powhatan's Hill to commemorate the time 328 years ago when, only eight days after landing at Jamestown, Captain John Smith and party visited the great Chief Pow-hatan and became the first white men ever to reach the site of Richmond.

¹⁶⁶ Staff, "Western Chief to Take Part in Indian Play," *Richmond Times Dispatch* (Richmond, VA), May 13, 1932.

¹⁶⁷ Staff, "Mattaponi Indian Chief Conducts Lighting of Campfire for Scouts," *The Tidewater Review* (West Point, VA), August 18, 1932.

¹⁶⁸ Staff, "Mattaponi Indians in Market Celebration at Richmond," *The Tidewater Review* (West Point, VA), December 22, 1932.

¹⁶⁹ Staff, "Colorful Ceremony Marks 'Discovery' of City in 1607," *Richmond Times Dispatch* (Richmond, VA), May 24, 1935.

¹⁷⁰ Staff, "Mattaponi Chief Tells of Indian Lore," *Richmond Times Dispatch* (Richmond, VA), December 22, 1935.

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Date	Excerpt
	<p>[...] When the winds abated somewhat, a group of Mattaponi and Pamunkey Indians executed a snake dance. Chief O. T. Custalow ██████████ of the Mattaponis led the dance. A large group, including young women, were garbed in tribal costumes with feathered headdress, giving the scene a picturesque background.</p> <p>[...] Of this number the Mattaponis, believed to be part of the Pamunkey tribe, still live on the Pamunkey [<i>sic</i>] River and live largely by trapping, fishing and conducting fishing parties. They are ‘reservated Indians’ of the treaty of 1677, paying no taxes. They worship at their own church, which is Baptist.[...] ¹⁷¹</p>
June 27, 1935	<p>Subtitle: “Members of Mattaponi Tribe Offer Play Based on History of American Indian”</p> <p>[...] A play, based on the history of the early American Indian will be presented at Stockton Street Baptist Church tomorrow evening at 8 o’clock by Chief O. T. Costello ██████████ and members of the Mattapoini [<i>sic</i>; Mattaponi] tribe. The Indians will be dressed in native costumes. [...] ¹⁷²</p>
May 24, 1936	<p>Subtitle: “Pamunkeys, Mattaponis Gather on Powhatan Hill, Which Captain Smith Climbed 300 Years Ago—Maybe”</p> <p>[...] The program was arranged without a principal speaker, but Chief Costello ██████████ who is a striking figure in his red velvet jacket all trimmed with flashing braid and set with Indian beads, delightfully upset this calculation. [...]</p> <p>He said he was proud to be there: that the Indians from his tribe (the Mattoponi) [<i>sic</i>; Mattaponi] and those from the Pamunkey’s, he knew were proud of the privilege of keeping alive something about Indians.</p> <p>[...] The crowd applauded and Sam Woody, who was master of ceremonies in the absence of Mayor Bright, said that Chief Costello [<i>sic</i>; Custalow] had a fine attitude and that the world would be better off if others shared the chief’s peaceful, friendly views. ¹⁷³</p>
January 19, 1937	<p>Chief Custalow ██████████ of the Mattaponi Indians of Virginia, will bring members of his tribe from the Mattaponi reservation to Richmond to present a historical pageant Friday night at 8:15 o’clock at St. Mark’s Episcopal Church. The chief plans to give a brief talk on the history of his people, as an introduction to the pageant.</p> <p>[...] The proceeds will be shared by this circle and the Mottaponis. [<i>sic</i>; Mattaponi] The Indians wish to raise money for a fund to provide pews for their church which now has only rude benches without backs. Since the Mattaponis are Baptists, the giving of a pageant in an Episcopal church is an outstanding example of interdenominational, as well as interracial, co-operation. [...] ¹⁷⁴</p>
April 29, 1937	<p>[...] The pageant is to be put on under the leadership of Chief O. T. Custalow ██████████ of the Mattaponi Indian Reservation, who will give a brief lecture on the Indian tribes and early history of Virginia.</p>

¹⁷¹ Staff, “Colorful Ceremony Marks ‘Discovery’ of City in 1607,” *Richmond Times Dispatch* (Richmond, VA), May 24, 1935.

¹⁷² Staff, “Howey Pupils Presented in Annual Piano Recital,” *Richmond Times Dispatch* (Richmond, VA), June 27, 1935.

¹⁷³ Hart, Scott, “Indian Drums Mutter at Birthday Party Here,” *Richmond Times Dispatch* (Richmond, VA), May 24, 1936.

¹⁷⁴ Staff, “Indians to Give Pageant Friday,” *Richmond News Leader* (Richmond, VA), January 19, 1937. See also: Staff, “Mattaponi Tribe to Be Seen Here in Colorful Play,” *Richmond Times Dispatch* (Richmond, VA), January 19, 1937.

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Date	Excerpt
	<p>Ten Mattaponi Indians will take part in full costume in the performance, depicting Indian customs of King Powhatan's time and later.</p> <p>The Mattaponi reservation has always been owned and occupied by the tribe, is still ruled by its chief and council and makes its own laws subject to non-confliction with those of the State.</p> <p>Chief Custalow and his tribesmen have given the pageant which will be shown here in New York, Richmond and many smaller places and it has been highly praised as interesting and educational. ¹⁷⁵</p>
May 22, 1937	<p>Mattaponi Indian Reservation. Dear Pale Face Brother Jones.—This is to say that I will see you Monday night at the auditorium. I will bring my Tom Tom Monday night and let Baby come into the ring prancing to the tune of War Song Conoway Honohey which, translated, means ‘Come on, let’s go to war.’ Your friend, Chief O. T. Custalow [REDACTED] ¹⁷⁶</p>
August 18, 1937	<p>A brief history of relations between white men and Indians in Virginia from the time of the Jamestown settlement in 1607 was given before the Woman's Missionary society of the Hilton Village Baptist church last night by Chief O. T. Custalow [REDACTED] of the Mattaponi Indian tribe.</p> <p>This address was one of a series sponsored by the society in which representatives of foreign nations and others among whom mission work is being carried on by the denomination have spoken before the group. Chief Custalow was attired in tribal costume.</p> <p>[...] Gradual crowding by the whites of the Indians off their lands led up to the terrible massacres of 1622 and 1644 of white people by the Indians. Chief Custalow said. He added that this crowding-off continued until the tribe has now only about 75 acres of land, on which 75 families live with a few more families in the adjacent county. The tribe has a reservation in King and Queen county. [...] ¹⁷⁷</p>
December 9, 1937	<p>An historical pageant given by members of the Mattaponi Indian Tribe under the direction of Chief O. T. Custalow [REDACTED] will be presented at Franklin School next Tuesday night at 8:15 o'clock.</p> <p>The pageant deals with the life of the Mattaponi Indians. The proceeds will go to the building fund of Memorial M. E. Church. ¹⁷⁸</p>
January 13, 1938	<p>[...] For the year of 1931 Chief George F. Custalow took a part in the Sesqui-Centennial at Yorktown for the celebration of the surrender of Lord Cornwallis on Oct. 16, 17, 18 and 19 to help to produce the scenes of this country. [...] ¹⁷⁹</p>
May 20, 1938	<p>Representatives of four Indian tribes will get together on the Chickahominy Reservation at Windsor Shades tomorrow for an all-day powwow, with Indian dances, a fish fry and other functions on the agenda.</p> <p>The powwow, which will be open to the public, is expected to bring members of the Mattaponi, Indian Neck and Upper Mattaponi tribes to meet with the Chickahominies</p>

¹⁷⁵ Staff, “Mattaponi Indians to Be Here Next Week,” *The Gloucester Gazette* (Gloucester, VA), April 29, 1937.

¹⁷⁶ Jones, J., “Conoway, Honohey,” *Richmond Times Dispatch* (Richmond, VA), May 22, 1937.

¹⁷⁷ Staff, “Hilton WMS Hears Mattaponi Sachem,” *Newport News Daily Press* (Newport News, VA), August 18, 1937.

¹⁷⁸ Staff, “Pageant to Be Given by Mattaponi Indians,” *Richmond Times Dispatch* (Richmond, VA), December 9, 1937

¹⁷⁹ Custalow, C. G. F., “Brief ‘History’ of Mattaponi Reservation,” *The Tidewater Review* (West Point, VA), January 13, 1938.

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Date	Excerpt
	[sic], according to Chief George F. Custalow [REDACTED] of the Mattaponi group. ¹⁸⁰
October 31, 1937	Chief O. T. Custalow [REDACTED] of the Mattaponi tribe is shown here as he entertained students at Bellevue School last Friday. Next Friday night at 8:15 o'clock, the chief and several other members of his tribe will stage a colorful pageant at the school under the sponsorship of the school's Parent-Teacher Association. - Staff Photo. ¹⁸¹
November 5, 1937	Chief O. T. Custalow [REDACTED] and the Mattaponi tribe of Indians will present their customs and mode of living in a pageant to be sponsored by Bellevue Parent-Teacher Association in the school auditorium at Twenty-third and Grace Streets at 8 o'clock tonight. This benefit affair will be open to patrons and friends of the school. ¹⁸²
December 2, 1937	To Direct Mattaponi Pageant- Chief O. T. Custalow [REDACTED] will direct a group of his Mattaponi Indians in a pageant to be presented at Franklin School at 8 o'clock next Tuesday night for the benefit of Memorial M. E. Church. They will depict the life of their tribe. ¹⁸³
December 9, 1937	An historical pageant given by members of the Mattaponi Indian Tribe under the direction of Chief O. T. Custalow [REDACTED] will be presented at Franklin School next Tuesday night at 8:15 o'clock. The pageant deals with the life of the Mattaponi Indians. The proceeds will go to the building fund of Memorial M. E. Church. ¹⁸⁴
May 19, 1939	Representatives of the Pamunkey, Chickahominy and Mattaponi Indian tribes will come to Richmond next Tuesday to take part in the 332nd anniversary celebration of the arrival of the first English settlers on Powhatan's Hill. [...] Luncheon will be served to the Indian guests by members of the Powhatan Hill Memorial Association. Richmond's Natal [sic] Day or the anniversary of the arrival of Captains Smith and Newport at the site of Richmond is celebrated here annually by the Powhatan Hill Memorial Association. ¹⁸⁵
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. The latter faced his audience on Powhatan Hill playground after a rumble of tomtoms and plead [sic] for help for his race from the descendants of palesfaces [sic] who took away the Indians' livelihood. ¹⁸⁶

¹⁸⁰ Staff, "Indians to Powwow at Windsor Shades," *Richmond Times Dispatch* (Richmond, VA), May 20, 1938.

¹⁸¹ Staff, "Indian Chief Visits Bellevue School," *Richmond Times Dispatch* (Richmond, VA), October 31, 1937.

¹⁸² Staff, "Mattaponi Indians to Give Pageant Tonight," *Richmond Times Dispatch* (Richmond, VA), November 5, 1937.

¹⁸³ Staff, "Mattaponi Indians to Stage Pageant at School," *Richmond Times Dispatch* (Richmond, VA), December 2, 1937.

¹⁸⁴ Staff, "Pageant to Be Given by Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), December 9, 1937.

¹⁸⁵ Staff, "Indian Tribes to Celebrate," *Richmond News Leader* (Richmond, VA), May 19, 1939. See also:

Staff, "Walker Speaks Today on Powhatan Hill," *Richmond Times Dispatch* (Richmond, VA), May 23, 1939.

¹⁸⁶ Staff, "Indian Compares Conquests to Dictator's Actions Now," *Richmond Times Dispatch* (Richmond, VA), May 24, 1939.

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Intertribal Events

In addition to the intertribal participation in public cultural education events such as the Powhatan Hill Memorial Association pageant and Yorktown Sesquicentennial Association celebration described above, members of the Mattaponi Indian Tribe regularly joined intertribal social events such as powwows (e.g., November 19, 1925) and annual picnics (e.g., July 31, 1922) hosted by neighboring tribes. In addition to social affairs, Mattaponi leaders represented the community in intertribal political collaborations (e.g., March 27, 1923) and intertribal weddings served as a platform for political advocacy in this period (e.g., August 9, 1929).

Table B2-19. Community Activities, 1920-1939: Intertribal Events.

Date	Excerpt
August 11, 1921	The Rappahannock Indians will celebrate the anniversary of the founding of the tribe on September 5 at Central Point, Caroline County. Prominent men will make addresses. The Rappahannocks are planning to build their children a high school, and proceeds from the celebration will be used for that fund. Indian songs and dances and a concert will be held at night. The Chickahominies [<i>sic</i> ; Chickahominys], Pamunkey [<i>sic</i> ; Pamunkey] and Mattaponi will assist the Rappahannocks. ¹⁸⁷
July 31, 1922	The annual fish fry and picnic of the three original tribes of Virginia Indians, the Chickahominy, the Pamunkey and Mattaponi; the reservations of which are located near the mouth of the rivers for which they are named, was held on the fishing grounds of the Chickahominy [<i>sic</i> ; Chickahominy] tribe near Windsor Shades, Saturday. Large representations from each tribe, including the wives and children, some 050 [<i>sic</i>] or more, were present. Many prominent men and women of the various departments of the state government and a delegation from the Order of Red Men also attended. About noon the steamer Commodore Maury, the flag ship of the department of game and inland fisheries, bearing Commissioner W. McD. Lee and his party arrived. ¹⁸⁸
March 27, 1923	The few remaining remnants of the Powhatan Confederacy, scattered from the Rappahannock river to the James, met at Mattaponi reservation on Thursday last, this meeting being the first held since 1623, when they assembled on the Pamunkey river 300 years ago. The meeting at Mattaponi was called by Chief George Nelson, of the Rappahannock Indians, six tribes being represented: George M. Cook, of Pamunkey, Chief Bass of Nansemond, Chief George Custalow [REDACTED] of Mattaponi; Chief George Nelson, Rappahannock; Chief Russell Clark, Nanticoke, and Chief O. W. Adkins, Chickahominy. [...] ¹⁸⁹
May 14, 1923	The New York Times Magazine of Sunday contains an interesting illustrated article on the remnant Indian tribes of the East which recently met in intertribal conference for the first time in 300 years and effected an organization similar to that in force when the various bands were members of Powhatan's Confederacy. The article, which was written by Mr. Chester B. Goolrick, of this city, stated that the purpose of the new organization is to cement the various bands into a co-ordinating whole group with a view to the advancement of Indian interest. Education is to be one of the chief concerns of the new association.

¹⁸⁷ Staff, "State News," *Alexandria Gazette* (Alexandria, VA), August 11, 1921.

¹⁸⁸ Staff, "Indian Tribes Hold Picnic," *The News Leader* (Richmond, VA), July 31, 1922.

¹⁸⁹ Staff, "Powhatan Confederacy Meets Again After Lapse Of 300 Yrs.," *The News Leader* (Richmond, VA), March 27, 1923.

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	Among the tribes taking part in the recent conference were the Rappahannock, the Mattaponi, the Nansemond, the Chickahominy, Pamunkey, of Virginia; the Nanticokes, of Maryland, and the Nanticokes and Delaware, of Delaware. ¹⁹⁰
July 18, 1923	<p>A number of state and city officials and other prominent [<i>sic</i>] persons attended the annual fish fry Saturday of the Chickahominy tribe of Indians. The festivities took place at Windsor Shades, on the banks of the Chickahominy River, in New Kent county.</p> <p>Chief Adkins made the address of welcome and introduced George A. Bowden of the Virginia industrial commission, who acted as toastmaster. Addresses of greeting were made by Chief William Miles, of the Pamunkey tribe; Chief Nelson, of the Rappahannock tribe, and Chief Custalo [REDACTED] of the Mattaponi tribe.</p> <p>Among the guests who made after dinner speeches were: Parke Deans, secretary to the governor. Col. W. McDonald Lee, state game and fish commissioner; Postmaster Joseph W. Stewart, of Richmond; William M. Myers, director of public safety, and M. D. Hart.¹⁹¹</p>
November 19, 1925	<p>The remaining decedents [<i>sic</i>] of the once powerful Tribe that inhabited the Tide-water fo [<i>sic</i>] Lower Delaware, and Maryland, will hold their annual Pow Wow on Thursday Nov. 26th 1925, at River Dale Park on Indian River Bay, near Oak Orchard, the home of their ancestors.</p> <p>There will be present some of the leading Chiefs of Virginia Tribes, Chief O. W. Adkins, Chickahominy, Chief George Custalow [REDACTED] Mattaponi, Chief G. M. Cook, Pamunkey, Chief J. L. Bass, Nansemond, [<i>sic</i>; Nansemond] Chief Otho Nelson, Ex-Chief G. L. Nelson Rappahannock, and other braves of these Tribes, Chief Strong Wolf, of the Objway, Chief Gabe Paul, and Mollie Dellois Nelson, of the Penobscotts, Miss Gladys Tantaquidgeion, of the Mohegans, Chief Kesh Ke Kosh, from Oklahoma, Mrs. Little Joe Bear, and Neice of Philadelphia.</p> <p>Dr. Frank G. Speck, Prof. of Anthropology, Prof. of Anthropology, Prof. Hollowell, Dr. W. W. Hyde, Prof. Davidson, Prof. Claud Johnson, and others prominent speakers from the University of Penn, Mr. M. K. Sniffen, Sec., of the Indian Right [<i>sic</i>; Rights] Association of Philadelphia. [...] ¹⁹²</p>
May 5, 1929	<p>Arrangements are rapidly being completed for the annual powwow of the Powhatan Confederacy of Tidewater Virginia Indians, which will be held Wednesday May 15, on the banks of the Chickahominy river near Windsor Shades, it has been learned.</p> <p>Features of the event will include Indian dances, addresses by both Indians and white men, and a fish fry. Invitations to the powwow are being issued by members of the participating tribes to their white friends.</p> <p>The event will take place at the home of Chief Brady of the eastern Chickahominys. Tribes composing the Powhatan Confederacy include the Pamunkeys, the Mattaponi, the Chickahominys and the Nansemonds.¹⁹³</p>
August 9, 1929	Two direct descendants of the Indian Princess Pocahontas and Chief Powhatan were united in marriage last Tuesday in Washington, D. C. [...] Both of them are full blooded Indians and live on reservations in Virginia, their parents are chiefs in their respective tribes.

¹⁹⁰ Staff, "Conference of Remnant of Indian Tribes," *The Daily Star* (Fredericksburg, VA), May 14, 1923.

¹⁹¹ Staff, "Annual Fish Fry of Chickahominy Tribe," *The Daily Star* (Fredericksburg, VA), July 18, 1923.

¹⁹² Staff, "Shore Indians Are Planning 1925 Pow-Wow," *The Evening Times* (Salisbury, MD), November 19, 1925.

¹⁹³ Staff, "Indians Plan Annual Pow Wow Wednesday," *Newport News Daily Press* (Newport, VA), May 5, 1929.

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	<p>Courtship of the two was conducted over a 16 mile stretch between reservations of Mattaponi tribe and Rappahannock Indians.</p> <p>According to Otho Thomas Custalow [REDACTED] cousin of the bridegroom and member of the council of the Mattaponi Tribe in King William county, Virginia, who established the histories of the two families, land which once belonged to the Indians in Virginia is rapidly dwindling. Otho [REDACTED] Custalow told Judge Mattingly, and many of the Indians have intermarried with the white people of Virginia. However, there was nothing like that in this particular case, for after the judge had issued the certificate of marriage, the pair came back to his office to inquire why he had not marked 'Indians' on the certificate as they had written on their application for a license. [...] ¹⁹⁴</p>
September 24, 1929	<p>Two direct descendants of Chief Powhatan and the Indian Princess Pocahontas [<i>sic</i>; Pocahontas] left their homes in Virginia, came to the city of the Great White Father and while here sought out Judge Robert E. Mattingly to marry them. They left immediately after the ceremony for the groom's home in Sweet Hall, Va, where they will reside.</p> <p>William Custalow [REDACTED] aged twenty-seven, a tall, straight, well built man, with the real red skin of the Indian, was the groom, and Elsie Nelson [REDACTED], rather pale, but referred to by Judge Mattingly as "very pretty", was the bride. She is from Indian Neck, Va.</p> <p>The father of the groom is Chief George F. Custalow [REDACTED] ¹⁹⁵, of the Mattaponis, who are living on land granted them by the general assembly in 1658. The Mattaponis are tribal Indians and they neither pay taxes nor vote.</p> <p>The bride's father, also living, is Chief Otho Nelson, of the Rappahannock tribe of Citizen Indians. These Indians pay taxes and are entitled to vote. They live on a reservation of 125 acres in King and Queen county Virginia. Members of both families are direct descendants of Powhatan and Pocahontas, a cousin declared.</p> <p>[...] Courtship of the two who were married here was conducted over a 16 mile stretch between the two reservations with many visits by the young Indian man into the home of another tribe to win his bride. ¹⁹⁶</p>
March 11, 1931	<p>[...] Dewey Custalow [REDACTED] at right in picture, 26 years old, a member of the Mattaponi Tribe, and Miss Pocahontas Bradby, 28 years old, of the Chickahominy Tribe, were the principals.</p> <p>Wearing the kind of costumes usually seen only in "Wild West" movies, Dewey and Pocahontas, accompanied by the former [<i>sic</i>] cousin, O. T. Custalow [REDACTED] [REDACTED] assistant chief of the Mattaponis, were trudging the streets of Washington, looking for the Marriage License Bureau, when they met G. E. Wynkey, 511 Third street.</p>

¹⁹⁴ Staff, "Scions of Famous Indians Wed," *The News Chronicle* (Shippensburg, PA), August 9, 1929. See also Staff (1929), "Scions of Indians of VA are Married," *The Tidewater Review* (West Point, VA), August 8, 1929. See also Staff (1929), "Scions of Historic Indians Are Wed," *Rappahannock Record* (Kilmarnock, VA), August 29, 1929.

¹⁹⁵ Father of [REDACTED] is [REDACTED]. See also: Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, West Point, Mattaponi Indian Reservation, [REDACTED].

¹⁹⁶ Staff, "Famous Red Families United by Marriage," *The Daily Notes* (Canonsburg, PA), September 24, 1929. This article was reprinted in *The Canonsburg Daily Notes*, *Our Southern Home*, *The Greenfield Daily Reporter*, *The Menasha Record*, *The Fort Payne Journal*, *The Adams Weekly Globe*, *The Progressive Age*, *The Canton Independent-Sentinel*, *Bristol Herald*, and *The Jasper Herald*.

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	[...] Following the ceremony the newlyweds left for the Mattaponi reservation in King William County, Va. Until today the bride made her home on the Chickahominy reservation in New Kent County Va. The bridegroom's uncle, George F. Custalow [REDACTED] is chief of the Mattaponis. ¹⁹⁷
June 13, 1931	The costumes worn by an Indian bridal party yesterday attracted so much attention that police had to clear the way for the couple and their guests to march to the office of Judge Robert E. Mattingly, where the ceremony was performed. In the photograph are (left to right) : Otho I. Custalow [REDACTED] and Chief O. T. Custalow [REDACTED] of the Mattaponi tribe, witnesses; Mary Lee Adams, 21, of the Adamston tribe, the bride; Judge Mattingly; Daniel W. Custalow [REDACTED] 21, of the Mattaponis, the bridegroom, and Harvey Custalow [REDACTED] another witness. This was the second time a Mattaponi Indian was married here within the last few months. ¹⁹⁸
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. [...] ¹⁹⁹
May 22, 1937	[...] AND WHILE ON THE SUBJECT OF THE INDIANS, I SHOULD REPORT THAT MESSRS. JOE BAUERS AND JIM BLAKE OF THE BOXING COMMISSION ARE NOW FULL-FLEDGED WARRIORS. THEY WERE PROPERLY INDUCTED AT THE BIG THREE TRIBE POWWOW OF THE MATTAPONIS, PAMUNKEYS, AND CHICKAHOMINIES AT WINDSOR SHADES ON THURSDAY. [...] ²⁰⁰
May 20, 1938	Representatives of four Indian tribes will get together on the Chickahominy Reservation at Windsor Shades tomorrow for an all-day powwow, with Indian dances, a fish fry and other functions on the agenda. The powwow, which will be open to the public, is expected to bring members of the Mattaponi, Indian Neck and Upper Mattaponi tribes to meet with the Chickahominies [<i>sic</i>], according to Chief George F. Custalow [REDACTED] of the Mattaponi group. ²⁰¹

Annual Tax Tribute

Every year the Mattaponi and Pamunkey Indian tribes present an annual tribute to the Governor of Virginia in lieu of taxes. This practice dates to the treaties of 1646 and 1677²⁰² and affirms the tribes' government-

¹⁹⁷ Staff, "Pocahontas Becomes Bride," *Evening Star* (Washington D.C.), March 11, 1931. See also: Staff, "Indians in Full Regalia Wed in Capital," *Hartford Courant* (Hartford, CT), March 16, 1931; Staff, "Indian Wedding Party," *Detroit Free Press* (Detroit, MI), March 29, 1931. See also: Staff, "Indian Love Call," *Daily News* (New York, New York), March 14, 1931; Staff, "Indians in Full Regalia Wed in Capital," *Hartford Courant* (Hartford, CT), March 16, 1931; Staff, "Indian Wedding Party," *Detroit Free Press* (Detroit, MI), March 29, 1931.

¹⁹⁸ Staff, "Indian Wedding Draws Throng," *The Evening Star* (Washington, D.C.), June 13, 1931.

¹⁹⁹ Staff, "Chief Explains By 'Mike' as His Braves Dance," *The Morning News* (Wilmington, DE), November 27, 1936.

²⁰⁰ Jones, J., "Conoway, Honohey," *Richmond Times Dispatch* (Richmond, VA), May 22, 1937.

²⁰¹ Staff, "Indians to Powwow at Windsor Shades," *Richmond Times Dispatch* (Richmond, VA), May 20, 1938.

²⁰² Vaughan, A. *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

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to-government relationship with the Commonwealth of Virginia. This annual tradition constitutes a lasting community tradition for the Tribe and occurred regularly throughout this period.

Table B2-20. Community Activities, 1920-1939: Annual Tax Tribute.

Date	Excerpt
March 4, 1938	[...] The Pamunkeys and Mattaponis regularly bring annual tributes of game and fish to the Governor. No other tribal fees are required by law. ²⁰³

Conclusion

The community activities described above demonstrate the existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns of informal social interaction” (83.11 (b)(1)(iii)), evident in the annual recurrence of the tribal Homecoming, local social events like pow wows and fish fries, and the cooperation required to stage pageants and educational events requiring multiple performers to represent the community. The coordination of hatchery and logging work constitutes “shared or cooperative labor” among reservation residents (83.11 (b)(1)(iv)), and the traditions of Homecoming and the annual tax tribute serve as examples of “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). As in previous decades, the persistence of reservation lifeways and the Tribe’s government-to-government relationship with the Commonwealth of Virginia as demonstrated by the annual tax tribute, both of which pre-date 1900, exemplify the “persistence of a collective identity” (83.11 (b)(1)(viii)).

Distinction and Discrimination

The Mattaponi Indian Tribe has a distinctive culture, acknowledged by its members and other communities, and has been the subject of discrimination based upon the Tribe’s Indian status. This period saw the passage of Virginia’s 1924 Racial Integrity Act. One goal of the legislation, reflecting the work of eugenicist Walter Ashby Plecker who was the head of the Virginia Bureau of Vital Statistics, was to re-classify Virginia Indians as “colored” and, ultimately, to erase tribal and Indian status in the Commonwealth. To that end, Plecker issued a list of surnames of families whose claims of Indian ancestry should be rejected, including the common Mattaponi surnames of Langston, Custalow, and Allmond.²⁰⁴ Plecker’s targeting of Mattaponi surnames and Senate deliberations and substitute bills that would exempt the Mattaponi Indian Tribe from the legislation demonstrate how the Tribe was widely perceived as a distinct group and how it was subject to legal discrimination, even among politicians who disagreed about how to legislate Mattaponi identity:

The approximate strength of the opponents of the Ball bill in the Senate may be judged from the recorded vote on the substitute bill offered by Senator Montague, making exceptions as to the Chickahominy in New Kent and Charles City Counties, in addition to the Mattaponis and Pamunkeys, and providing that it would not be necessary for any of these Indians to remain on their reservations or in their communities to be officially recognized as Indians. This substitute bill was voted down, 24 to 14.

[...] The Ball bill provides that all persons with any ascertainable Negro blood shall be deemed as ‘colored,’ except that members of the Pamunkey and Mattaponi tribes, who

²⁰³ Staff, “Indian Tribes,” *Richmond News Leader* (Richmond, VA), March 4, 1938.

²⁰⁴ “Surnames, by Counties and Cities, of Negroid Virginia Families Striving to Pass as “Indian” or White,” Personal Papers: James R. Coates. 1833-1947, Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia.

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have as much as one-fourth Indian blood and less than one-sixteenth Negro blood, shall be deemed ‘tribal Indians’ as long as they remain on their reservations.”²⁰⁵

In addition to these overt political attempts to erase Virginia Indians,²⁰⁶ oral history interviews with tribal members recall violent discrimination against the community during this period. In a particularly egregious example, a Mattaponi councilman was murdered by the Ku Klux Klan in 1934, which sought to intimidate the community.

Table B2-21. Distinction and Discrimination, 1920-1939: Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1934 ca.	The stories about [REDACTED] and how he got killed by the Ku Klux Klan, that story. Just other discrimination [...] ²⁰⁷
	1934 ca.	We had one of our former chiefs, [REDACTED] and the Ku Klux Klan killed him and hung him in the tree in the bend here in the river so that when he was in front of the church, the people on the reservation could see him. So, it was here. ²⁰⁸

Publications during this period regularly distinguished the Mattaponi community from surrounding Indian and non-Indian communities. This included journalists and scholars speaking about the Racial Integrity Act (e.g. February 6, 1930), describing the community generally as a part of reporting on community events (e.g. May 24, 1935; January 6, 1938), or engaging in historical and ethnographic research and analysis (e.g. Sams 1929; Speck ca. 1920, 1928, 1929).

Table B2-22. Distinction and Discrimination, 1920-1939: Other Sources.

Date	Excerpt
Speck 1920 ca.	Notes of anthropologist Frank G. Speck: [...] “Dialect genus/ Dispute over title./ no dialect./ Diff customs from Pam.” ²⁰⁹
Speck 1924	From manuscript prepared on this topic it appears that the following mixed tribal groups exist in the same general location; where their ancestors lived. These places are indicated on the chart by triangles enclosed in circles; Pamunkey 300+, Mattaponi 75, Upper Mattaponi 75, Chickahominy 400+, Rappahannock 500, Nansamund 200+, Wicomoco (?) 300 (?), Potomac 150, Hanover Co. (Powhatan) 15+ (?), Werowocomoco 100+, total 2115+. [...] Some of these bands are organized with incorporated charters, others are still tribal Indians on state reservations; the Pamunkey and Mattaponi. ²¹⁰
Speck 1925	While the existence of two Indian tribes, the Pamunkey and the Mattaponi, in tidewater Virginia has been more or less generally known, there has remained an

²⁰⁵ Staff, “Substitute Downed,” *Richmond Times Dispatch* (Richmond, VA), February 12, 1930. See also: *Journal of the Senate of the Commonwealth of Virginia Begun and Held at the Capitol in the City of Richmond on Wednesday, January 8, 1930* (Richmond: Division of Purchase and Printing, 1930), 233.

²⁰⁶ The formal opposition to the Racial Integrity Act levied by the Mattaponi Tribal Council is documented in detail in Criterion C, 1920-1939.

²⁰⁷ “Interview: [REDACTED] Part One,” by [REDACTED], Mattaponi Indian Tribe, December 15, 2022. PDF Page 14.

²⁰⁸ “Interview: [REDACTED],” by [REDACTED], Mattaponi Indian Tribe, July 26, 2023. PDF Page 13.

²⁰⁹ Speck, Frank G. Mattaponi (Adamstown) Misc. Notes, Frank G. Speck Papers, American Philosophical Society, Philadelphia, Pennsylvania.

²¹⁰ Speck, Frank G., “The Ethnic Position of the Southeastern Algonkian,” *American Anthropologist* 26, no. 2 (1924), 188.

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	<p>almost total lack of information concerning the existence of other bands of descendants of the original Powhatan tribes. [...]</p> <p>It appears that at least ten mixed groups exist in the same general localities where their ancestors lived. Their names and approximate aggregate numbers are: Pamunkey 300, Mattaponi 75, [...]. Some of these bands are organized, with incorporated charters, while two are still tribal Indians on state reservations: the Pamunkey and the Mattaponi.²¹¹</p>
Speck 1928	<p>The Indians on the Mattaponi river, only about ten miles from the Pamunkey, appear to have been closely affiliated with the Pamunkey, and the recent history of the two bands has been practically identical. There are about 75 in the Mattaponi village near Wakema; they are completely merged in blood with the Pamunkey, through intermarriage, and no differences in community life can be observed between them. The Mattaponi are also reservation Indians; their deed, in the possession of the chief, dates also to 1658.</p> <p>[This publication contains approximately 15 photos documenting Mattaponi-identified people and places, pages 255-265.]²¹²</p>
Sams 1929	<p>As the colony developed the preponderance of power passed over to the Virginians, and instead of the Indians assigning tracts to the Virginians, the Virginians assigned tracts to them. These tracts were held by the State in trust for the several tribes, so long as any members of them survived, and after their removal or death, they became public property and were granted by the Colony or the State, as other waste and unappropriated lands, to private persons. This process covered a long period, and indeed, has not yet terminated, the Pamunkeys and Mattaponis still hold the land on which they live.²¹³</p>
February 6, 1930	<p>[...] In trying to keep negroid children from the white schools Senator Montague said, the state should not destroy the race of the Pamunkey, Chickahominy and Mattaponi Indian tribes. [...]²¹⁴</p>
May 14, 1932	<p>The man who catches a fish may legally be said to have 'produced' said fish, Judge John L. Ingram, himself an Isaak Walton of parts, ruled yesterday in Hustings Court in acquitting O.T. Custalowe [REDACTED] son of Chief Custalowe [REDACTED] of the Mattaponi Indians, on a charge of peddling members of the finny tribe in Richmond without a license.</p> <p>[...] Winston Montague, attorney for Custalowe, [<i>sic</i>; Custalow] said he understood the Mattaponis had been selling fish here for a long time without molestation until a commission merchant complained and brought about his client's arrest.²¹⁵</p>
May 24, 1935	<p>[...] Of this number the Mattaponis, believed to be part of the Pamunkey tribe, still live on the Pamunkey River and live largely by trapping, fishing and conducting</p>

²¹¹ Speck, Frank G., "The Rappahannock Indians of Virginia," ed. F. W. Hodge, *Indian Notes and Monographs* 5, no. 3 (1925), vii.

²¹² Speck, Frank G., "Chapters on the Ethnology of the Powhatan Tribes," in *Indian Notes and Monographs*, edited by F. W. Hodge, 1(5). New York: Museum of the American Indian, 1928, 248-9, 255-65.

²¹³ Sams, Conway Whittle, *The Conquest of Virginia, The Second Attempt: An Account based on Original Documents, of the Attempt, under the King's form of Government, to found Virginia at Jamestown, 1606-1610*, Norfolk, Virginia: Keyser-Doherty Printing Corporation, 1929.

²¹⁴ Staff, "Bill for Exemption of Factories from Taxation Is Passed," *Newport News Daily Press* (Newport News, VA), February 6, 1930.

²¹⁵ Staff, "Judge Rules Fisherman May Peddle His Catch in Richmond," *Richmond Times Dispatch* (Richmond, VA), May 14, 1932.

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	fishing parties. They are ‘reservated Indians’ of the treaty of 1677, paying no taxes. They worship at their own church, which is Baptist. [...] ²¹⁶
December 22, 1935	The Mattaponi and the Pamunkey tribes are the only Indians in Virginia living on certified reservations. ²¹⁷
January 6, 1938	Chief George F. Custalow ██████████ this, year will complete his twenty-fourth year as chief of the Mattaponi Tribe of Indians on the Mattaponi Reservation in Virginia. [...] Under the tribal government established by Chief Custalow he claimed that all violations on the reservations are subject to that government, and that the chief has the authority to expel from the reservation “any nude [<i>sic</i> , rude] and rebellious citizens.” ²¹⁸
April 10, 1939	[...] “Meaning what nation?” the reporter queried. “The Indian, the vanishing American, the aboriginal citizen,” the O. M-A-T replied. “There are just a few of the noble red men who roamed our primeval forests left. They abide with us in King William County on the banks of the Pamunkey and Mattaponi Rivers. They are so few they hardly constitute a working quorum.” ²¹⁹

Conclusion

The evidence above demonstrates that the Mattaponi Indian Tribe was distinguished from the surrounding communities, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)) who targeted the Mattaponi with racial legislation and distinguished the Tribe as a standalone community in popular and academic writings. That members of the Mattaponi Indian Tribe considered themselves a distinct social and political entity is also evident, as they represented their community to outside researchers and advocated for themselves in the face of the Racial Integrity Act. These actions demonstrate the existence of a “collective identity” (83.11 (b)(1)(viii)) during this period. Finally, outsiders directly observed “distinct cultural patterns” (83.11 (b)(2)(iii)) among the Mattaponi between 1920 and 1939.

Evidentiary Applicability

Based on the evidence presented above, the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 1920 to 1939. Furthermore, the substantial evidence of endogamy and geographic exclusivity fulfills 83.11 (b)(2)(i) and (ii) for the same period and is thus sufficient to meet Criterion 83.11 (c) for the same period.

²¹⁶ Staff, “Colorful Ceremony Marks ‘Discovery’ of City in 1607,” *Richmond Times Dispatch* (Richmond, VA), May 24, 1935.

²¹⁷ Staff, “Mattaponi Chief Tells of Indian Lore,” *Richmond Times Dispatch* (Richmond, VA), December 22, 1935.

²¹⁸ Staff, “Virginia Indian Chief Completes 24th Year,” *Greene County Record* (Standardsville, VA), January 6, 1938.

²¹⁹ Golden, Robert, “O. M-A-T Traces Decline of Virginia’s First Families,” *Richmond Times Dispatch* (Richmond, VA), April 10, 1939.

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3. Criterion (b): 1940 to 1959

Introduction

Between 1940 and 1959, a variety of sources confirm that the Mattaponi Indian Tribe has comprised a distinct community “with consistent interactions and significant social relationship within its membership” over time and therefore fulfills Criterion (b) of 25 CFR 83.11. Examples include “rates or patterns of known marriages within the entity, or... patterned out-marriages” (83.11 (b)(1)(i)), primarily with members of other Virginia Indian communities. The community also demonstrated “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction that exist broadly among the members” (83.11 (b)(1)(iii)), which continued to be reinforced by the central community institutions of the Mattaponi Indian Baptist Church and the Mattaponi Indian School, as well as community and intertribal events, such as annual Homecoming services, dances, and powwows. The Tribe further exhibited “cooperative labor or other economic activity among members” during this period (83.11 (b)(1)(iv)), which in this decade continued the operation of the Mattaponi fish hatchery and expanded into tribal logging operations. “Strong patterns of discrimination or other social distinctions by non-members” (83.11 (b)(1)(v)) existed, documented in cases of legal and extralegal racial discrimination and first-hand accounts in oral histories. The Mattaponi community continued to engage in “shared...ritual activity” (83.11 (b)(1)(vi)) through the Mattaponi Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). The breadth of evidence supports the “persistence of a collective identity” (83.11 (b)(1)(viii)). Finally, evidence demonstrates the continued occupation and use of the Mattaponi Indian Reservation (83.11 (b)(1)(ix)).

This period also includes substantial evidence that the Mattaponi Indian Tribe fulfills Criterion 83.11 (b)(2). This includes significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)). Such evidence fulfills the crossover provision in 25 CFR 83.11 (c)(2)(ii), and thus has “provided sufficient evidence of political influence or authority” for the same period.

Generational Snapshot

In the period from 1940 to 1959, the Mattaponi Indian Tribe was made up of ~235 known community members. These included the direct descendants of the individuals recorded as the Historical Indian Tribe in Section II: Historical Mattaponi Indian Tribe. The core community consisted of those individuals who continued to live on the Mattaponi Indian Reservation. Published estimates of the Tribe’s membership in this period range between 70 and 150. The lower numbers represent the on and near reservation population¹ while the higher numbers reflect the entire population, including those family groupings living outside of King William County.² Family groupings at this time *included but were not limited to* the following surnames: *Allmond, Custalow, Langston, Tupponce, and Major*.

The table below contains the list of all known Mattaponi individuals living in this time period.

¹ References to the reservation population of approximately 70 Mattaponi people include but are not limited to: Staff, “Indian Tribe Prepares To Bury Chieftain,” *Alabama Journal* (Montgomery, AL), March 22, 1949; Staff, “Indians To Give Jones Welcome,” *The Progress Index* (Petersburg, VA), June 13, 1954; Staff, “Girls Hear Indian Chief,” *The Jeffersonian* (Richmond, VA), October 25, 1956.

² References to the larger tribal community include but are not limited to: Gilbert, William H. J., “Surviving Indian Groups of the Eastern United States,” In the *Annual Report of the Board of Regents of the Smithsonian Institution*, 407-438. Washington D.C., US Government Printing Office, 1948; Lascelle, Thatcher, “Indian Chief Warmly Greeted On Visits to Playgrounds Here,” *The Progress Index* (Petersburg, VA), July 15, 1959.

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Table B3-1. Generational Snapshot, 1940-1959: Known Community Individuals

Known Community Members, 1940 to 1959



³ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁴ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁵ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

⁶ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

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Known Community Members, 1940 to 1959



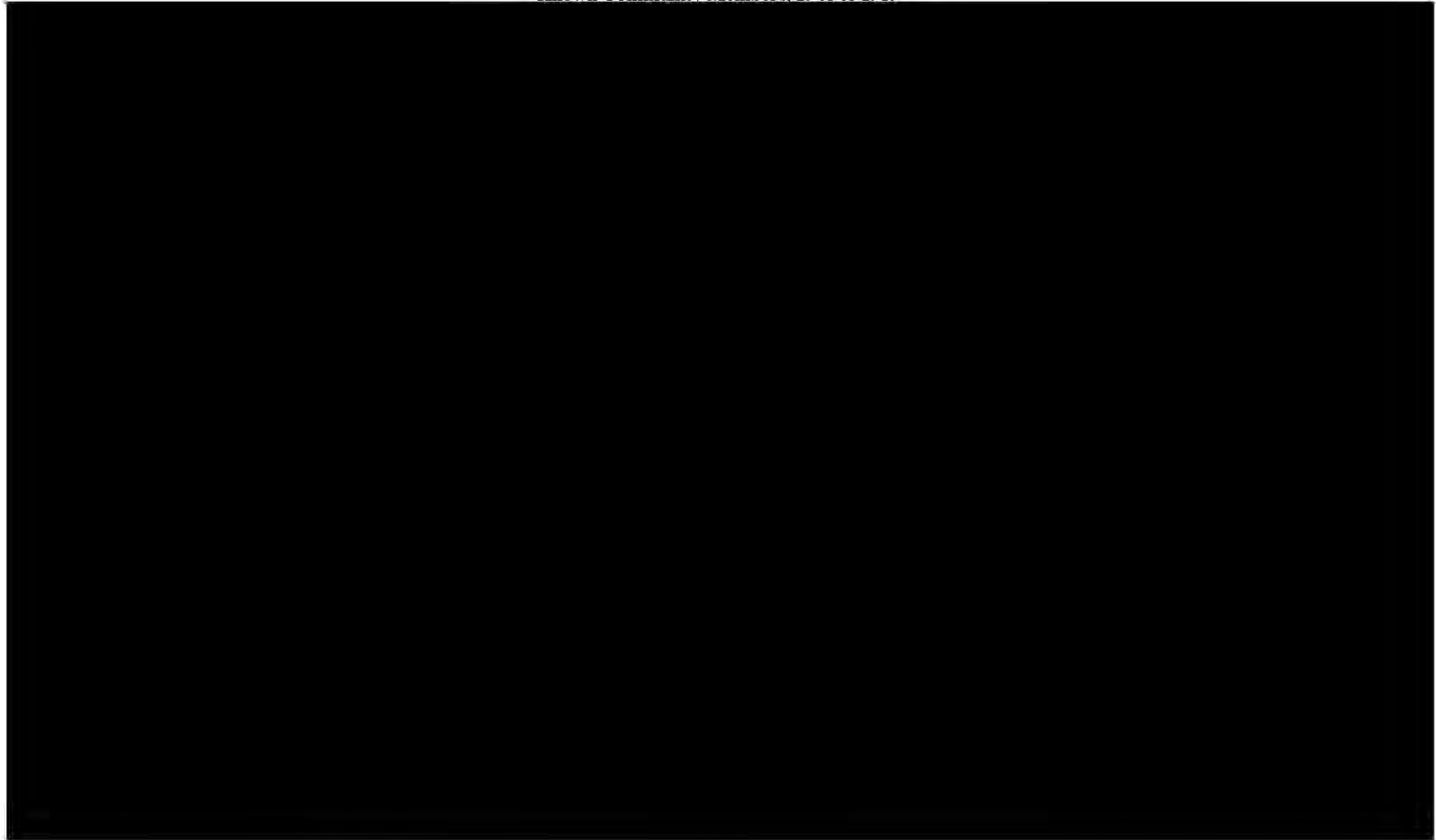
⁷ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

⁸ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁹ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.

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Known Community Members, 1940 to 1959



¹⁰ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

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Geographic Situation

The Mattaponi community remained centered on the Mattaponi Indian Reservation in King William County, Virginia throughout the period from 1940 to 1959. Tribal members appeared together with notations for the Mattaponi Indian Reservation in 1940 and 1950, which demonstrate continuous geographic clustering of Mattaponi households.

1940 U.S. Decennial Census: King William County, West Point Magisterial District

In the 1940 census, enumerators recorded Mattaponi households on a page of the census where the blank for “Institution” was filled in with “Enumeration of Mattaponi Indian Reservation.”¹¹ their subsection of the West Point Magisterial District as enumeration of “Mattaponi Indian Reservation.” In addition, the enumerator noted on the schedule margin that “The Indians own their houses but since they are wards of the State they of course do not own any land on Reservation.”¹² The enumerator also notes “Chief” and “Assistant Chief” as the initial entry in the “Relation” column for George F. Custalow and O.T. Custalow, respectively, before crossing these out and writing “Head.” The entry demonstrates the enumerator’s recognition of the Tribe as a separate entity with its own internal political authority. Additionally, the census schedule demonstrates continued cultural patterns with regard to livelihood strategy, with farming and fishing constituting occupations for several households.

*Table B3-2. Geographic Situation, 1940-1959: United States Census, 1940.*¹³

U.S. Decennial Census Enumeration District 51-6 Mattaponi Indian Reservation					
HH	Name	Household Title	Race	Age	Occupation
228		Head (Chief)	Ind	68	Merchant
		Wife	Ind	31	
229		Head	Ind	41	
		Boarder	Ind	29	Farm Laborer
230		Head	Ind	27	Truck Driver
		Wife	Ind	27	
		Daughter	Ind	8	
		Daughter	Ind	4	
		Son	Ind	3	
231		Head (Assistant Chief)	Ind	54	Salesman
	Wife	Ind	39		
	Son	Ind	19	Helper	

¹¹ U.S. Federal Census: Virginia, King William, West Point, 51-6. Sixteenth Census of the United States, 1940. MF T627. Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C., Sheet 61a, PDF p. 18.

¹² Ibid.

¹³ U.S. Federal Census: Virginia, King William, West Point, 51-6. Sixteenth Census of the United States, 1940. MF T627. Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C., Sheet 61a-b, PDF p. 18-19.

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U.S. Decennial Census Enumeration District 51-6 Mattaponi Indian Reservation						
HH	Name	Household Title	Race	Age	Occupation	
	[REDACTED]	Daughter	Ind	17	Helper	
		Son	Ind	16		
		Son	Ind	15		
		Son	Ind	14		
		Daughter	Ind	13		
		Son	Ind	10		
		Daughter	Ind	8		
		Son	Ind	7		
		Daughter	Ind	5		
		Son	Ind	4		
		Daughter	Ind	2		
232			Head	Ind	48	Truck Driver
			Wife	Ind	34	
		Son	Ind	19	Helper on Truck	
		Son	Ind	17	Family Worker	
		Son	Ind	12		
233		Head	Ind	38	Fisherman	
		Wife	Ind	28		
		Son	Ind	8		
		Son	Ind	6		
		Daughter	Ind	2		
		Son	Ind	0/12		
234		Head	Ind	70		
235		Head	Ind	27	Truck Driver	
		Wife	Ind	20		
		Son	Ind	10/12		