

MATTAPONI INDIAN TRIBE
 PETITION FOR FEDERAL ACKNOWLEDGMENT
 Section IV, Part B

U.S. Decennial Census Enumeration District 51-6 Mattaponi Indian Reservation					
HH	Name	Household Title	Race	Age	Occupation
236		Head	Ind	49	Truck Driver
		Wife	Ind	46	
		Son	Ind	22	Helper on Truck
		Son	Ind	20	Helper on help Truck
		Daughter	Ind	23	N.H.A Worker
		Son	Ind	18	Helper on Truck
		Son	Ind	16	
		Son	Ind	14	
		Son	Ind	12	
		Son	Ind	10	
		Son	Ind	7	
		Son	Ind	5	
237			Head	Ind	30
	Wife		Ind	27	
	Son		Ind	9	
	Son		Ind	7	
	Daughter		Ind	4	
	Son		Ind	2	
	Son		Ind	8/12	
238		Head	Ind	35	Fisherman
		Wife	Ind	37	
		Son	Ind	8	
		Son	Ind	6	
		Son	Ind	4	
		Son	Ind	4	
		Brother	Ind	23	Fisherman
	Nephew	Ind	15	Family Worker	

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1950 U.S. Decennial Census: King William County, West Point Magisterial District

In the 1950 census, enumerators recorded Mattaponi ancestors in a separate subsection of the West Point Magisterial District titled “Mattaponi Indian Reservation.” In addition, the enumerator notes a couple of households on the “edge of Reservation,” noting George Custalow’s family in one, before noting “In Ind. Reservation” to demarcate the boundary at which reservation households begin.¹⁴ The occupations recorded by the enumerator show that fishing and farming remained prevalent livelihood strategies among Tribal members, with the addition of clustered groups of pulpwood cutters and haulers.

*Table B3-3. Geographic Situation. 1940-1959: United States Census, 1950.*¹⁵

U.S. Decennial Census Enumeration District 51-7 Designation Mattaponi Indian Reservation					
HH	Name	Household Title	Race	Age	Occupation
49	[REDACTED]	Head	Ind	55	River Fishing
		Wife	Ind	62	River Fishing
		Brother-in-law	Ind	60	River Fishing
50	[REDACTED]	Head	Ind	45	Hauling Lumber
		Wife	Ind	47	
		Son	Ind	18	River Fishing
		Son	Ind	16	River Fishing
		Son	Ind	14	
		Son	Ind	14	
		Son	Ind	8	
51	[REDACTED]	Head	Ind	42	River Fishing
		Wife	Ind	37	
		Son	Ind	19	River Fishing
		Son	Ind	17	Cutting Pulpwood
		Daughter	Ind	14	
		Son	Ind	12	
		Son	Ind	10	
		Son	Ind	9	
52	[REDACTED]	Head	Ind	37	Hauling Pulpwood
		Wife	Ind	37	

¹⁴ U.S. Federal *Census*: Virginia, King William, West Point, 51-7, Seventeenth Census of the United States, 1950. RG 29. Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C., PDF p. 7.

¹⁵ U.S. Federal *Census*: Virginia, King William, West Point, 51-7, Seventeenth Census of the United States, 1950. RG 29. Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.

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U.S. Decennial Census Enumeration District 51-7 Designation Mattaponi Indian Reservation					
HH	Name	Household Title	Race	Age	Occupation
		Daughter	Ind	14	
		Son	Ind	13	
		Daughter	Ind	9	
		Daughter	Ind	7	
		Son	Ind	5	
		Son	Ind	4	
		Son	Ind	3	
54		Head	Ind	58	Cutting Pulpwood
		Wife	Ind	56	
		Son	Ind	26	Cutting Pulpwood
		Son	Ind	24	Cutting Pulpwood
		Son	Ind	16	Cutting Pulpwood
55		Head	Ind	33	Cutting Pulpwood
		Wife	Ind	27	
		Son	Ind	6	
		Son	Ind	3	
		Daughter	Ind	1	
56		Head	Ind	60	River Fishing
		Wife	Ind	44	
		Son	Ind	21	River Fishing
57		Head	Ind	49	Salesman
		Son	Ind	26	River Fishing
		Son	Ind	17	
		Daughter	Ind	15	
		Son	Ind	13	
		Daughter	Ind	11	
		Daughter	Ind	7	
58		Head	Ind	48	Cutting Saw logs
		Wife	Ind	38	
		Son	Ind	17	Cutting Saw Logs
		Son	Ind	15	Cutting Saw Logs
		Daughter	Ind	12	
		Son	Ind	10	
		Son	Ind	9	

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U.S. Decennial Census Enumeration District 51-7 Designation Mattaponi Indian Reservation					
HH	Name	Household Title	Race	Age	Occupation
		Son	Ind	7	
		Son	Ind	4	
		Daughter	Ind	3	
59		Head	Ind	38	Off bearer
		Wife	Ind	52	
61		Head	Ind	37	
		Daughter	Ind	17	
		Daughter	Ind	15	
		Son	Ind	13	
		Daughter	Ind	12	
		Son	Ind	9	
		Uncle	Ind	37	Hauling Pulpwood
		Uncle	Ind	51	Hauling Pulpwood

Additional Geographic Evidence

That the Mattaponi Indian Tribe continued to be closely associated with its reservation lands in King William County in this period is clear from the regular mention of the Tribe's location in the documentary record. For example, deeds regularly mentioned the Mattaponi Indian Reservation on the Mattaponi River as a landmark bordering property (March 6, 1953; May 23, 1959). During the period from 1940 to 1959, the Tribe was also mentioned by ethnographers (October 1943), journalists (November 11, 1941), and others who clearly identified the Mattaponi as one of two tribes located on reservations in King William County.

Table B3-4. Geographic Situation. 1940-1959: Additional Geographic Evidence.

Date	Excerpt
August 23, 1941	[...] Indians on the Mattaponi Reservation near Sweet Hall. ²⁰
November 11, 1941	Indian Reservations What are the names of the Indian reservations in Virginia, and where are they? - B. J. D., Heathsville. There are two in King William County: The Pamunkey Indian Reservation, near Lestor Manor, on the banks of the Pamunkey River; the Mattaponi Indian Reservation, near Sweet

¹⁶ [REDACTED] may have Mattaponi ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe.

¹⁷ [REDACTED] may have Mattaponi ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe. Her Husband, [REDACTED], was a known Mattaponi Tribal citizen.

¹⁸ [REDACTED] may have Mattaponi ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe.

¹⁹ [REDACTED] may have Mattaponi ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe.

²⁰ Staff, "Mattaponi Indians Plan Homecoming Tomorrow," *Richmond Times Dispatch* (Richmond, VA), August 23, 1941.

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Date	Excerpt
	Hall, on the banks of the Mattaponi River. The distance from Richmond to either of these reservations is only about forty-one miles, by highway. ²¹
October 1943	Farther south there are Nanticoke survivors in Delaware, Potobacco in Maryland, Potomac, Rappahannock, Pamunkey, Mattaponi, Chickahominy and Nansamond [<i>sic</i>] in the bay country of Virginia [...]. ²²
January 27, 1945	Indians Reservations 1. How many reservations have we in Virginia for the Indians of our State and what are the names of the tribe? Answer: There are two reservations, both in King William County: The Pamunkey Indian Reservation, near Lester Manor, on the banks of the Pamunkey River; the Mattaponi Indian Reservation, near Sweet Hall, on the banks of the Mattaponi River. ²³
June 30, 1948	The next tribe to the north of the Pamunkey is the Mattapony [<i>sic</i> ; Mattaponi]. Like the Chickahominy the Mattapony [<i>sic</i> ; Mattaponi] are divided into two groups, both in King William County: (1) the Lower Mattapony [<i>sic</i> ; Mattaponi] group is located on a State reservation of 50 acres situated on a bend of the Mattapony [<i>sic</i> ; Mattaponi] River not over 10 miles north of the Pamunkey; (2) the Upper Mattapony [<i>sic</i> ; Mattaponi] or Adamstown Indians, live about 20 miles west of the first group and about 38 miles northeast of Richmond (near Central Garage). ²⁴
March 23, 1949	A Baptist funeral service for Chief George F. Custalow ██████████ ██████████ in the little Baptist church on the reservation here in King William County was followed by the first Indian burial service in the memory of the men who came from five other tribal areas to bear the body of the departed chief to his grave in the reservation graveyard, high above a bend in the Mattaponi River. ²⁵
August 26, 1950	Two Indian chiefs from New York State will attend the homecoming and revival services to be held tomorrow at the church on the Mattaponi Indian Reservation near Sweet Hall. ²⁶
March 7, 1951	Mrs. Patterson climaxed her talk by reading a letter received from Chief O. T. Custalow ██████████ of the Mattaponi [<i>sic</i> ; Mattaponi] Indian Reservation, Sweet Hall, Virginia. ²⁷
August 5, 1952	[...] But not the least interesting phase of our trip was a visit to the Mattaponi Indian Reservation in King William County. [...] ²⁸
November 27, 1952	The reservations of both these tribes are situated in King William County of the "Old Dominion." The Pamunkey reservation is about thirty-five miles from Richmond. The Mattaponis are about ten miles from the Pamunkeys, separated from them by a strip of land which gradually passed into the hands of the white man. [...] The Mattaponis residing along the banks of the Mattaponi river, are thought to be a part of the Pamunkey tribe. ²⁹
March 6, 1953	This DEED, Made this 6th day of March, 1953, between ██████████ ██████████ and ██████████

²¹ Staff, "Questions and Answers," *Richmond News Leader* (Richmond, VA), November 11, 1941.
²² Speck, Frank G., "The Wapanachki Delawares and the English; Their past as Viewed by an Ethnologist," *The Pennsylvania Magazine of History and Biography* 67, no. 4 (October 1943):0 319-344.
²³ Staff, "Questions And Answers," *Richmond News Leader* (Richmond, VA), January 27, 1945.
²⁴ 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.
²⁵ Griffith, Mathews, "Christian Prayer, Indian Dirge Mark Rites For Chief Custalow at Mattaponi Reservation," *Richmond Times Dispatch* (Richmond, VA), March 23, 1949.
²⁶ Staff, "Revival Is Set at Mattaponi Reservation," *Richmond News Leader* (Richmond, VA), August 26, 1950.
²⁷ Staff, "State Indian Tribes Talk Heard by DAR," *The Evening Leader* (Staunton, VA), March 7, 1951.
²⁸ Staff, "Wants Assistance Given to Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), August 5, 1952.
²⁹ Staff, "On Opening the Mail," *The Kansas City Star* (Kansas, MO), November 27, 1952.

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Date	Excerpt
	<p>██████████ her husband, parties of the first part, and ██████████ ██████████ party of the second part [...] Beginning at a point on old road, corner with other lands of ██████████, thence in a Northerly direction along said old road leading from Shop Gate to Indian Town 32 yards to point, corner with other lands of said ██████████ thence in a Easterly direction 140 yards along line with said ██████████ to swamp, corner with ██████████ ██████████, thence in a Southerly direction 32 yards along line with said ██████████ to lands of ██████████, thence in a Westerly direction along line with said ██████████, 144 yards to point of beginning. The said land lies partly on both sides of the new road, but principally on the East side of same, which leads from Shop Gate to Indian Town Reservation on the Mattaponi River.³⁰ [...]</p>
June 6, 1954	<p>Since the committee suspected that Tom O'Hawkes might belong to the Mattaponi Tribe the two-man mission was dispatched to the riverside reservation about 75 miles northeast of Petersburg.³¹</p>
June 9, 1954	<p>[...] Indians working through the Mattaponi Tribe, in the Mattaponi River in King William County. [...]³²</p>
June 13, 1954	<p>The Indians, who live on a state reservation in King William County, [...] Chief Custalow ██████████ and company are expected to leave the reservation, which is about 75 miles northeast of Petersburg, in time to greet Peter Jones when he arrives here.³³</p>
June 13, 1954	<p>The Mattaponi Indians, who now dwell quietly in a little village on the placid Mattaponi River near King William County Courthouse [...]³⁴</p>
December 22, 1955	<p>The Mattaponi Reservation is located on the Mattaponi River in King William County.³⁵</p>
May 31, 1956	<p>In spite of the rain Sunday many members of Little River church drove to West Point, Va. to visit the Mattaponi Indian Reservation.³⁶</p>
February 28, 1957	<p>[...] They also visited the Mattaponi Indian Reservation in King William County.³⁷</p>
March 26, 1957	<p>Amelia Cub Scouts and their families toured the Mattaponi Indian Reservation near West Point Sunday, and met a real Indian chief.³⁸</p>
May 15, 1959	<p>Rev. R. E. Murphy and family accompanied the MVF from Oakwood Methodist Church on a sightseeing trip to the Mattaponi Indian reservation near West Point, in King William County, Sunday. [...]³⁹</p>
May 23, 1959	<p>THIS DEED OF PARTITION, Made this 23rd day of May, 1959, between ██████████ ██████████ and ██████████ ██████████ her husband, ██████████ ██████████ and ██████████ ██████████, his wife, ██████████ ██████████</p>

³⁰ Deed: ██████████. King William County Deed Book 72. King William County Court House, King William, Virginia, 1953.
³¹ Staff, "Bring Back Peter Jones' Movement Under Way Here," *The Progress Index* (Petersburg, VA), June 6, 1954.
³² Staff, "Peter Jones Is Found; To Return 'In Triumph,'" *The Progress Index* (Petersburg, VA), June 9, 1954.
³³ Staff, "Indians To Give Jones Welcome," *The Progress Index* (Petersburg, VA), June 13, 1954.
³⁴ Singleton, A. L. J., "Mattaponi Indians, Due Here on Peter Jones Day, Are Proud of Heritage," *The Progress Index* (Petersburg, VA), June 13, 1954.
³⁵ Letter to T. Brasser from G. Poteet, 22 December 1955, Governor Stanley, Thomas B. Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11.
³⁶ Palmer, Louise, "News Item... It Rained," *The Blue Ridge Herald* (Purcellville, VA), May 31, 1956.
³⁷ Staff, "Gwynn's Island Group Has Interesting Trips," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), February 28, 1957.
³⁸ Staff, "'Howing' Cubs Meet Indian Chief," *The Farmville Herald* (Farmville, VA), March 26, 1957.
³⁹ Staff, "Youth Group Tours Indian Reservation," *The Farmville Herald* (Farmville, VA), May 15, 1959.

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Date	Excerpt
	<p>and [REDACTED], his wife, [REDACTED]; [REDACTED] divorced, parties of the first part and [REDACTED]; [REDACTED], party of the second part: WHEREAS, [REDACTED] [REDACTED] and [REDACTED] each owns one-fifth undivided interest in the following property, to-wit:</p> <p>ALL that certain piece or parcel of land in West Point Magisterial District, King William County, Virginia, containing eightee n[sic] (18) acres, more or less, being a part of the "Brick House Tract" bounded by th e[sic] public road leading into the Mattaponi Indian Reservation, the Mattaponi River, and other lands of [REDACTED].⁴⁰ [...]</p>

Conclusion

Geographic clustering on the reservation and in off-reservation enclaves demonstrates the presence of "social relationships connecting individual members" (83.11 (b)(1)(ii)), "rates or patterns of informal social interaction that exist broadly among the members of the entity" (83.11 (b)(1)(iii)), and "shared or cooperative labor or other economic activity among members" (83.11 (b)(1)(iv)). The continued recognition of the reservation by journalists demonstrates that the Tribe continued to use and occupy "land set aside by a State for the petitioner, or collective ancestors of the petitioner, that was actively used by the community for that time period" (83.11 (b)(1)(ix)). The evidence summarized in this section demonstrates that a significant portion of known Mattaponi ancestors lived "in a geographical area exclusively or almost exclusively composed of members of the entity..." (83.11 (b)(2)(i)).

Community Ties

The Mattaponi Indian Tribe maintained ties internally and with other Virginia Indian communities throughout this period. The tables below summarize the number of intratribal, intertribal, and non-Indian unions entered by known Mattaponi community members; the dates and locations of known marriage events in the community; and community members appearing in the documentary record for the first time during this period, including any known births.⁴¹

From the period from 1940 to 1959, the Mattaponi Indian Tribe continued to practice significant rates of in-marriage and patterned out-marriage. Such unions accounted for ~40% of known unions during this period.

*Table B3-5. Community Ties, 1940-1959: Community Unions.*⁴²

Total Known Unions	Intratribal Unions		Intertribal Unions		Non-Indian Unions	
	Unions	Percentage	Unions	Percentage	Unions	Percentage
55	12	21.8%	10	18.2%	34	61.8%

Patterns of in and out-marriage resulted from and solidified community connection both within the Tribe and with the larger Virginia Indian community. During the period from 1940 to 1959, there were 12 unions which took place between Mattaponi and 9 with non-Mattaponi tribal groups. Unions continued to take place, during this period, locally and in Washington, D.C., which was likely a result of anti-miscegenation

⁴⁰ Deed: [REDACTED]. Deed of Partition. King William County Deed Book [REDACTED] King William County Court House, King William, Virginia, 1959.

⁴¹ 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.

⁴² All data is based on the Mattaponi Indian Tribe's Family Tree Maker Database and associated vital records.

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laws in Virginia, and in Philadelphia, which speaks to the continued existence of a Virginia Indian enclave in that city.

Table B3-6. Community Ties, 1940-1959: Marriage Events.⁴³

Intratribal Unions		Date	Event Location
1	[REDACTED]	July 14, 1942 ⁴⁴	Howard, MD
2			
3		August 26, 1950 ⁴⁵	King and Queen, VA
4			
5		January 29, 1955 ⁴⁶	King and Queen, VA
6			
7		December 15, 1956 ⁴⁷	Hanover, VA
8			
9		December 22, 1956 ⁴⁸	Rockingham, NC
10			
11		August 16, 1957 ⁴⁹	Dillon, SC
12			
Intertribal Unions		Date	Event Location
13	[REDACTED]	1941 ⁵⁰	Philadelphia, PA
14		1942 ⁵¹	Philadelphia, PA
15		Abt 1949 ⁵²	Richmond, VA
16		Abt 1950 ⁵³	King William, VA
17		Abt 1950 ⁵⁵	King William, VA

⁴³ 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.

⁴⁴ Ancestry.com Record for [REDACTED], [accessed on 6/29/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, [REDACTED].

⁴⁵ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED].

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

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

⁴⁸ North Carolina Marriage Records (State of North Carolina), North Carolina Marriage Index, Rockingham, [REDACTED].

⁴⁹ Ancestry.com Record for [REDACTED], [accessed on 6/30/2023] See also: Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

⁵⁰ Ancestry.com Record for [REDACTED], [accessed on 6/29/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Pennsylvania, Philadelphia Magisterial District 51-480, [REDACTED].

⁵¹ Ancestry.com Record for [REDACTED], [accessed on 6/29/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Pennsylvania, Philadelphia Magisterial District 51-482, [REDACTED].

⁵² US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, Richmond, Richmond Magisterial District 119-309, Sheet 10, House 109, Line 11.

⁵³ Headstones, Find a Grave, [REDACTED], Pamunkey Indian Baptist Church, 866 Lay Landing Road, King William, VA.

⁵⁵ US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 8, House 59, Line 18.

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18	[REDACTED]	March 07, 1952 ⁵⁶	Richmond, VA
19	[REDACTED]	Abt 1953 ⁵⁷	Washington, D.C.
20	[REDACTED]	March 29, 1953 ⁵⁸	New Kent, VA
21	[REDACTED]	August 14, 1954 ⁵⁹	Richmond, VA
22	[REDACTED]	December 10, 1955 ⁶¹	Richmond, VA
Non-Indian Unions		Date	Event Location
23	[REDACTED]	Abt 1940 ⁶²	Philadelphia, PA
24	[REDACTED]	October 06, 1942 ⁶³	Philadelphia, PA
25	[REDACTED]	Abt 1941 ⁶⁴	Philadelphia, PA
26	[REDACTED]	December 01, 1941 ⁶⁵	Philadelphia, PA
27	[REDACTED]	December 07, 1942 ⁶⁶	Harrisburg, PA
28	[REDACTED]	February 06, 1943 ⁶⁷	Philadelphia, PA
29	[REDACTED]	May 09, 1943 ⁶⁸	Philadelphia, PA
30	[REDACTED]	1945 ⁶⁹	Philadelphia, PA

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

⁵⁶ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Richmond, [REDACTED].

⁵⁷ Staff, "Marriage License Applications," *Evening Star* (Washington, D.C.), June 27, 1953.

⁵⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, New Kent, Cumberland County, [REDACTED].

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

⁶⁰ [REDACTED] has Mattaponi Lineage, but has enrolled within the Upper Mattaponi Tribe, and predominantly identifies as an Upper Mattaponi Tribal citizen.

⁶¹ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Middlesex, Saluda, [REDACTED].

⁶² US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-336, Sheet 11A, House 2306, Line 9.

⁶³ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

⁶⁴ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED].

⁶⁵ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED].

⁶⁶ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Registration, Harrisburg County, [REDACTED].

⁶⁷ See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Philadelphia, Beaver County, Ambridge Magisterial District 4-48, [REDACTED].

⁶⁷ Staff, "Announce Marriage," *Lancaster New Era* (Lancaster, PA), February 12, 1943.

⁶⁸ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED].

⁶⁹ Ancestry.com Record for [REDACTED] accessed [6/30/2023] See also: Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

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31		December 14, 1945 ⁷⁰	Philadelphia, PA
32		1946 ⁷¹	Philadelphia, PA
33		Abt 1950 ⁷²	Philadelphia, PA
34		November 28, 1948 ⁷³	Richmond, VA
35		Abt 1949 ⁷⁴	Philadelphia, PA
36		August 17, 1949 ⁷⁵	Baltimore, MD
37		August 18, 1949 ⁷⁶	Chesterfield, SC
38		Abt 1950 ⁷⁷	New York, NY
39		February 18, 1950 ⁷⁸	Guilford, NC
40		September 04, 1950 ⁷⁹	Philadelphia, PA
41		September 17, 1950 ⁸⁰	South Carolina, USA
42		October 18, 1951 ⁸¹	York, SC
43		February 03, 1953 ⁸²	Richmond, VA

⁷⁰ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, ██████████

⁷¹ Ancestry.com Record for ██████████, [accessed on 7/11/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Pennsylvania, Philadelphia Magisterial District 51-2417, ██████████

⁷² US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-1901, Sheet 72, House 1925, Line 9.

⁷³ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, New Kent County, ██████████

⁷⁴ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, ██████████

⁷⁵ Virginia Divorce Records (Commonwealth of Virginia), Virginia Report of Divorce or Annulment, Richmond, ██████████

⁷⁶ Ancestry.com Record for ██████████ accessed [6/30/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, Richmond City, Richmond Magisterial District 119-333, ██████████. See also: Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, ██████████

⁷⁷ US Decennial Census (Washington DC, National Archives and Records Administration), 1940, New York, New York, New York Magisterial District 31-989, Sheet 67B, Line 68.

⁷⁸ North Carolina Marriage Records (State of North Carolina), North Carolina Marriage Certificate, Greensboro County, ██████████

⁷⁹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, ██████████

⁸⁰ Ancestry.com Record for ██████████, [accessed on 6/30/2023] See also: Louisiana Birth Records (State of Louisiana), Louisiana Birth Certificate, New Orleans, ██████████

⁸¹ Virginia Divorce Records (Commonwealth of Virginia), Virginia Divorce Decree, Richmond, ██████████

⁸² Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Richmond, ██████████

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44	[REDACTED]	September 01, 1953 ⁸³	Baltimore, MD
45	[REDACTED]	November 24, 1953 ⁸⁴	Richmond, VA
46	[REDACTED]	December 19, 1953 ⁸⁵	Richmond, VA
47	[REDACTED]	February 11, 1954 ⁸⁶	Vance, NC
48	[REDACTED]	August 13, 1954 ⁸⁷	Philadelphia, PA
49	[REDACTED]	October 25, 1956 ⁸⁸	Richmond, VA
50	[REDACTED]	December 10, 1956 ⁸⁹	Alexandria, VA
51	[REDACTED]	May 12, 1957 ⁹⁰	Philadelphia, PA
52	[REDACTED]	April 30, 1958 ⁹¹	Richmond, VA
53	[REDACTED]	August 15, 1958 ⁹²	Pasquotank, NC
54	[REDACTED]	April 12, 1959 ⁹³	Dillon, SC
55	[REDACTED]	August 28, 1959 ⁹⁴	Henrico, VA

From the period from 1940 to 1959, approximately ~93 individuals were born in the Mattaponi community. Of these were additions to the Allmond, Custalow, and Langston families. This evidence demonstrates the continuation of the tribal community between 1940 and 1959 and further confirms the linkage between the historical Mattaponi Indian Tribe and the contemporary community.

⁸³ Maryland Death Records (State of Maryland), Maryland Death Certificate, Baltimore City, [REDACTED]

⁸⁴ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Richmond, [REDACTED]

⁸⁵ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Richmond, [REDACTED]

⁸⁶ North Carolina Marriage Records (State of North Carolina), North Carolina Marriage Certificate, Henderson County, [REDACTED]

⁸⁷ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

⁸⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸⁹ Virginia Marriage Record (Commonwealth of Virginia), Virginia Marriage Record, Arlington County, [REDACTED]

⁹⁰ Virginia Divorce Records (Commonwealth of Virginia), Virginia Report of Divorce or Annulment, Prince William County, [REDACTED]

⁹¹ Florida Death Records (State of Florida), Florida Death Certificate, Gilchrist County, [REDACTED]

⁹² North Carolina Marriage Records (State of North Carolina), North Carolina Marriage Certificate, [REDACTED]

⁹³ Ancestry.com Record for [REDACTED], [accessed on 6/30/2023] See also: Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁹⁴ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, [REDACTED]

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Table B3-7. Community Ties, 1940-1959: Birth Events.⁹⁵

Parents	Total	Year	Reference
[REDACTED]	1	1958	Richmond, VA ⁹⁶
[REDACTED]	5	1946 1949 1950 1951 1953	Philadelphia, PA ⁹⁷ Akron, PA ⁹⁸ Lancaster, PA ⁹⁹ Philadelphia, PA ¹⁰⁰ Lancaster, PA ¹⁰¹
[REDACTED]	3	1953 1955 1957	Cumberland, VA ¹⁰² Richmond, VA ¹⁰³ Richmond, VA ¹⁰⁴
[REDACTED]	1	1949	Philadelphia, PA ¹⁰⁵
[REDACTED]	2	1949 1955	Richmond, VA ¹⁰⁶ Philadelphia, PA ¹⁰⁷
[REDACTED]	3	1949 1950 1955	Philadelphia, PA ¹⁰⁸ Montgomery, PA ¹⁰⁹ Bucks, PA ¹¹⁰

⁹⁵ All data is based on the Mattaponi Indian Tribe's Family Tree Maker Database and associated vital records.

⁹⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁹⁷ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

⁹⁸ Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Lancaster County, [REDACTED]

⁹⁹ Staff, "Marriage Licenses," *Intelligencer Journal* (Lancaster, PA), March 11, 1976.

¹⁰⁰ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹⁰¹ Staff, "Allmond-Krause," *Sunday News* (Lancaster, PA), June 29, 1975.

¹⁰² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, New Kent, Cumberland County, [REDACTED]

¹⁰³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁰⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁰⁵ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹⁰⁶ US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, Richmond, Richmond Magisterial District 119-309, Sheet 10, House 109, Line 13.

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

¹⁰⁸ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹⁰⁹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Montgomery County, [REDACTED]

¹¹⁰ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Records, Bucks County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1945	Philadelphia, PA ¹¹¹
[REDACTED]	1	[REDACTED]	1947	Philadelphia, PA ¹¹²
[REDACTED]	5	[REDACTED]	1943 1946 1948 1951 1956	Mattaponi Indian Reservation ¹¹³ Richmond, VA ¹¹⁴ Richmond, VA ¹¹⁵
[REDACTED]	1	[REDACTED]	1940	Mattaponi Indian Reservation ¹¹⁶
[REDACTED]	1	[REDACTED]	1955	Richmond, VA ¹¹⁷
[REDACTED]	2	[REDACTED]	1941 1944	Mattaponi Indian Reservation ¹¹⁸
[REDACTED]	2	[REDACTED]	1956 1958	Richmond, VA ¹¹⁹ Richmond, VA ¹²⁰
[REDACTED]	2	[REDACTED]	1955 1958	Richmond, VA ¹²¹ Richmond, VA ¹²²

¹¹¹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹¹² Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

¹¹³ US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 7, House 55, Line 24-26.

¹¹⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹⁶ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Richmond, [REDACTED]

¹¹⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Records, Richmond, [REDACTED]

¹¹⁸ US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 7, House 51, Line 5-6.

¹¹⁹ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Richmond, [REDACTED]

¹²⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹²¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹²² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1958	Richmond, VA ¹²³
[REDACTED]	6	[REDACTED]	1940 1941 1943 1946	Mattaponi Indian Reservation ¹²⁴ Mattaponi Indian Reservation ¹²⁵
[REDACTED]	2	[REDACTED]	1947 1950	
[REDACTED]	2	[REDACTED]	1957 1958	Richmond, VA ¹²⁶ Richmond, VA ¹²⁷
[REDACTED]	3	[REDACTED]	1949 1953 1959	Philadelphia, PA ¹²⁸ Richmond, VA ¹²⁹ Richmond, VA ¹³⁰
[REDACTED]	6	[REDACTED]	1940 1943 1944 1945 1946 1954	Mattaponi Indian Reservation ¹³¹ Mattaponi Indian Reservation ¹³²
[REDACTED]	1	[REDACTED]	1946	Philadelphia, PA ¹³³
[REDACTED]	1	[REDACTED]	1955 1958	Richmond, VA ¹³⁴

¹²³ Florida Death Records (State of Florida), Florida Death Certificate, Gilchrist County, Trenton, [REDACTED].

¹²⁴ US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 8, House 58, Line 12-16.

¹²⁵ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Caroline County, [REDACTED].

¹²⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Notification of Birth Registration, Richmond, [REDACTED].

¹²⁷ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William, [REDACTED].

¹²⁸ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

¹²⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

¹³⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

¹³¹ US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 7, House 52, Line 11-15.

¹³² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William, [REDACTED].

¹³³ US Decennial Census (Washington DC, National Archives and Records Administration), 1950, North Carolina, Sampson County, Garland Magisterial District 82-54, Sheet 1, House 2, Line 4.

¹³⁴ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Virginia Beach, [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]				Richmond, VA ¹³⁵
	1		1959	Richmond, VA ¹³⁶
	1		1950 1954 1956	Richmond, VA ¹³⁷ Richmond, VA ¹³⁸ Richmond, VA ¹³⁹
	2		1952 1953	Harrisburg, PA ¹⁴⁰ New Orleans, LA ¹⁴¹
	1		1953	Baltimore, MD ¹⁴²
	1		1959	Richmond, VA ¹⁴³
	2		1942 1946	Philadelphia, PA ¹⁴⁴ Philadelphia, PA ¹⁴⁵
	1		1943	Mattaponi Indian Reservation ¹⁴⁶
	1		1954	Richmond, VA ¹⁴⁷

¹³⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Notification of Birth Registration, Richmond, [REDACTED]

¹³⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹³⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹³⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹³⁹ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Richmond, [REDACTED]

¹⁴⁰ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Registration, Harrisburg, [REDACTED]

¹⁴¹ Louisiana Birth Records (State of Louisiana), Louisiana Birth Certificate, New Orleans, [REDACTED]

¹⁴² Maryland Death Records (State of Maryland), Maryland Death Certificate, Baltimore City, [REDACTED]

¹⁴³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁴⁴ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

¹⁴⁵ Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Philadelphia, [REDACTED]

¹⁴⁶ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, West Point, Mattaponi Indian Reservation, [REDACTED]

¹⁴⁷ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1958	Richmond, VA ¹⁴⁸
[REDACTED]	1	[REDACTED]	1956	Philadelphia, PA ¹⁴⁹
[REDACTED]	1	[REDACTED]	1941	Mattaponi Indian Reservation ¹⁵⁰
[REDACTED]	2	[REDACTED]	1948 1955	Richmond, VA ¹⁵¹ Richmond, VA ¹⁵²
[REDACTED]	1	[REDACTED]	1955	Richmond, VA ¹⁵³
[REDACTED]	3	[REDACTED]	1951 1954 1959	Richmond, VA ¹⁵⁴ Richmond, VA ¹⁵⁵ Richmond, VA ¹⁵⁶
[REDACTED]	1	[REDACTED]	1943	Philadelphia, PA ¹⁵⁷
[REDACTED]	1	[REDACTED]	1948	Philadelphia, PA ¹⁵⁸
[REDACTED]	2	[REDACTED]	1950 1953	Philadelphia, PA ¹⁵⁹

¹⁴⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

¹⁴⁹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

¹⁵⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Records, King William, West Point, [REDACTED].

¹⁵¹ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, New Kent County, [REDACTED].

¹⁵² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

¹⁵³ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Middlesex County, Saluda, [REDACTED].

¹⁵⁴ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED].

¹⁵⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

¹⁵⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

¹⁵⁷ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED].

¹⁵⁸ US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-1901, Sheet 72, House 1925, Line 11.

¹⁵⁹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1957	Philadelphia, PA ¹⁶⁰ Philadelphia, PA ¹⁶¹
	1		1940	Camden, NJ ¹⁶²
	1		1956	Richmond, VA ¹⁶³
	1		1957	Midlothian, VA ¹⁶⁴
	5		1941 1942 1944 1945 1946	Philadelphia, PA ¹⁶⁵
	5		1949 1950 1954 1955 1958	Sampson, NC ¹⁶⁶ Sampson, NC ¹⁶⁷ Philadelphia, PA ¹⁶⁸ Philadelphia, PA ¹⁶⁹ Richmond, VA ¹⁷⁰
	2		1942 1950	Harrisburg, PA ¹⁷¹

¹⁶⁰ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

¹⁶¹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹⁶² New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Camden County, Pennsauken Township, [REDACTED]

¹⁶³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁶⁴ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Chesterfield County, [REDACTED]

¹⁶⁵ US Decennial Census (Washington DC, National Archives and Records Administration), 1950, North Carolina, Sampson County, Garland Magisterial District 82-54, Sheet 1, House 5, Line 17-21.

¹⁶⁶ North Carolina Birth Records (State of North Carolina), North Carolina Birth Certificate, Sampson County, [REDACTED]

¹⁶⁷ North Carolina Birth Records (State of North Carolina), North Carolina Birth Certificate, Sampson County, [REDACTED]

¹⁶⁸ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED]

¹⁶⁹ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

¹⁷⁰ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED]

¹⁷¹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Registration, Harrisburg County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]				Beaver, PA ¹⁷²
[REDACTED]	1	[REDACTED]	1954	Philadelphia, PA ¹⁷³

Conclusion

The endogamy rates and additions to the Mattaponi community recorded above are indicative of a high level of social interaction and indicate meaningful rates of in-marriage and patterned out-marriage (83.11 (b)(1)(i)) and that individuals were connected by significant social relationships (83.11 (b)(1)(ii)) and significant rates of informal social interaction (83.11 (b)(1)(iii)) throughout this period.

Community Institutions and Organizations

Members of the Mattaponi Indian Tribe maintained community ties through religious, economic, and educational institutions. The church, school, and shad hatchery located on the Mattaponi Indian Reservation became central establishments for the community during this period and fostered social relationships that extended broadly across the Tribe. Another constant tribal institution during this period was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. The tribal government and its activities are further detailed in Section IV, Part C of this petition.

Mattaponi Indian Baptist Church

The Mattaponi Indian Baptist Church continued to operate as an independent and central community institution throughout the period from 1940 to 1959, providing an established hub of shared ritual activity. Members of the Mattaponi Indian Tribe who grew up in this period shared their recollections of the church in oral history interviews.

Table B3-8. Community Institutions and Organizations, 1940-1959: Mattaponi Indian Baptist Church in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1940 ca.	[...] We all went to church. We all got our nickel every Sunday to put in Sunday school. And so, Mama would be at church every Sunday. My dad [REDACTED] didn't go as much as my mom did, but my mom was there every Sunday. She made sure all her kids was in church. And Uncle Dewey [REDACTED] was my school teacher, so he took class. Had someone to take up the collection, you know. And someone putting in pennies and whatever you could put in, but Dad gave us each a nickel to go to Sunday school every Sunday. ¹⁷⁴
[REDACTED]	1950 ca.	[...] We were very proud of who we are as I am today, we maintained our culture, things like the presentation with the Governor's office every year at Thanksgiving. Like I said, particularly the church was extremely important, was the center of what went on here. I am very proud of my heritage, very

¹⁷² Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Beaver County, [REDACTED]

¹⁷³ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹⁷⁴ [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 11.

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Interviewee	Date	Excerpt
		appreciative of the struggles that were made by my predecessors and the prices they paid so that we might enjoy the life that we enjoy today. ¹⁷⁵

In addition to the information recalled by tribal members, evidence of the Mattaponi Indian Baptist Church is present throughout this period in newspapers from across the region, as demonstrated below. In particular, the widespread coverage of the Church's annual homecoming (e.g., August 22, 1942) and funeral services (e.g., January 8, 1943; March 20, 1949) highlight the central role of the Church as a community institution.

Table B3-9. Community Institutions and Organizations, 1940-1959: Mattaponi Indian Baptist Church in Other Sources.

Date	Excerpt
August 22, 1942	The Mattaponi Indian Baptist Church will hold its annual home-coming day Sunday. The church is located on the Mattaponi Indian Reservation. The Rev. Harvy Custolo [REDACTED] is the pastor. The Rev. Frank Witt will be the speaker of the day. As usual dinner will be served on the grounds. Mr. Witt will bring evangelistic messages every night during the week, beginning Sunday night. ¹⁷⁶
January 8, 1943	Mrs. Mary J. Custalow [sic; Marie] 41, wife of Chief O. T. Custalow [REDACTED] of the Pamunkey tribe, died Thursday morning at her home on the Mattaponi Indian Reservation, Sweet Hall. [...] She lectured in many churches on the customs and traditions of Indian life. She had been clerk for the Mattaponi Indian Baptist Church for eight years and secretary of the Sunday school for eight years. [...] Chief Custalow, his father, George F. Custalow [REDACTED] and Mrs. Gerty Water Miles, mother of the deceased, invite friends to attend the funeral services to take place Sunday, January 10, 2:30 P. M., at the Mattaponi Indian Reservation. ¹⁷⁷
March 20, 1949	A funeral service for George F. Custalow [REDACTED] chief of the Mattaponi Indian tribe, who died Friday at the reservation, will be held at 2 P. M. Tuesday at the Mattaponi Baptist Church. The service will be conducted by the Rev. R. C. Trimmer, who will be assisted by tribal chieftans [sic] from four near-by reservations. Following the religious ceremony Chief O. T. Custalow [REDACTED] who succeeded his father, will conduct tribal rites for the deceased chief. A tribal burial will be conducted in the church cemetery. ¹⁷⁸
March 22, 1949	In the first tribal burial among eastern Virginia tribes in 150 years, they will lay their chief [REDACTED] to rest in the cemetery near the reservation church. ¹⁷⁹
March 22, 1949	If GEORGE F. CUSTALOW [REDACTED] had done nothing else, his successful efforts in bringing Christian church services and the benefits of public school education to his tribe would entitle him to lasting memory. Funeral services for Mr. CUSTALOW, who was chief of the Mattaponi Tribe of Indians, will be held today in his tribe's Baptist Church. He had ruled the tribe for 35 years. He was elected to the office, but he has been succeeded hereditarily by his son,

¹⁷⁵ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 3.

¹⁷⁶ Staff, "Homecoming Slated at Mattaponi Church," *Richmond News Leader* (Richmond, VA), August 22, 1942.

¹⁷⁷ Staff, "Mrs. Mary J. Custalow, Indian Chief's Wife, Dies," *Richmond Times Dispatch* (Richmond, VA), January 8, 1943.

¹⁷⁸ Staff, "Indian Chief to Be Given Tribal Burial," *Richmond Times Dispatch* (Richmond, VA), March 20, 1949.

¹⁷⁹ Staff, "Indian Tribe Prepares to Bury Chieftain," *Alabama Journal* (Montgomery, AL), March 22, 1949.

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Date	Excerpt
	O. T. CUSTALOW [REDACTED] who will lead tribal ceremonies at the funeral following the service in the church. ¹⁸⁰
March 22, 1949	<p>George S. Custalow [REDACTED] who died Friday at the age of 84 after 35 years as chief of the remnants of the tribe, first will be eulogized with a Christian funeral service conducted by a Baptist minister.</p> <p>Then a feathered Indian Chief [REDACTED] will replace the pastor, two other chiefs in full regalia will take their places at the head of the casket and two tribal princesses will raise their arms over the bier. [...]</p> <p>In the first tribal burial among eastern Virginia tribes in 150 years, they will lay their chief to rest in the cemetery near the reservation church. ¹⁸¹</p>
March 23, 1949	<p>Christian prayers and Gospel hymns rose above the throb of a tom-tom and the wail of ancient Indian dirges here this afternoon as the remnants of the once-powerful Mattaponis bade farewell to their old and wise leader.</p> <p>A Baptist funeral service for Chief George F. Custalow [REDACTED] in the little Baptist church on the reservation here in King William County was followed by the first Indian burial service in the memory of the men who came from five other tribal areas to bear the body of the departed chief to his grave in the reservation graveyard, high above a bend in the Mattaponi River. ¹⁸²</p>
March 23, 1949	The 84-year-old chief [REDACTED] was given an ancient Indian burial ceremony in the Mattaponi Baptist Church on the 130-acre King William Reservation. He was buried beside the Mattaponi River. ¹⁸³
March 24, 1949	A funeral service for George F. Custalow [REDACTED] chief of the Mattaponi Indian tribe, who died Friday at the reservation, were held at 2 P. M. Tuesday at the Mattaponi Baptist Church. [...] A tribal burial was conducted in the church cemetery. [...] Elected to lead the tribe in 1914, Chief Custalow was responsible for the introduction of religious services among his Indians. He framed the tribal laws and built the school house, petitioning the State Board of Education for a teacher. ¹⁸⁴
September 18, 1958	Funeral rites for McGuire Langston [REDACTED] 76, oldest resident of the Mattaponi Indian Reservation in King William county, who died Monday at Williamsburg hospital, will be held at 2:30 p.m. Friday at the Mattaponi Baptist Church on the reservation. Surviving are two sisters, Mrs. Mary Custalow [REDACTED] of King William and Mrs. Elizabeth Chapman [REDACTED] of Philadelphia; three brothers, Theodore Langston [REDACTED] of Philadelphia, Mantley [REDACTED] and Deal Langston [REDACTED] of King William. ¹⁸⁵

Much of what we know about the church's activities during this period comes from the minutes of the annual meetings of the Dover Baptist Association, the regional association of which the Mattaponi Indian Baptist Church was a member. Dover held annual meetings at which delegates provided a wealth of

¹⁸⁰ Staff, "George F. Custalow," *Newport News Daily Press* (Newport News, VA), March 22, 1949.

¹⁸¹ Staff, "Indian Rites to Send Chief to Join Fathers," *The Cincinnati Post* (Cincinnati, OH), March 22, 1949.

¹⁸² Griffith, Mathews, "Christian Prayer, Indian Dirge Mark Rites for Chief Custalow at Mattaponi Reservation," *Richmond Times Dispatch* (Richmond, VA), March 23, 1949.

¹⁸³ Staff, "Chief Custalow Buried Beside Mattaponi River," *The Daily Review* (Clifton Forge, VA), March 23, 1949.

¹⁸⁴ Staff, "Indian Chief Custalow Given Tribal Burial," *The Tidewater Review* (West Point, VA), March 24, 1949.

¹⁸⁵ Staff, "McGuire Langstone," *The Tidewater Review* (West Point, VA), September 18, 1958.

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statistical information about their congregation's membership and activities. The table below outlines the annual Dover Association meetings, summarizes involvement from Mattaponi Indian Baptist Church delegates, and collates the church data shared with the Dover Association between 1940 and 1959. Dover Minutes show the regular attendance of Mattaponi delegates from the Mattaponi Indian Baptist Church. During this period, Harvey N. Custalow [REDACTED] continued in his role as the church's preacher, serving from 1940 to 1944 and from 1958 through the end of this period. Chief O. T. Custalow [REDACTED] and his wife [REDACTED] served as the officers of the church for all the years recorded. The congregation continued to grow, starting with 40 members in 1940 and ending this period with 62. The steady increase in size provides further evidence of the church's centrality as an institution.

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Table B3-10. Community Institutions and Organizations, 1940-1959: Church Statistics.¹⁸⁶

Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days
1940					0	40	1-3
1941					0	40	1-3
1942					0	38	1-3
1943					0	38	1-3
1944					1	38	1-3
1945					0	36	1-3
1946					9	44	1-2-3-4
1947					0	44	1-3
1948					6	52	1-3

¹⁸⁶ “Minutes of the Dover Baptist Association Virginia 1936-41”, Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. [starting in the 5th section] 5, 65; 4, 52 (PDF: 183, 212, 226, 250).

“Minutes of the Dover Baptist Association Virginia 1942-47”, Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 6, 58, 62; 4, 48, 52; 4, 50; 4, 44, 48; 4, 44, 48; 4, 48, 52 (PDF: 9, 35, 37, 64, 86, 88, 112, 135, 159, 179, 181, 205, 225, 227, 245, 267, 269).

“Minutes of the Dover Baptist Association Virginia 1948-53”, Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 5, 42, 46; 5, 36, 38; 5, 42, 44; 42; 10, 31, 68, 70 (PDF: 6, 25, 27, 48, 64, 65, 82, 101, 102, 160, 170, 189, 190).

“Minutes of the Dover Baptist Association Virginia 1954-60”, Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 9, 41; 9, 34; 10, 38; 10, 23, 42; 11, 30, 36. (PDF: 9, 24, 42, 55, 89, 113, 119, 129, 151, 174).

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days
1949					5	47	1-3-5
1950					2	48	1-3-5
1951					4	52	1-3
1952					3	60	every
1953					2	52	1-3
1954					6	60	2
1955					5	60	1-3
1956 Spring					0	54	1-3
1956 Fall							
1957 Spring					7	56	1-3
1957 Fall							
1958 Spring					7	60	1-3
1958 Fall							
1959 Spring					6	62	1-3
1959 Fall							

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Dover records also include the Mattaponi Indian Baptist Church’s Sunday School leadership and attendance statistics, summarized in the table below. These records indicate that tribal members or their spouses continued to oversee religious life in the community, and that average attendance grew along with the size of the congregation. During this period, average attendance at Sunday School ranged from 28 to 42, or 76% percent of the total Sunday School roll in attendance on average over the course of this twenty-year span.

*Table B3-11. Community Institutions and Organizations, 1940-1959: Sunday School Statistics.*¹⁸⁷

Year	Superintendent	Secretary	Treasurer	No. of Officers and Teachers	Average Attendance	Total Roll
1940				7		39
1941				7		40
1942				8	33	47
1943						
1944				7	32	44
1945				7	28	39
1946				0	28	30
1947				7		36
1948				8		43
1949				9	42	49
1950				7	37	46
1951				7	35	42
1952				7		46
1953						48
1954				3	38	47
1955					35	49
1956				7	37	51
1957				7	30	44
1958				6	38	50
1959				7	21	43
				8	38	43

Mattaponi and Mattaponi-Pamunkey Indian School

The Mattaponi Indian School continued throughout this period, providing education to tribal children and acting as a distinct tribal community that encouraged formal and informal social interaction. The school was formative in the lives and histories of many Mattaponi living today, and several has described their and their families experience at the school. Tribal members highlighted the level of schooling available, the level of education provided, and the lack of local higher education options which led them to schools further afield.

¹⁸⁷ “Minutes of the Dover Baptist Association Virginia 1936-41,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. [5th section] 67, 69; 54, 56 (PDF: 213, 214, 251, 252).
 “Minutes of the Dover Baptist Association Virginia 1942-47,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 64, 65; 54, 56; 52, 54; 50, 52; 50, 52; 54, 56 (PDF: 38, 39, 89, 90, 136, 137, 182, 183, 228, 229, 270, 271).
 “Minutes of the Dover Baptist Association Virginia 1948-53,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 48; 40; 46; 44; 32; 72 (PDF: 28, 66, 103, 140, 171, 191).
 “Minutes of the Dover Baptist Association Virginia 1954-60,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 42; 36; 40; 44; 64 (PDF: 25, 56, 90, 130, 178).

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Table B3-12. Community Institutions and Organizations, 1940-1959: Mattaponi Indian School in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1959 ca.	All of my siblings [REDACTED] [REDACTED] and most everyone here attended [school] right here in this building. In fact, this room that were sitting in was where they opened exercises and so forth. And of course some of the classes, the junior classes were here. There would be a number of classes here in this same room and then later after the high school was placed here. And if my memory serves me right we started in 1956 we started to go to high school here. And we used the rooms that your using in the back now. Course, after the completion of the eighth grade, we went to other places to be allowed to pursue a high school education. I had brothers who went to Bacone, Oklahoma. I went away to a small school up in Grayson County, Oak Hill Academy. Left there, came back, and went to Samaria and completed that year and then in my second year, sophomore year they opened the high school here and I and one more of my relatives were the first two graduates from the high school here in 1959. ¹⁸⁸
[REDACTED]	1955 ca.	I was born and raised on the Indian reservation. Went to school there, and I graduated school on the reservation [in] 1959. [...] And we had a lot of visitors on the reservation from the schools. [...] Because schools would come down and bus those kids. And then we'd – they'd come to our school and we'd parade and dance for them. And the chief would come and they would tom tom and drum, beat the drum. And we'd do different things. And then let them learn the dances. ¹⁸⁹
[REDACTED]	1956 ca.	I started school on the reservation in kindergarten. I can remember my teacher. Her name was [REDACTED]. [...] And I can remember the lunches. Li [Eliza] Sterling [REDACTED] would make our lunches and bring them over. ¹⁹⁰
[REDACTED]	1957 ca.	I started in [...] First grade [and went to] Ninth. I finished ninth year and then our school was closed. I finished at King William. [...] [REDACTED] was my first-grade teacher, I believe. [REDACTED] was the high school teacher, and then [REDACTED] was my teacher when I was in high school here. [REDACTED] was my favorite teacher. I had her in like fourth, fifth grade maybe. [...] When I went to school, it was two [teachers]. Two, an elementary teacher and a high school teacher. And it was all taught in all elementary in one classroom and high school was in the next classroom. ¹⁹¹
[REDACTED]	1946 ca.	My father [REDACTED] and his brothers [REDACTED] [REDACTED] [REDACTED] all went to the Indian school on the reservation. My oldest uncle, Ralph [REDACTED] finished

¹⁸⁸ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 3-4.

¹⁸⁹ [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 11, 2023, PDF Page 2, 4.

¹⁹⁰ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 1-2.

¹⁹¹ [REDACTED], "Interview [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 12.

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Interviewee	Date	Excerpt
		school after—I don't know, I guess it went to maybe like sixth or eighth grade level. ¹⁹²
	1950 ca.	And my grandfather O.T. [REDACTED] had it set up for the school to be brought down here. This wasn't the original school, but the original school building was over in front of the church overlooking the river. It was a smaller building and that was the original school building and then this was built, and this became a two-room schoolhouse, younger kids in the back room and bigger kids up front. A lot of people couldn't further the education because there were large families and we just couldn't afford to send—you know, my father's family, was fourteen of them, and so the older ones, when they got out of eighth grade, they basically went to work to help support the younger ones so they could further their education and move on. Then they started desegregation and everybody being able to go to school together. ¹⁹³

The significance of the Mattaponi Indian School as a community institution in the period from 1940-1959 is further evidenced through administrative files from the State Board of Education and local newspaper articles. These records highlight attendance at the school (e.g. July 24, 1945) and document school and other activities, including the 1950 consolidation of the Mattaponi and Pamunkey Indian Schools (e.g., January 20, 1950).

Table B3-13. Community Institutions and Organizations, 1940-1959: Mattaponi Indian School in Other Sources.

Date	Excerpt
July 24, 1945	[...] Mattaponi Indian Reservation: One Elementary school Grades 1-7, inclusive One Teacher Enrollment, 19 State Appropriation per Pupil, \$96.66 [...] The programs conducted at these schools are of the usual elementary type with provision for training in cooking and sewing for girls and some limited opportunities in manual arts for boys. ¹⁹⁴
November 21, 1945	[...] On November 21, 1945, after consulting with [REDACTED] wrote to Chief [REDACTED] giving permission for the children of Enoch [REDACTED] to attend the Mattaponi School. ¹⁹⁵ [...]
1947-1948	School Enrollment: 1947-1948 <u>Mattaponi-</u> Reservation

¹⁹² [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 19, 2023, PDF Page 11.

¹⁹³ [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 10.

¹⁹⁴ Letter to A. Crowder from G. Oliver, 24 July 1945. Administrative: General Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

¹⁹⁵ School Statistics, 21 June 1946. Administrative: Teaching Applications, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 26.

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Date	Excerpt
	<p>(1) Mattaponi School 25 [...]</p> <p>C. RECOMMENDATIONS</p> <p>1. It would seem that the State has a definite responsibility in providing both elementary and secondary education opportunities for those children whose parents live on the reservations in King William County, namely the Mattaponi and Pamunkey Reservations. The county assumes no responsibility of any kind for the education of these Indians. They are non-tax paying and non-voting Indians. It would also seem that the State has the responsibility of providing the opportunity for college training for these young people if they desire it.¹⁹⁶</p>
1949 ca.	<p>Our Five Indian Schools</p> <p>We have five public schools for the Indians of Virginia, two of them under the State Board of Education, these being among reservation Indians; but until the last four or five years, these schools have offered nothing beyond the seventh grade. This ended the Indians' chance for further education in the state, as there is no Indian school for higher education in Virginia. Good school buildings, with necessary equipment, are furnished by the state for the Pamunkey and Mattaponi reservations; [...]</p> <p>Mattaponi School Sweet Hall, Virginia</p> <p>This school building which is well equipped has an apartment built and furnished by the State, to provide living quarters for the teacher; but even with this inducement, the school had been without a qualified teacher for many months. Last year a very fine teacher secured one who lives in the community; and the school has made progress. Two girls who finished eighth grade last year, are now in Bacone high school in Oklahoma, and making good grades, having been on the dean's honor roll the first semester.</p> <p>There are twenty-two now in school; one boy finishing eighth grade, will go to Bacone to enter high school next year. These children range in age from seven to sixteen years. Most of them are average students, some being above average. Since Bacone has the twelve-year system, the State Board of Education requires eighth grade in the school.</p> <p>The teacher writes; "With the aid of the County and Home Demonstration agents we have organized a 4-H Club. We have a nicely furnished kitchen and an apartment where the students can be taught home-making and home care, also we do some cooking. The Home Demonstration agent is planning to take up sewing with the 4-H Club girls. There is a good machine at the school which is furnished by the State. We use the apartment whenever it is needed." The teacher drives to and from school, leaving the apartment free for other activities.¹⁹⁷</p>
1950	<p>INDIAN EDUCATION</p> <p>In view of the official State recognition accorded the Indians living on the Mattaponi and Pamunkey Reservation, the State Board of Education is continuing to provide educational opportunities for the children on these reservations. This provision has entailed for the past several years the operation of an elementary school on each reservation and assistance for</p>

¹⁹⁶ "Information on Status of Indian Education in Virginia, 1947-1948 School Year. Educational: Educational Planning, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 3, Folder 2.

¹⁹⁷ "Our Debt to Virginia Indians" Booklet, ca. 1949. Boarding School: Samaria School, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 39.

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	<p>those qualified to pursue high school work. Due to the small enrollment (only 5 pupils) at the Pamunkey School, plans now have been completed for the consolidation of these reservation schools beginning with School Session of 1950-51. The joint school will be located on the Mattaponi Reservation at the present school location because the Mattaponi building was large enough to accommodate the pupils of both reservations, and the Mattaponi School has the largest enrollment. The building is being remodeled, painted and re-equipped to provide better physical facilities for the instructional and school-lunch programs. As soon as these physical improvements are realized to a more advanced extent, we hope to extend the grades from one through nine instead of one through eight as is now the case. All of the expenses involved in our direct responsibility for these children on the reservations are provided from a specific Indian fund, which is incorporated in the budget for Special Education.¹⁹⁸ [...]</p>
<p>April 30, 1950</p>	<p>[...] The State and local governments, in co-operation with the Indians and their friends, have provided five public schools for Virginia Indians. Two are operated for the reservation Indians- the Pamunkey and the Mattaponi. The other three belong to the tax-paying and voting Indians who are called "citizen Indians." These are the two Chickahominy tribes and the Upper Mattaponi. [...]¹⁹⁹</p>
<p>October 14, 1950</p>	<p>It took a white man's gimmick, the consolidated school, to bring the Pamunkey and Mattaponi Indians together.</p> <p>After years of palaver, the Pamunkey tribal council agreed to send five young braves and squaws to a school held for 24 Mattaponi youngsters.</p> <p>Somewhat suspicious of paleface logic, the Pamunkey tribe was afraid that the tourists would go where their children went, neglecting the ancient Pamunkey pottery industry.</p> <p>Department of Education officials finally convinced them they would lose no customers and would gain better education facilities for their children.</p> <p>So now an automobile picks up the five Pamunkey students and takes them daily to the one-room school on the Mattaponi reservation, the only school in Virginia directly controlled by the department.</p> <p>The school is supervised by an executive committee composed of Chief O. T. Custalow [REDACTED] and Superintendent Dewey Custalow [REDACTED] of the Mattaponis: Chief T. D. Cook and Superintendent Fred Page, of the Pamunkeys, and George F. Poteet, special education supervisor of the State Department of Education.²⁰⁰</p>
<p>October 26, 1950</p>	<p>[...] After lunch a visit across the road to the reservation school was a revelation to all. Here they found that the children do all of the cafeteria [<i>sic</i>] work, cooking and serving the meals that they then can buy for 2c a day (10c a week). These meals are all the A type, which includes a meat, vegetables, bread, fruit and milk. A surprise to every one [<i>sic</i>] was the fact that the State only provides an elementary education for its Indians. Any student wishing to go further than the 8th grade has to go to either Oklahoma or North Carolina for this education.²⁰¹</p>
<p>July 17, 1951</p>	<p>[...] Considerable improvement has been effected by combining two schools on the Mattaponi reservation, Blume said. The building has been repainted, modernized and</p>

¹⁹⁸ "Indian Education" Report, 1950. Educational: Educational Planning, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 3, Folder 2.

¹⁹⁹ Ziegler, Isabelle, "School Woes? Indians Really Suffer Them," *Richmond Times Dispatch* (Richmond, VA), April 30, 1950.

²⁰⁰ Staff, "2 Indian Tribes Smoke Peace Pipe at New School," *Richmond Times Dispatch* (Richmond, VA), October 14, 1950.

²⁰¹ Staff, "Urbanna Fourth Grade Visits Mattaponi Indians," *Southside Sentinel* (Urbanna, VA), October 26, 1950.

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	refurnished with new furniture, textbooks, visual education, electricity, electric range and cafeteria service. Education through the eighth grade is given. ²⁰²
June 22, 1952	[...] One of his official duties is supervising the 28-pupil school that now serves both the Pamunkeys and the Mattaponis, but his interests have gone beyond that. He is striving to build interest in the Indians, improve their educational facilities and develop their crafts and industry in order to help their economy. [...] ²⁰³
October 14, 1952	[...] Attached is a list of the present enrollment at the Indian Reservations School. <div style="background-color: black; width: 100%; height: 1em; margin-bottom: 2px;"></div> <div style="background-color: black; width: 100%; height: 1em; margin-bottom: 2px;"></div> and <div style="background-color: black; width: 100%; height: 1em; display: inline-block;"></div> <div style="background-color: black; width: 100%; height: 1em; margin-bottom: 2px;"></div> have those features which we discussed in our meeting with <div style="background-color: black; width: 100%; height: 1em; display: inline-block;"></div> <div style="background-color: black; width: 100%; height: 1em; margin-bottom: 2px;"></div> and <div style="background-color: black; width: 100%; height: 1em; display: inline-block;"></div> . All three of these children are in the sixth grade. <div style="background-color: black; width: 100%; height: 1em; display: inline-block;"></div> Custalow <div style="background-color: black; width: 100%; height: 1em; display: inline-block;"></div> who is in the 8th grade this year may not go on to high school according to <div style="background-color: black; width: 100%; height: 1em; display: inline-block;"></div> . However, she does not want to discourage him because he seems to be doing better work than he did last year. ²⁰⁴
December 23, 1952	[...] We did not discuss such problems as you raised in your memo of November 3 to Dr. McRae and myself, because we felt you should be present when these matters were discussed. We have also written several letters to companies requesting catalogs and price lists relative to the costs of hand tools and other supplies which are necessary in a program for teaching the art of leather-craft, basketry and weaving. It was feeling of the group that such instruction should be given the Indian Reservations School and that both the Pamunkey and Mattaponi Indians should be invited to participate in such a program. ²⁰⁵
February 26, 1953	[...] There has been a great deal of interest in the matter of having basketry and weaving programs as well as some metal-work and wood-work opportunities for adults and children on the Indian Reservations. A pottery program is now under way on the Pamunkey Reservation, and is operated entirely by the Indians. No program of a similar nature is under way at the Mattaponi Reservation where the school is located. ²⁰⁶ [...]
April 27, 1953	[...] A program of arts and crafts for both adults and the elementary school youngsters is planned to begin with the school session of 1953-54. This program will be supervised by representatives from the Trade and Industrial Education, Secondary Education, and Elementary Educations. It is proposed that emphasis be given to basketry, metal work and weaving. It is hoped that this activity will mean the beginning of an arts and crafts program which the Mattaponi and Pamunkey Indians will find profitable. At present, a moderate pottery program is being carried out on the Pamunkey Reservation. ²⁰⁷ [...]

²⁰² Staff, "Honors Won By Tidewater Tribal Kin: Virginia Indians Good Students," *Richmond News Leader* (Richmond, VA), July 17, 1951.

²⁰³ Moyer, William J., "The Indians of Virginia," *Evening Star* (Washington D.C.), June 22, 1952.

²⁰⁴ Letter from G. Bosch to Mr. Paschall, 14 October 1952. Administrative: Craft Programs, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 8.

²⁰⁵ Letter to D. Paschall from Dr. Bosch, 23 December 1952. Administrative: Craft Programs, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 8.

²⁰⁶ Letter from D. Paschall to C. Graham, 26 February 1953. Administrative: Craft Programs, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 8.

²⁰⁷ Letter from G. Bosch to W. McBond, 27 April 1953. Administrative: General Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

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August 31, 1953	Princess Nokomis- who also is Mary Custalow [REDACTED] admitted she finished the fourth reader in the government-supported school at the Mattaponi reservation but quit school in the fifth reader. ²⁰⁸																				
1954 ca.	<p>In Planning for 1954-1956 (5 in high school) 1. This year we have 26 children enrolled.</p> <p>(5 in high school) 2. Next year, to the best of my knowledge, we will again have 26 students.</p> <p>(1933-54) - we graduate 1 eighth grader and gain 1 first grader.</p> <p>(4 in high school) 3. In the year 1954-55 - we will again have approximately 25 or 26 children (We graduate 9 eighth graders)</p> <p>(13 in high school)4. And in 1955-56, we may have less than 20 children enrolled in the elementary school. In that year we may have 13 youngsters in high school.²⁰⁹</p>																				
February 26, 1954	<p>3. The current enrollment of the Indian Reservations School is as follows</p> <table border="0" style="margin-left: 40px;"> <tr> <td>Grades:</td> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> <td>6</td> <td>7</td> <td>8</td> <td>Total</td> </tr> <tr> <td>Pupils</td> <td>5</td> <td>2</td> <td>0</td> <td>2</td> <td>5</td> <td>2</td> <td>9</td> <td>0</td> <td>25.²¹⁰</td> </tr> </table>	Grades:	1	2	3	4	5	6	7	8	Total	Pupils	5	2	0	2	5	2	9	0	25. ²¹⁰
Grades:	1	2	3	4	5	6	7	8	Total												
Pupils	5	2	0	2	5	2	9	0	25. ²¹⁰												
March 18, 1954	[...] Another recommending that the DAR State committee on American Indians "ask the State Board of Education to extend greater educational opportunities to the Indians residing on the two reservations located within our State boundaries, namely the Pamunkey and the Mattaponi tribes. [...] ²¹¹																				
June 13, 1954	As wards of the state, the Mattaponis are schooled in a comfortable building on the reservation by teachers assigned by Virginia. Some of them attend secondary schools and colleges in many parts of the nation; some of them quit school when their reservation training is complete and take jobs in nearby cities; some of them seldom leave the reservation, and others seldom visit it. ²¹²																				
September 8, 1954	<p>[...] 2. The school census of 1950 on file in the State Department of Education listed 38 children between the ages of 7 and 19 inclusive, on the two reservations; 8 children on the Pamunkey and 30 on the Mattaponi.</p> <p>3. The school reports for the 1953-54 session on file in the State Department of Education listed 25m pupils enrolled in grades 1 through 7 at the Mattaponi-Pamunkey Indian Reservations School, which is located on the Mattaponi Reservation in King William County. This school is operated directly by the State Board of Education with funds appropriated by the General Assembly for special education projects, and serves as a joint</p>																				

²⁰⁸ Staff, "Indian Princess Urges Schools for Seminoles," *The Miami News* (Miami, FL), August 31, 1953.

²⁰⁹ Financial Planning Document for 1954-1956. Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.

²¹⁰ Letter from W. Wilkerson to D. Howard, 26 February 1954. Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.

²¹¹ Staff, "State Loyalty Oath Is Sought by DAR," *Richmond Times Dispatch* (Richmond, VA), March 18, 1954.

²¹² Singleton, A. L. J., "Mattaponi Indians, Due Here on Peter Jones Day, Are Proud of Heritage," *The Progress Index* (Petersburg, VA), June 13, 1954.

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	school for the Indian children from both reservations. There were 4 pupils enrolled from the Pamunkey and 21 from the Mattaponi. ²¹³ [...]
1955 ca.	Location of Indian Groups: Mattaponi ** Estimated by Chiefs: 75-80 *** School Census 1950 Ages 7-19, inc.: 30 **** School Enrollment in State 1953-1954: 21 ***** Number of Pupils Attending Out-of-State Schools- 1953-54: 4 ²¹⁴
June 30, 1955	[...] The Board also took action yesterday on a salary schedule for teachers employed at the Mattaponi Indian Reservation. The Board approved boosting the salary schedule to \$2,000 to \$3,200. It had previously ranged from 1,800 to \$3,000. [...] ²¹⁵
1956-1958	<u>IN PLANNING FOR 1956 - 58 BIENNIUM BUDGET</u> Indian Reservations School - Grades 1 -8 In 1954-55 - We have enrolled 17 pupils in grades 1-7 and 7 pupils in grades 8 In 1955-56 - We have enrolled 15 pupils in grades 1-7 and 2 pupils in grades 8 In 1956-57 - We have enrolled 11 pupils in grades 1-7 and 5 pupils in grades 8 In 1957-58 - We have enrolled 13 pupils in grades 1-7 and 2 pupils in grades 8. ²¹⁶ [...]
1956-1957	[...] Education for Indians on Virginia Reservations. -The Secondary Education Service had the major responsibility for the administration and supervision of the school for Indian children operated by the State Board of Education. This school is located on the Mattaponi Reservation and serves jointly the children from both the Mattaponi and Pamunkey Reservations, the two recognized Indian Reservations in the State. In 1956 the parents of the children living on these two Indian reservations requested that high school work beyond the eighth grade be offered in the Indian reservations school in lieu of sending the children else where to complete their high school education as had been the practice in the past. Beginning with the 1956-57 session, the high school program for the ninth and tenth grades was offered, and the eleventh grade program will be offered during the 1957-58 session. The 1956-57 total enrollment of the Indian reservations school was 27 pupils of which 14 pupils were enrolled in grades eight through ten. ²¹⁷
1957	[...] In 1953, the school board of Amherst County, Virginia, approved plans for new white and black high schools, and the State Board of Education made it possible for Pamunkey

²¹³ Letter from D. Howard to F. C. Beverley, 8 September 1954. Administrative: General Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

²¹⁴ "Data on Indians in Virginia," ca. 1955. Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.

²¹⁵ Staff, "School Board Okeys [sic] Dick'son Segregated School Construction," *The Lebanon News* (Lebanon, VA), June 30, 1955.

²¹⁶ State Budget Planning for 1956-1958. Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.

²¹⁷ *Annual Report of Officers Board and Institutions of the Commonwealth of Virginia, 1956-1957*, Annual Report of Officers Board and Institutions of the Commonwealth of Virginia; Annual Reports of the Commission of Fisheries of Virginia, Vol. 1, Richmond, Virginia: Commonwealth of Virginia Division of Purchase and Printing, 1957.

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Date	Excerpt		
	<p>and Mattaponi Indian children of Virginia's tidewater to finish their education beyond the eighth grade at accredited Indian high schools outside Virginia.</p> <p>[...] Before 1956, Virginia did not build a high school for Indian students living on the Pamunkey and Mattaponi Reservations because there were not enough school-aged children to justify adding new grades to the single school that served both reservations. Nevertheless, the State Board of Education made it possible for these students to complete their education after the eighth grade by attending accredited Indian high schools outside Virginia. During the 1953-54 school year, five students from both reservations attended high school outside Virginia; because of small numbers of Indian students and the state's general prejudice and indifference, these children were sent as far away as Oklahoma to be with their "own kind." However, parents of children living on the Pamunkey and Mattaponi Reservations were unhappy about having to send their children to out-of-state high schools and in 1956 asked that Virginia's Department of Education offer education beyond the eighth grade at their school. Unlike the Monacans, the Pamunkey and Mattaponi had reservations and state recognition; because of this situation, some whites thought of them as true Indians, and felt that these Indian children ought to have the opportunity to receive education beyond the seventh grade. In 1956-57, Virginia extended grades at the Indian reservation school through the tenth grade and added the eleventh in 1958. On June 12, 1959, with the addition of the twelfth grade, the first students on the Pamunkey-Mattaponi Reservations graduated from a Virginia high school.</p> <p>[...] State Superintendent Davis Y. Paschall (1957- 59) reported in 1958 that the total enrollment for the Pamunkey and Mattaponi Reservations' school was twenty-nine students, including four in grades eight through eleven. [...] ²¹⁸</p>		
October 3, 1957	<p>Custalow ██████████ attended the elementary school on the Indian reservation in King William County and later went to the high school on the Cherokee Indian Reservation, Cherokee, N. C, and attended Bacone College, Bacone, Okla. ²¹⁹</p>		
1958	<p>[...] A high school program through the ninth and tenth grades was offered in 1956-57. The eleventh grade was added during the 1957-58 session.</p> <p>The 1957-58 total enrollment of the reservations' school was twenty-nine pupils, fourteen of whom were enrolled in grades eight through eleven. ²²⁰ [...]</p>		
April 30, 1958	<p>[...] Beginning with the next session, 1958-59, the twelfth grade will be added at the Indian School which makes it a five-year high school. These boys and girls have no where else to go since State funds cannot be used to send them to private sectarian schools which are the only ones that will accept them. At the present time all of the high school grades are housed in the two little housekeeping rooms which we converted to a small classroom in 1950. The enrollment at present is 13 large boys and girls, and the enrollment will be the same or larger next year. ²²¹ [...]</p>		
1958-1959	<p>LIST OF GRADUATES FOR THE YEAR 1958-59 Mattaponi-Pamunkey Ind. Res High School</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none;">Boys</td> <td style="width: 50%; border: none;">Age</td> </tr> </table>	Boys	Age
Boys	Age		

²¹⁸ Haimes-Bartolf, M. D. (2007), "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives," Cambridge University Press 47(4): pp. 389-415.

²¹⁹ Staff, "Airman Robert Custalow Plane Capt. At Oceana," *The Tidewater Review* (West Point, VA), October 3, 1957.

²²⁰ *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia School Year 1957-1958*, Vol. XLI No. 4, Richmond, Virginia: Commonwealth of Virginia State Board of Education, September 1958.

²²¹ Letter from ██████████ to ██████████, 30 April 1958. Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.

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Date	Excerpt
	<div style="background-color: black; width: 400px; height: 15px; margin-bottom: 5px;"></div> <div style="background-color: black; width: 400px; height: 15px; margin-bottom: 5px;"></div> <div style="float: right; text-align: right;">17 17²²²</div>
1959	<p>DIVISION OF ELEMENTARY AND SPECIAL EDUCATION [...] <div style="background-color: black; width: 100px; height: 15px; display: inline-block;"></div>.....Teacher at Mattaponi-Pamunkey Indian School <div style="background-color: black; width: 100px; height: 15px; display: inline-block;"></div> [sic].....Teacher at Mattaponi-Pamunkey Indian School [PDF Page 16]</p> <p>The eleventh grade was added during the 1957-58 session, and the twelfth grade, during 1958-59. On June 12, 1959 two students were graduated. These are the first graduates in the history of the school.²²³ [...]</p>

²²² List of Graduates for the Year 1958-1959. Administrative Files: Annual Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 2.

²²³ *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia School Year 1958-1959*, Vol. XLII No. 2, Richmond, Virginia: Commonwealth of Virginia State Board of Education, September 1959.

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Student Name	1943-1944	1950-1951	1951-1952	1952-1953	1953-1954	1954-1955	1956-1957	1957-1958	1958-1959
		X							
		X	X	X	X	X	X	X	X
		X	X	X	X	X			
		X	X	X	X	X	X	X	
		X	X	X	X	X	X	X	
		X							
		X	X	X	X	X			
		X	X	X	X	X	X	X	
		X							
		X							
		X	X	X	X	X			
		X	X	X	X	X	X	X	
			X	X	X	X			
									X
									X
									X

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Mattaponi Hatchery

The fish hatchery continued its successful operation throughout the period from 1940 to 1959, supporting important tribal livelihood strategies and acting as a locus of shared and cooperative labor. This is particularly evident in the Annual Reports of the Commission of Fisheries of Virginia in 1956 and 1957.

Table B3-15. Community Institutions and Organizations, 1940-1959: Mattaponi Hatchery.

Date	Excerpt
April 24, 1941	<p>[...] Activity at the fish hatcheries on the Mattaponi and Pamunkey Indian Reservation has increased greatly with the increased supply of shad. An official report of the Commission of Fisheries reports on the situation this week as follows:</p> <p>Inspector J. T. Meyer, superintendent of hatcheries, this week reported a good run of shad 'coming up the Mattaponi and Pamunkey.' He registered the complaint, however, that 'the market is too low as far as price is concerned. [...]' ²²⁵</p>
August 11, 1956	<p>Hon. CHARLES M. LANKFORD, JR., Commissioner, Commission of Fisheries of Virginia, Newport News, Virginia.</p> <p>Dear Mr. Lankford,</p> <p>I submit herewith my report covering the shad hatching work on the Chickahominy, Mattaponi, and Pamunkey rivers for the season 1956 as follows:</p> <p>[...]</p> <p>The Mattaponi River Hatchery was in operation from April 18th to May 25th inclusive (38 days), during which time two hundred and thirty-four (234) spawning roe shad were caught and stripped, from which we received a total of 2,702,000 eggs, increase of twenty nine (29) spawning roes caught and 632,000 eggs over the total of 2,070,000 eggs collected during the 1955 season.²²⁶ [...]</p>
August 29, 1957	<p>HONORABLE CHARLES M. LANKFORD, JR., Commissioner, Commission of Fisheries of Virginia, Newport News, Virginia.</p> <p>Dear Mr. Lankford,</p> <p>I submit herewith my report covering the shad hatching work on the Chickahominy, Mattaponi, and Pamunkey rivers for the season 1957 as follows:</p> <p>[...]</p> <p>The Mattaponi River Hatchery, with Mr. Will Custalow in charge, was in operation from April 15th to May 25th inclusive (40 days), during which time two hundred and sixty one (261) spawning roe shad were caught and stripped, from which we received a total of 3,309,500 eggs, increase of twenty seven (27) spawning roe shad caught and 607,500 eggs over the total of 2,702,000 eggs collected during the 1956 season.²²⁷ [...]</p>

²²⁵ Staff, "Largest Shad Catch In Many Years," *The Chickahominy Sun* (Providence Forge, VA), April 24, 1941.

²²⁶ *Annual Report of Officers Board and Institutions of the Commonwealth of Virginia, 1956-1957*, Annual Report of Officers Board and Institutions of the Commonwealth of Virginia; Annual Reports of the Commission of Fisheries of Virginia, Vol. 1, Richmond, Virginia: Commonwealth of Virginia Division of Purchase and Printing, 1957.

²²⁷ *Annual Report of Officers Board and Institutions of the Commonwealth of Virginia, 1956-1957*, Annual Report of Officers Board and Institutions of the Commonwealth of Virginia; Annual Reports of the Commission of Fisheries of Virginia, Vol. 1, Richmond, Virginia: Commonwealth of Virginia Division of Purchase and Printing, 1957.

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Mattaponi Indian Museum

The Mattaponi Indian Museum was created on the Mattaponi Indian Reservation in the 1960s. It quickly established itself as a center for educating visitors but also as a community gathering place and repository for tribal history and artifacts. Oral histories with contemporary tribal members highlight memories of participating in museum activities for public outreach and education.

Table B3-16. Community Institutions and Organizations, 1940-1959: Mattaponi Indian Museum in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1959 ca.	Well, I helped my dad [REDACTED] in the museum with the Boy Scout troops and all. We went over. They camped out. We taught ‘em how to dance. I danced with them and my dad, we taught ‘em fishing. ²²⁸

The museum is well-documented in newspaper articles, which recorded its establishment as a cultural institution (October 20, 1950) and as an educational site for non-Mattaponi visitors, including the Governor and his family (December 16, 1954).

Table B3-17. Community Institutions and Organization, 1940-1959: Mattaponi Indian Museum in Other Sources.

Date	Excerpt
January 1, 1950	[...] When the boys went to the Mattaponi reservation they took several boxes of canned goods, candy and clothing. They were received by Chief O. T. Custalow [REDACTED] [REDACTED] who showed the boys through the reservation museum and explained the various exhibits and told them of the history of the tribe. ²²⁹
October 20, 1950	[...] Chief Custalow [REDACTED] of the Mattaponi tribe is establishing a museum featuring relics of interest of an age when the Mattaponis were a tribe of importance in this region. Many of these were on exhibit at the State Fair and had been reassembled. Chief Custalow was in his tribal costume for the fourth graders. ²³⁰
August 5, 1952	[...] But not the least interesting phase of our trip was a visit to the Mattaponi Indian Reservation in King William County. The chief of this reservation, O. T. Custalow [REDACTED] [REDACTED] gave us a most cordial welcome, and with justifiable pride showed us his interesting collection of Indian artifacts, Stone Age relics and priceless mementos of a vanished age. All the while he refreshed our memory with pertinent facts of early Colonial history. We received the impression that Chief Custalow was making heroic efforts to preserve for posterity the rapidly disappearing culture of an ancient and brave people. We sympathized with his ambition to erect upon the reservation a museum for the proper housing and display of his fine collection; of his desire for better roads to, and through the reservation, that tourists might be more readily attracted to the spot. (The likely boost to trade in handicrafts, in this event, appears to be sorely needed). ²³¹
December 16, 1954	The Governor and his family said they especially enjoyed a tour of the museum on the reservation. In it are a large number of Indian relics, some of which date back more than

²²⁸ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 2.

²²⁹ Staff, "Troop 40's Scouts Visit as Projects," *Newport News Daily Press* (Newport, VA), January 1, 1950.

²³⁰ Staff, "Students From Urbanna School Visit Indians," *Newport News Daily Press* (Newport, VA), October 20, 1950.

²³¹ Staff, "Wants Assistance Given to Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), August 5, 1952.

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Date	Excerpt
	1,000 years. Mr. Stanley said that a visit to the museum is educational for adults as well as children. ²³²
November 10, 1955	After the group had visited the museum, and purchased several items of interest such as bows and arrows, canoes, dolls, etc. [...] ²³³
February 28, 1957	[...] They also visited the Mattaponi Indian Reservation in King William County. Chief O. T. Custalow [REDACTED] met the group on the lawn and taught them some Indian dances. These were enjoyed by all. The group went through the museum and saw the display of Indian relics which are more than a thousand years old. Chief O. T. Custalow [<i>sic</i> ; Custalow] then taught the children a history lesson on the early days of our country. [...] ²³⁴
March 14, 1957	The Cub Scout Pack of Gloucester went on a safari Saturday to the Mattaponi Indian Reservation for an interesting and enlightening trip for all, adults Included. Chief Custalow [REDACTED] a direct descendant of the all-powerful Powhatan, enthralled the boys by his vivid descriptions of the many relics in the Indian museum. War clubs, stone scalping knives, scallopshell dishes and fascinating rattles made of terrapin shells filled with pebbles stirred many questions from the boys. [...] Tepes [<i>sic</i> ; teepees] surrounded the museum and gave an aura of storybook charm to the reservation. A dance was led by the chief and arrows shot which further endeared him to his captive audience. ²³⁵
November 13, 1957	[...] stopped by the Mattaponi Indian Reservation and had a short visit with Chief Custalow [REDACTED] and viewed his relics and exhibits displayed in his Museum. The Chief is well informed about the history of his tribe and is eager to preserve his line. ²³⁶

Conclusion

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

²³² Staff, “News From Neighboring Counties” *Gloucester Mathews Gazette Journal* (Gloucester, VA), December 16, 1954.

²³³ Staff, “Local DAR’s, CAR’s Visit Reservation,” *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), November 10, 1955.

See Also: Staff, “Gloucester CAR Visit Indians at Mattaponi,” *Newport News Daily Press* (Newport, VA), November 8, 1955.

²³⁴ Staff, “Gwynn’s Island Group Has Interesting Trips,” *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), February 28, 1957.

²³⁵ Staff, “Cub Scouts See Mattaponi Indians,” *Gloucester Mathews Gazette-Journal* (Gloucester, VA), March 14, 1957. See Also: Staff, “Bellamy,” *Gloucester-Mathews Gazette Journal* (Gloucester, VA), March 14, 1957.

²³⁶ Letter from H. E. Braswell, Jr. to Governor Stanley, 13 November 1957. Governor Stanley, Thomas B. Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11.

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Community Activities

Members of the Mattaponi Tribe continued to consistently participate in shared activities during this period. These include cooperative subsistence and economic strategies through the hatchery and on the river, and social and cultural activities. These activities relied on and reinforced the strong relationships linking community members.

Economic Cooperation and Livelihood Strategies

Large scale cooperative labor efforts, participation in economic cooperation, and shared livelihood strategies, continued in the period from 1940 to 1959. This included cooperation in activities such as logging, fish cultivation, and community agriculture, which are accounted for in both oral histories and media coverage.

Table B3-18. Community Activities, 1940-1959: Economic Cooperation and Livelihood Strategies in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1940 ca.	We had lots of fun down here on the reservation. [...] My great-grandpa [REDACTED] he was a fisherman. He also logged. He also had a very large garden. ²³⁷
[REDACTED]	1940 ca.	And then I did a lot of shad fishing with my dad [REDACTED] because, you know, he made, like I said, he made his living off the water. He shad fished in the spring, and summertime, he used pots, catfishing. And in the fall of the year, when it got cold, they used trout lines to catch catfish. And also, in the late fall, the first season come in, and he'd trap for muskrats and coon, otter, mink, and all that stuff up on the marsh, and he would trap that marsh from here, there, all the way to Sandy Point, which was about three miles, that marshland. He trapped, he caught many a rat. Come home and we'd skin them up and wash them up. ²³⁸
[REDACTED]	1942 ca.	[...] Papa [REDACTED] [REDACTED] were wood cutters, lumberjacks, so they worked for the Chesapeake. Well they worked for themselves but they did for the Chesapeake corporation. ²³⁹
[REDACTED]	1945 ca.	[There] Would be corn, butter beans, tomatoes, drink beans, whatever gardeners, you know, he put, he planted cabbage, he planted everything. He had that big field down there and he, well, one, two or three years, he planted that big field over there all in tomatoes, and then he would, he had a [19]31 Model 8 Ford, and he put these runners on the back and put these hundred pound fish boxes on the back of that, and take the seat out inside, put the boxes inside, and I'd jump up in there with him, he'd take them over to Richmond to market them on 18th Street. And so, we'd come back home, no tomatoes at all, we sold 'em all, boy we were proud. ²⁴⁰ [...]

²³⁷ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 2.

²³⁸ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 4.

²³⁹ [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 3.

²⁴⁰ [REDACTED], Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 9.

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Interviewee	Date	Excerpt
[REDACTED]	1945 ca.	I do remember one time somebody contacted Chief. O.T. [REDACTED] [REDACTED] And we did a movie. They come down and back here in trees that field back there where Car [REDACTED] [REDACTED] had a lot of broom straw and stuff in it back then. And so they were shooting a film. Had me dressed in a little thing come up through my legs with a string tied around it, you know, and I'm running up and drooping down. I have to keep pulling it up. But anyway, we did some scenes here and we did some scenes in Ashland for that scene. And it was when they captured John Smith. And so, I was just in it because we got ten dollars a day for doing that. ²⁴¹ [...]
[REDACTED]	1950 ca.	So, this schoolhouse here was from first to sixth grade. Most of the children, that's where their education ended. Like the men, the boys either went into the military or they had to help earn money for the family. They were loggers, several of 'em went to work in factories, like Nabisco, Philip Morris, the paper mill in West Point, I don't know the name of it anymore. I know it's changed again, but it was Chesapeake Corporation. They went to work in factories. Like I said, a lot of 'em went to the military. ²⁴²
[REDACTED]	1950 ca.	While some people had outside jobs my father had an outside business- you lived off the land. You raised most of the food. Raise, can, preserved food. Raised pork, chickens, and that sort of thing. So you primarily lived off the land. Then the river itself was extremely important to this culture. The men and primarily boys fished in the spring for the shad, the herring, and the rockfish. That supplemented their incomes. ²⁴³
[REDACTED]	1950 ca.	And so, we built a hog lot in our town here on the side. And bought a hog. I think we got ten dollars for that sellin' him. So that field down there where my uncle, where [REDACTED] is now, that was all open. So, the Chief, the old Chief [REDACTED] [REDACTED] had a mule, Cousin [REDACTED] [REDACTED] had a horse, Cousin [REDACTED] [REDACTED] had a horse, Harry, and we plowed that field up, a part of it, and we planted in corn. The state come in and dumped it, a big pile of lime on it, and they furnished the fertilizer. We had to do the work. And we had a good crop of corn. We gathered that corn in, fed that hog, and then took her to somebody that had a, a bull hog, and she got impregnated. She had about eight or ten pigs. And then we sold those pigs for ten dollars a piece, and bought a hardball, all the gloves, balls, shins, knees, everything, you know, bats, and we played ball with them. But we bought it ourself through raising the hog and selling the pigs. ²⁴⁴
[REDACTED]	1951 ca.	I mean back in that day, there was lots of prejudice, and when you were native on the Res., you couldn't get jobs off the Res. You couldn't go to

²⁴¹ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 10.

²⁴² [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 11.

²⁴³ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 2.

²⁴⁴ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 2, 12.

²⁴⁵ [REDACTED] has Mattaponi lineage but is an enrolled member of the Eastern Chickahominy Tribe.

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Interviewee	Date	Excerpt
		West Point and get a job. You couldn't go to Richmond and get a job. And so, you had families that ran logging businesses, and so, you had a lot of pulpwood cutters that would go in the woods and cut pulpwood, and take that into West Point to sell, and that's how they supported their families, and then there was subsistence living, the gardening. The garden wasn't recreation, it was subsistence living. Hunting and fishing wasn't just something to do for fun, it was subsistence living. And so, you had people that ran such businesses to literally support their family. I did hear stories of them talking about how if one family had a bumper crop of certain variety of crop that they shared with the community. They just took care of one another and that's what community does. ²⁴⁶
	1952 ca.	The radio house. My granddaddy [REDACTED] used to sell radios way back when, and that place was full of old radios, and then I think he had the first TVs he sold too, but that's what that was. That was just a storehouse for his business, selling radios. And when Ted [REDACTED] passed away, after my dad [REDACTED] passed away, he bought the radio house from George [REDACTED]. So, he only owned the radio house, but that's how that went. [...] People came in, he went out, he preached out, he sold vegetables. My dad even worked in the fish factory down in West Point when he was coming up. He taught himself to read. He taught himself, and he's great at math. And he could read anything we wanted him to read. But he taught himself because he had to quit school at an early age to go to work. [...] And then when fishing season came, you always had people coming down here buying fish. ²⁴⁷
	1952 ca.	I'd say about eighteen and a half, somewhere in there. And my brother [REDACTED] he had already gone to Richmond and got a job at the A&P Bakery. So, I was working with my uncle in the woods cutting the pulpwood at the time, and it was hot, pine tag stinking, it was a hundred degrees out there. And I call him [REDACTED], but his name was [REDACTED], but he had got a job up there and he talked to [REDACTED] t. He said, yeah, tell him to come up, we'll put him to work. So, I went up and they put me to work the same day I went in. ²⁴⁸
	1955 ca.	People would come from far and wide to buy fish. Fact, there were a couple of fish buyers who had people come just about daily. I think the only day they didn't come was on Sunday. But six days a week, sometimes twice a day, to buy the fish that the men would catch. ²⁴⁹
	1958 ca.	When I was young, I lived here on the reservation for probably a couple of years, and that's when I was very young. And then we moved because of work. [...] My grandpa, O. T. [REDACTED]

²⁴⁶ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 5-6.

²⁴⁷ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 7.

²⁴⁸ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 5.

²⁴⁹ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 6.

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Interviewee	Date	Excerpt
		he had a home right next to where I lived. I lived with Mama and Daddy [REDACTED] and my mother's mother and father. And then right next door, [REDACTED] bought a home for his children because a lot of them worked in Richmond, 'cause there wasn't a lot of work down this way. ²⁵⁰

Media coverage of economic cooperation in this period includes descriptions of the Tribe's reliance on fishing (e.g. July 7, 1940), as well as accounts of tribal members leaving the reservation to look for work (e.g. August 5, 1952).

Table B3-19. Community Activities, 1940-1959: Economic Cooperation and Livelihood Strategies in Other Sources.

Date	Excerpt
July 7, 1940	Virginia's Indians aren't human curiosities capitalized upon by gas stations as road-display features. Rather, they are industrious farmers and fishermen, who constitute a third racial element of the State's rural population [...] For the Pamunkey and Mattaponi, the evidence is forthcoming from many angles of scrutiny that the river and its environs is that primary resource of food and action, yielding them 20 or more varieties of fish food provided in rotation--rotation by marine migration or habits of movement and feeding--all the year round. This is the answer of the people themselves when asked whether fishing, hunting or planting is their most important natural calling. [...] [The article features a photograph of several Virginia Indian tribes participating in public ceremony together, with the following caption: "Assistant Chief Custalow [REDACTED] Leading Members of the Mattaponi, Chickahominy and Pamunkey Bands in a Ceremonial dance. ²⁵¹]
June 30, 1948	[...] Both [Upper and Lower Mattaponi] live by lumbering and farming. ²⁵²
1950 ca.	In those days, he worked at a local pickle factory with his brother, making 10 cents an hour or \$6 a week. Some days were 16 hour shifts, but the maximum paycheck was \$1 a day. [...] Following in his father's [REDACTED] foot-steps, Custalow [REDACTED] trucked pulpwood for Chesapeake Corp. for many years. His father, George Forrest Custalow [REDACTED] was an agent for the paper company and supplied the first wood ever cut for the mill, which opened in 1914. At that time, the wood had to be hauled by horse and wagon. ²⁵³
June 22, 1952	After this photo was made, Mary [REDACTED] who is 65, went fishing. ²⁵⁴
August 5, 1952	We learned that though there are now only 150 members left of a once great tribe that numbered thousands, even this small remnant cannot make a living on the reservation due

²⁵⁰ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED] Mattaponi Indian Tribe, April 20, 2023, PDF Page 2.

²⁵¹ Speck, D. F. G., "Our Indian Is Quite a Person," *Richmond Times Dispatch* (Richmond, VA), July 7, 1940.

²⁵² 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.

²⁵³ Fertig, B., "Mattaponi chief honored," *Newport News Daily Press*. (Newport News, VA), July 29, 1992.

²⁵⁴ Moyer, William J., "The Indians of Virginia," *Evening Star* (Washington D.C.), June 22, 1952.

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Date	Excerpt
	to the meager acreage. The young people are often forced to leave home solely for economic reasons. ²⁵⁵

Social Cooperation and Mutual Aid

Throughout this period, tribal members participated in various forms of social cooperation, including community assistance with child-rearing and food production and mutual aid, such as gathering funds to support tribal children being sent to Oklahoma for Federal schooling. Oral histories provided by tribal members outline these activities.

Table B3-20. Community Activities, 1940-1959: Social Cooperation and Mutual Aid in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1952 ca.	My brother [REDACTED] and I both went to Richmond, got a job, and I, of course, I was single, I was making good money for that time, you know, I was making forty dollars a week, so. I was paying twelve for room and board at [REDACTED] on Gray Street. And I would give Daddy [REDACTED] twelve every week to help him down here with, because the other kids were small. [REDACTED] did the same thing. ²⁵⁶ [...]
[REDACTED]	1950 ca.	I remember my father [REDACTED] sharing meat when he would kill the hogs. He would always have extra to give people who had less than we and if someone here was experiencing difficulties, financial or whatever. I remember my father and mother were just wonderful Christian people sharing what we had. ²⁵⁷ [...]
[REDACTED]	1944 ca.	And then Grandma Marie passed away in childbirth. My mama [REDACTED] was pregnant with her first child [REDACTED] and she helped raise the rest of her siblings between her and the rest of the reservation 'cause there was an infant. ²⁵⁸
[REDACTED]	1956 ca.	[REDACTED]: Did the ladies at the reservation make the food and bring you lunch, and they took turns? Yes, [...]. [REDACTED]. They came to fix, prepare for us, school, and cooked. Then we went every day, we'd get lunch. Every day. Go through the line to get lunch. ²⁵⁹

²⁵⁵ Staff, "Wants Assistance Given to Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), August 5, 1952.

²⁵⁶ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 8.

²⁵⁷ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 2-3.

²⁵⁸ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 2.

²⁵⁹ [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 11, 2023, PDF Page 5.

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Annual Homecoming

Homecoming is an annual church-based event at which the Mattaponi Indian Tribe gathers, which frequently includes hosting members of neighboring communities. Such activities were well known and described in oral histories provided by tribal members.

Table B3-21. Community Activities, 1940-1959: Annual Homecoming in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1950 ca.	Easter was a big time of course for us. And then Christmas. In August of every year there was always the homecoming and revival. Those were probably the most important things that were going on here at that time. [...] ²⁶⁰

The annual homecoming celebration was widely advertised in local media, and the attendance of two chiefs from New York was covered by at least one source (e.g., August 26, 1950).

Table B3-22. Community Activities, 1940-1959: Annual Homecoming in Other Sources.

Date	Excerpt
August 23, 1941	Indians on the Mattaponi Reservation near Sweet Hall will celebrate homecoming day tomorrow, according to Chief Custalow [REDACTED] who said visitors would be welcomed. Services will be held at 11 A.M. The Rev. B. F. Riddle will be the afternoon speaker and also will conduct services each night next week, through Friday, at 8 P. M. ²⁶¹
August 22, 1942	The Mattaponi Indian Baptist Church will hold its annual home-coming day Sunday. The church is located on the Mattaponi Indian Reservation. The Rev. Harvy Custolo [REDACTED] is the pastor. The Rev. Frank Witt will be the speaker of the day. As usual dinner will be served on the grounds. Mr. Witt will bring evangelistic messages every night during the week, beginning Sunday night. ²⁶²
August 25, 1949	[...] The pastor will return to his pulpit Sunday after a trip to Maryland. At the conclusion of the 11 A. M. worship service he will attend the Home-coming service at the Mattaponi Baptist Church on the Mattaponi Indian Reservation to speak at the afternoon service. He will preach the series of revival services at the Indian Church that will begin on Monday night and continue through Friday night, Sept 2. [...] ²⁶³
August 26, 1950	Two Indian chiefs from New York State will attend the homecoming and revival services to be held tomorrow at the church on the Mattaponi Indian Reservation near Sweet Hall. They are Chief Rising Sun and Chief White Eagle. Chief O. T. Custalow [REDACTED] in full regalia, will welcome the visitors and Mrs. Dorothy Red Wind Caine [REDACTED], missionary from Garland N. C., will assist in the revival.

²⁶⁰ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 5.

²⁶¹ Staff, "Mattaponi Indians Plan Homecoming Tomorrow," *Richmond Times Dispatch* (Richmond, VA), August 23, 1941.

²⁶² Staff, "Homecoming Slated at Mattaponi Church," *Richmond News Leader* (Richmond, VA), August 22, 1942.

²⁶³ Staff, "Poroporone Bapt. Church Shacklefords, Va.," *Southside Sentinel* (Urbanna, VA), August 25, 1949. See also: Staff, "Come to Church," *The Tidewater Review* (West Point, VA), August 25, 1949.

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Date	Excerpt
	Services will be held tomorrow at 11:30 A.M. and 2:30 P.M. with the Rev. Roy Madison, pastor of the church, preaching at the evening service. Services will also be held each evening next week through Friday at 7:45 o'clock. ²⁶⁴
August 25, 1951	The Mattaponi Indian Baptist Church on the Mattaponi reservation at Sweet Hall in King William County, will hold its annual Home Coming Day tomorrow. Revival services will also begin there tomorrow and continues through next Friday. [...] Chief O. T. Custalow [REDACTED] dressed in native regalia, will welcome the visitors. Lunch will be served on the church grounds at 1 P.M. The public is invited. ²⁶⁵
August 21, 1952	There will be a home-coming at Mattaponi Indian Baptist Church, located on the Mattaponi Reservation, King William County, beginning Aug. 24. [...] The Rev. Roy Madison, pastor, will preside. Welcome address at 12:15 by O. T. Custalow [REDACTED] chief of the tribe. ²⁶⁶
June 13, 1954	Each year, in August, the tribe conducts a homecoming celebration, and Mattaponi Indians return home from all points of the compass to eat at festive tables, visit with their kin, and participate in ancient rituals. Some 80 persons are permanent residents of the reservation, but at "homecoming" the population swells to 150 or more. ²⁶⁷
August 19, 1954	Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, announced yesterday that the annual home-coming will be observed at Mattaponi Indian Baptist Church on Sunday, Aug. 22. There will be a service in the morning at 11 and one at 2:30 P. M. Lunch will be served on the church grounds at 1 P. M. The chief has extended an invitation to all friends of the tribe to attend the home-coming. A series of services will be conducted each evening next week at the church at 7:45, Monday through Friday, with the pastor, the Rev. L. R. Madison, presiding and the Rev. Elmore G. Renegar, of Urban Street Baptist Church, Winston-Salem, N. C., as the guest preacher. Mr. Renegar is vice-president of the Piedmont Bible School. ²⁶⁸
August 23, 1956	A homecoming will be held Sunday at the Mattaponi Indian Reservation Baptist Church, 12 miles west of West Point on state Rt. 30. The Rev. J. R. Kilpatrick of Portsmouth will be the speaker at the 11 a.m. service. At the 2:30 p.m. service, the Rev. R. B. Garnett, pastor of Sharon and Colosse Baptist Churches, will be the speaker. Services will be held daily at 7:30 p.m. Monday through Friday. The Rev. Hobart Mcfalls of Mt. Airy, N. C., will be the speaker, and the Rev. L. R. Madison will preside. ²⁶⁹

²⁶⁴ Staff, "Revival Is Set at Mattaponi Reservation," *Richmond News Leader* (Richmond, VA), August 26, 1950.

²⁶⁵ Staff, "Homecoming Church Fete Set Tomorrow," *Richmond News Leader* (Richmond, VA), August 25, 1951.

²⁶⁶ Staff, "Home-Coming at Indian Church," *The Tidewater Review* (West Point, VA), August 21, 1952.

²⁶⁷ Singleton, A. L. J., "Mattaponi Indians, Due Here on Peter Jones Day, Are Proud of Heritage," *The Progress Index* (Petersburg, VA), June 13, 1954.

²⁶⁸ Staff, "Mattaponi Indians Set Home-Coming," *The Tidewater Review* (West Point, VA), August 19, 1954.

²⁶⁹ Staff, "Homecoming Set in King William," *Richmond Times Dispatch* (Richmond, VA), August 23, 1956. See Also: Staff, "Plan Home-Coming," *The Tidewater Review* (West Point, VA), August 23, 1956.

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Date	Excerpt
August 22, 1957	<p>The Mattaponi Indian Reservation Baptist Church will hold its annual homecoming Sunday at the 11:30 a.m. service. The Rev. S. G. Knick of Portsmouth will speak.</p> <p>The Rev. Jack Kilpatrick, pastor of Victory Boulevard Baptist Church, Portsmouth, will speak at the 2:30 p.m. service.</p> <p>Services will also be held each evening Monday through Friday, at 7:30 o'clock with Mr. Kilpatrick as speaker. The Rev. H. N. Custalow [REDACTED], supply pastor, will conduct the services.</p> <p>The church is located at West Point R.F.D 1. Chief Custalow [REDACTED] says all visitors are welcome. ²⁷⁰</p>

Other Social Activities

The Mattaponi people were active as a community in many other ways throughout this period. Oral histories point to this period as the last regular occurrence of the Mattaponi powwow before it reemerged in the late 1990s. The early gatherings, characterized as fish fries, were closed to the public and focused on strengthening fellowship amongst the Mattaponi people. Oral histories also outline memories of social gatherings, planned and informal, that regularly took place on the Mattaponi Indian Reservation.

Table B3-23. Community Activities, 1940-1959: Other Social Activities in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1945 ca.	<p>I remember once there was a movie made here and I was very young at the time, but I remember watching and seeing what was going on. Even then the pride I felt in my people and to see the recognition that was taking place. I remember on Sundays after church, my father [REDACTED] and his brother, my uncle Curtis [REDACTED] who was former Chief, and others and all the boys. And even girls, we would come around here and this was a school building then and on Sunday afternoons, very often there would be a pick up ball game going on with the parents and the children and friends coming. Just great times together and sharing. ²⁷¹</p>
[REDACTED]	1940 ca.	<p>You know, we always had a powwow here. I mean, powwow stopped in the [19]40s. My grandfather [REDACTED] great-grandfather [REDACTED] passed away and then it was brought back, you know, about twenty-eight years ago, brought back for that event. And that event always happens, you know, the beginning of spring of the year. But really the purpose of the powwow in the beginning was fellowship, to bring all the other tribes together, bring people together and have a good time, drum, dance and really back in the olden days, that's all it was. Wasn't open to the public. It was just the Native people, and it was held down at the river. ²⁷²</p>

²⁷⁰ Staff, "Homecoming Set at Mattaponi Church Sunday," *Richmond News Leader* (Richmond, VA), August 22, 1957. See Also: Staff, "Indian Church Plans Home Coming Sunday," *The Tidewater Review* (West Point, VA), August 22, 1957.

²⁷¹ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 3.

²⁷² [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 6.

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News media regularly covered Mattaponi community activities. This included the formation of a 4H club for Mattaponi youth (May 2, 1940) and its activities over the years (e.g., October 18, 1956). Other examples include a community fish fry (June 2, 1955) and anniversary celebration (March 22, 1956), demonstrating multiple ways in which members of the Mattaponi Indian Tribe came together as a community.

Table B3-24. Community Activities, 1940-1959: Other Community Activities in Other Sources.

Date	Excerpt
May 2, 1940	The Mattaponi Indians organized a 4-H Club last week with 11 members [...] The following were chosen as officers: President, Richard Allmond [REDACTED] [REDACTED] vice president, Sitting Bull Custalow [REDACTED] [REDACTED] secretary and treasurer, Mayflower Custalow [REDACTED] [REDACTED] song leaders, Ernest Langston [REDACTED] [REDACTED] and Allison H. Custalow [REDACTED] and reporter, Ernest Langston. ²⁷³
November 14, 1940	The Mattaponi Indian 4-H Club held a meeting at the school on Nov. 6. The club elected the following officers: Ernest Longston [REDACTED] [REDACTED], president; [REDACTED] vice president; [REDACTED] secretary; [REDACTED] and [REDACTED] [REDACTED] song leaders, and [REDACTED] [REDACTED] reporter. ²⁷⁴
May 15, 1941	The Mattaponi Indian 4-H Club held a meeting May 7. Allison H. Custalow [REDACTED] [REDACTED] and Pocahontas Custalow [REDACTED] [REDACTED] made talks on how to have a good garden and health. Mr. Guy Davis talked to the children about chickens. Miss Ream talked to the girls about their sewing. The meeting adjourned to meet again in June. May Flower Custalow [REDACTED] [REDACTED] is reporter. ²⁷⁵
October 16, 1941	The Mattaponi Indian 4-H Club held its regular meeting recently at the school. The meeting opened with song and prayer. Sitting Bull [REDACTED] [REDACTED] and Allison Custalow [REDACTED] [REDACTED] read a paper on 4-H Club members' bill of duties. [...] ²⁷⁶
June 2, 1955	Chief O. T. Custalow [REDACTED] [REDACTED] and members of the Mattaponi Indian Reservation were hosts at a fish fry on Saturday for the board of trustees of the reservation. ²⁷⁷
March 22, 1956	A silver wedding anniversary was held in honor of Mr. and Mrs. S. Dewey Custalow [REDACTED] [REDACTED] at their home on the Mattaponi Reservation March 11. Refreshments were served by the hostesses Mrs. Alfred Adkins, Mrs. George Custalow, Jr. [REDACTED] [REDACTED] and Mrs. Deal Langston [REDACTED] [REDACTED]. Among the guests present were their sons, Kenneth Custalow [REDACTED] [REDACTED] of Bluefield, Va.; Ernest Cecil Custalow [REDACTED] [REDACTED]

²⁷³ Staff, "Mattaponi 4-H Club," *The Tidewater Review* (West Point, VA), May 2, 1940. See also: Staff, "Special Notices," *Southside Sentinel* (Urbanna, VA), May 2, 1940.

²⁷⁴ Staff, "Mattaponi 4-H Club," *The Tidewater Review* (West Point, VA), November 14, 1940.

²⁷⁵ Staff, "Indian 4-H Club," *The Tidewater Review* (West Point, VA), May 15, 1941.

²⁷⁶ Staff, "Indian 4-H Club," *The Tidewater Review* (West Point, VA), October 16, 1941.

²⁷⁷ Staff, "Indians Host at Fish Fry," *The Tidewater Review* (West Point, VA), June 2, 1955.

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Date	Excerpt
	<p>██████████ Fort Myer, Arlington, Va.; Ralph Custalow ██████████ ██████████ Calvin Custalow ██████████ and Malcolm Custalow ██████████ of Mattaponi Reservation.</p> <p>Other guests present were: Mr. and Mrs. George Custalow, Jr. ██████████ ██████████ Mr. and Mrs. Curtis Custalow, Sr. ██████████; ██████████ Mr. and Mrs. Deal Langston ██████████ ██████████ Mr. and Mrs. L. B. Allond ██████████ ██████████ and Mr. Webster Custalow ██████████ ██████████</p> <p>Those present from Boulevard: Mrs. E. P. Bradley, Mr. and Mrs. Alfred Adkins and son, Gene, Mr. and Mrs. Earl Burcham; also, Mrs. Calvin Gibbs, of Messick, Va., and Mr. and Mrs. Otis R. Emery, of Richmond.</p> <p>The couple received many lovely gifts of silver as well as other presents. The afternoon was enjoyed by everyone.²⁷⁸</p>
June 15, 1956	<p>[...] Also scheduled for the big procession are Indians of the Pamunkey and Mattaponi tribes, six or seven bands, decorated floats, members of youth, civic and veterans organizations, and winners of a baby contest. [...] ²⁷⁹</p>
October 18, 1956	<p>New officers were elected by the Mattaponi-Pamunkey 4-H Club at its first meeting of the year held Oct. 8. Mrs. Rose N. Canny is leader for the girls and Carlton Hall is the boys' leader.</p> <p>Tommy Custalow ██████████ was elected president. Other officers are Dolores Custalow ██████████ vice- president; Christine Custalow ██████████ treasurer-secretary; Dorothy Page and Howard Custalow ██████████ song leaders, and Joyce Bradby, reporter. [...] ²⁸⁰</p>

Annual Tax Tribute

Every year the Mattaponi and Pamunkey Indian tribes present an annual tribute to the Governor of Virginia in lieu of taxes. Between 1940 and 1959, the Mattaponi Indian Tribe maintained this tradition, and journalists regularly covered the ceremony. Tribal members participated in the tribute through contributions to hunting for game, the provision of crafts that sometimes accompany the tax payment as gifts, and attendance at the ceremony itself.

Table B3-25. Community Activities, 1940-1959: Annual Tax Tribute.

Date	Excerpt
November 27, 1946	<p>Indians Present Wild Turkey To Governor</p> <p>Chief O. T. Custalow ██████████ of the Mattaponi Indians came in Richmond yesterday to present Governor Tuck with a wild turkey, the renewal of an ancient tribal custom. ²⁸¹</p>

²⁷⁸ Staff, "Celebrate 25th Anniversary," *The Tidewater Review* (West Point, VA), March 22, 1956.

²⁷⁹ Staff, "Resort City All Ready For Fifth Annual Fete," *Richmond Times Dispatch* (Richmond, VA), June 15, 1956.

²⁸⁰ Staff, "Mattaponi-Pamunkey 4-H Elects New Officers," *The Tidewater Review* (West Point, VA), October 18, 1956.

²⁸¹ Staff, "Today's News in Brief," *The Arlington Daily* (Arlington, VA), November 27, 1946.

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Date	Excerpt
December 5, 1946	That picturesque ceremony of the Mattaponi [<i>sic</i> ; Mattaponi] Indians presenting their offering of game to the Governor of Virginia as rental for the reservation which they occupy in the Old Dominion is observed every year, the amount of game varying. This year Chief O. T. Custalow [REDACTED], with feathered headdress and in full regulation trapping of his tribe, presented Governor Tuck with a fine wild turkey. The Chief was accompanied by two little Indian maidens, his daughters, also in tribal costume, and altogether, with the nice exception of modern Governor William Tuck, presenting a picture that might have been taken in Governor Spotswood's time. [...] ²⁸²
November 23, 1949	Sporting saddle shoes instead of moccasins and riding in new Fords, remnants of the once-mighty Mattaponi Indian tribe brought their annual tribute to the Governor of Virginia today. ²⁸³
November 21, 1951	Thanksgiving bounty- an 18 pound wild turkey and two five pound rockfish - were brought to Richmond this afternoon by the Mattaponi Indians for Governor Battle. Sorry, no deer. Mattaponi Chief Custalow [REDACTED] said he got the turkey about 8:30 A.M. today while hunting on the tribal reservation in King William County. [...] Accompanying Custalow were his son, Thundercloud [REDACTED] and Princess White Feather. Presentation of tribute by Indians to the Governor is a custom dating to Colonial times. ²⁸⁴
November 27, 1952	[...] Members of two of the Indian tribes of Tidewater, Va., the Pamunkeys and the Mattaponis, pay tribute to the governor of Virginia at Thanksgiving. The reservations of both these tribes are situated in King William County of the "Old Dominion." The Pamunkey reservation is about thirty-five miles from Richmond. The Mattaponis are about ten miles from the Pamunkeys, separated from them by a strip of land which gradually passed into the hands of the white man. [...] Usually, they bring a deer and perhaps a turkey, wild geese, duck or fish, depending upon what they have been able to find. Chief Custalow [REDACTED] of the Mattaponis, and Chief Cook of the Pamunkeys, with several members of their families, come for the presentation. The gifts are swinging from a pole which is borne on the shoulders of the chiefs or their elaborate headdress of feathers and their ceremonial robes, and execute a tribal dance. [...] ²⁸⁵
November 23, 1953	Members of the Mattaponi tribe present Governor Battle with a Thanksgiving deer, a long-standing custom of the Virginia tribe. The 12-point deer was killed by the braves Friday afternoon. From left: Chief O. T. Custalow [REDACTED], Lewis Brooks [REDACTED], Diane Lynn Custalow [REDACTED], Jacob V. Custlaw [REDACTED], Claudia Jessup, a playmate of the Governor's grandchildren, Anne Battle, the Governor's granddaughter, Governor Battle, Dewey Custalow [REDACTED] and Jack Custalow; [REDACTED] ²⁸⁶

²⁸² Staff, "Most Any--- and Everything," *The Virginia Star* (Culpeper, VA), December 5, 1946.

²⁸³ Staff, "Annual Indian Tribute Is Presented to Gov. Tuck," *The Daily Review* (Clifton Forge, VA), November 23, 1949.

²⁸⁴ Staff, "Governor Gets Turkey, But No Deer," *Richmond News Leader* (Richmond, VA), November 21, 1951.

²⁸⁵ Staff, "On Opening the Mail," *The Kansas City Star* (Kansas, MO), November 27, 1952.

²⁸⁶ Staff, "Following The Deer Tradition," *Richmond News Leader* (Richmond, VA), November 23, 1953.

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Date	Excerpt
November 25, 1954	<p>Gov. Stanley was presented with a Thanksgiving offering of fish and wild turkey today by Virginia's Mattaponi Indians.</p> <p>Chief O. T. Custalow [REDACTED] in ceremonial feathers, made the presentation on the steps of the executive mansion, where yesterday the chief of the Pamunkey tribe, Tecumseh Deerfoot Cook, had given the governor a deer, a Canada goose and a brace of mallard ducks.</p> <p>The two tribes, following a long-standing tradition, have presented Virginia governors with tributes of wild game just prior to Thanksgiving and Christmas holidays. [...] ²⁸⁷</p>
November 24, 1955	<p>Chief O. T. Custalow [REDACTED] and Little Chief Blue Wing [REDACTED] present a turkey and three rockfish to Governor Stanley on the steps of the Mansion. The game came from the Mattaponi Indian Reservation, where the chief's tribe lives as technical wards of the State. The gift of game to the Governor is a ritual of many years' standing. ²⁸⁸</p>
November 27, 1958	<p>Chief O. T. Custalow [REDACTED] (left) of the Mattaponi tribe and Chief Tecumseh Deerfoot Cook of the Pamunkeys delivered the Virginia Indians' traditional gift of game and fish to Governor Almond on Thanksgiving eve. Four-year-old "Little Chief Blue Wing" Custalow [REDACTED] lent a hand. Mattaponi hunters brought in a 19-pound wild turkey, plus some rockfish, while Pamunkey marksmen- using firearms instead of arrows- bagged the 100-pound buck. Custom of Indians' Thanksgiving tribute to Governor dates back to Colonial times. ²⁸⁹</p>
December 13, 1959	<p>[...] In front of the Governor's Mansion a 5-year-old Mattaponi Indian boy named Little Chief Blue Wing [REDACTED] was dancing over a dead wild turkey and some rockfish. He was in costume and was dancing in the best Indian tradition, hunched, knees bent, head bobbing. The significance of the dance wasn't explained, but the turkey and rockfish represented the annual tribute to the governor from the remnants of the Mattaponi tribe. Tribal Indians have been paying tribute in lieu of taxes in Virginia for more than 300 years. ²⁹⁰</p>

Historic Preservation and Cultural Education

Oral history interviews document efforts among the Mattaponi Indian Tribe to preserve and share their distinct cultural practices. Such efforts to preserve and revitalize cultural practices included participation in activities that passed on knowledge of traditional beadwork, dances, songs, and basketry.

Table B3-26. Community Activities, 1940-1959: Historic Preservation and Cultural Education in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1945 ca.	<p>Well, the only thing that I can remember mostly was Cousin O.T. [REDACTED] [REDACTED] was the Chief. And well, the first Chief that I remember was his dad, E. Forres [REDACTED]. And of course, he got old and, you know, he just couldn't do it anymore so cousin [REDACTED] took over and he was chief until up in the [19]60s, I</p>

²⁸⁷ Staff, "Mattaponis Offer Traditional Gift to Gov. Stanley," *Newport News Daily Press* (Newport, VA), November 25, 1954. See Also: Staff, "Traditional Tribute," *Richmond News Leader* (Richmond, VA), November 25, 1954.

²⁸⁸ Staff, "Traditional Tribute," *Richmond Times Dispatch* (Richmond, VA), November 24, 1955. See also: Staff, "Traditional Tribute," *Dayton Daily News* (Dayton, OH), November 25, 1955.

²⁸⁹ Staff, "Thanksgiving Tribute," *Richmond Times Virginia* (Richmond, VA), November 27, 1958.

²⁹⁰ McDowell Jr., Charles, "Enter the Smiler Without the Knife," *Richmond Times Dispatch* (Richmond, VA), December 13, 1959.

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		<p>think, when he died. So, he was about the only one that I know, you know, he'd put on dances for people that come in here. He had his regalia on and hung down and he looked good in it. And he would get out and beat the tom-tom and he would dance, and he'd sing songs.</p> <p>[...] No. Well, my mother did beadwork and stuff but that's all, so she made beaded belts. Back at one time, beaded belts was a big thing. I mean, it wasn't just Indian people. We had people coming in and giving her orders. I mean, when she would make a beaded belt, it was twenty-five dollars. And it had to be an inch and a half, inch, inch and a half belt, width of a belt. And she would make the beads and put on it, and then she'd sew them to that belt for twenty-five bucks. It was a lot of work, but twenty-five dollars is good money, too.²⁹¹</p>
	1956 ca.	<p>My dad actually came here on a field trip his eighth-grade year. He was going to West Point High School. And all the local schools used to come down here to see how the children here lived. And they'd always do it, of course, around Thanksgiving time. So, a lot of the children would do dances and have them participate. And also, they would demonstrate like the traditional basket—pine needle baskets, the bark baskets, all that. And of course, pottery, beading and things like that.²⁹²</p>

Between 1940 and 1959, members of the Mattaponi Indian Tribe also spent considerable time and resources making presentations and performances, on and off the reservation, to educate non-Mattaponi people about their culture and history. Examples of cultural education activities include presentations for school groups (e.g., May 17, 1951; December 6, 1956), visits with Scout troops (April 18, 1957), public dances (May 24, 1940), and historical pageants (August 13, 1953), including the highly publicized Peter Jones Day celebration of the founding of Petersburg, Virginia (June 20, 1954). Mattaponi Indian Reservation residents also shared some of their cultural practices with anthropologist Frank Speck during this period, who recorded observations in his field notes, and visiting Commonwealth of Virginia officials (December 16, 1954).

Table B3-27. *Community Activities, 1940-1959: Historic Preservation and Cultural Education in Other Sources.*

Date	Excerpt
Speck 1940 ca.	<p>Observances Noted by Frank G. Speck upon his visit to the Mattaponi Indian Reservation around 1940: "Mattaponi Folk-lore.</p> <p>(1) If you burn sassafras wood in fire something will happen to your stock. Lose cattle, house burn</p> <p>(2) If you burn grapevine you will develop "painful" like rheumatism</p> <p>(3) If you kill a bluebird some of your animals will die within a year</p> <p>(4) Raccoon or mink penis bone is lucky bone. Carried by hunters.</p> <p>(5) Metacarpal bone of deer used as toothpick</p> <p>(6) Hogs teeth preserved to insure strength.</p> <p>7 Fungus, fossil vertebra and eagle claw dried obtained from Powhatan Major belonged to his father.</p> <p>(8) Chimney soot fire is a sign that you are going to have fresh meat</p> <p>(9) Loom is called "war loon."</p>

²⁹¹ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 7-8.

²⁹² [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 6.

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Date	Excerpt
	<p>(10) Comet before Civil War was sign of war, red in west and blazed up so much. (like Catawba)</p> <p>(11) person who pokes fire (open fire at Langston's) is quarrelsome. True observation!</p> <p>(12) If you walk with a scratch on your foot in dew, you will get "dew pizen" (Mrs. Langston)</p> <p>(13) Husband and wife washing hands in same water will quarrel.</p> <p>(14) To stop the wind put a cat under an upturned pot.</p> <p>(15) When you are laughing at nothing say, "i found a smilies nest and am laughing at the eggs in it."</p> <p>Mattaponi Hunting Lore.</p> <p>In full of moon, eels catch well.</p> <p>At first cooing of doves winter is over.</p> <p>When locust and dogwoods commence to bloom, it is time to fish for herring.</p> <p>By Easter time it is the height of shad fishing.</p> <p>When sea gulls are up the river near Reserve, there is a storm going on down in the bay.</p> <p>Mattaponi</p> <p>Eating ice will give sore throat</p> <p>A snake skin (one which has been shed) will draw out inflammation. even splinters.</p> <p>Copperhead breath is poison.²⁹³ [...]</p>
May 24, 1940	<p>Representatives of the Pamunkey, Chickahominy and Mattaponi Indian tribes yesterday re-enacted the welcome which their ancestors gave Captain Christopher Newport and Captain John Smith 333 years ago on Powhatan's Hill, the site of an Indian village, in which lived Powhatan and his followers.</p> <p>Sponsored by the Powhatan's Hill Memorial Association, the ceremonies are held annually. [...]</p> <p>Several hundred children from Robert Fulton School joined in the singing of "America," and the Indians gave a representation of the original snake dance.</p> <p>Among the Indians participating in the exercises were Chief Walter Bradby, of the Pamunkeys; Chief E. P. Bradby, of the Chickahominies [<i>sic</i>; Chickahominys], and Chief O. T. Custale [REDACTED], of the Mattaponis.²⁹⁴</p>
July 7, 1944	<p>The Chickahominy might still find it possible to demonstrate pottery-making reflecting some formerly used methods.</p> <p>A similar supposition is probably also applicable to the Mattaponi and to the Adamstown or Upper Mattaponi. Only field investigations can determine the actual conditions; certain sporadic information seems to indicate that at least traditional knowledge of pottery-making may be expected.²⁹⁵</p>
May 25, 1950	<p>Boy Scout Troops 241 of Urbanna and 110 of West Point took top honors at the annual Scout Camporee held at Sandy Point on the Mattaponi River last Friday and Saturday. [...]</p>

²⁹³ Observances Noted by Frank G. Speck upon his visit to the Mattaponi Indian Reservation around 1940. Speck, Frank G. Pamunkey Medicines and Poisons Frank G. Speck Papers. American Philosophical Society, Philadelphia, Pennsylvania.

²⁹⁴ Staff, "Indians Assist in Powhatan Hill Anniversary Event," *Richmond News Leader* (Richmond, VA), May 24, 1940. See Also: Staff, "Indians Re-enact Welcome to English Settlers Here," *Richmond Times Dispatch* (Richmond, VA), May 24, 1940.

²⁹⁵ Fewkes, Vladimir J., "Catawba Pottery-Making, with Notes on Pamunkey Pottery-Making, Cherokee Pottery Making, and Coiling," *Proceedings of the American Philosophical Society* 88, no. 2 (July 1944): 69-124.

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Date	Excerpt
	The Mattaponi Indian Tribe under Chief Custalow [REDACTED] entertained the Scouts with tribal songs, dances and stories at the big campfire on Friday night. ²⁹⁶
November 12, 1950	The cast of over 80 includes about 40 Indians, including Chief Custalow [REDACTED] and his sister, Mary [<i>sic</i> ; wife Marie], from Sweet Hall, on the Mattaponi Indian Reservation. ²⁹⁷
March 15, 1951	Chief O. T. Custalow [REDACTED] and a group from the Mattaponi Indian reservation will be special guests at the evening service at Poroporone Baptist Church, Shackelfords, on Sunday, March 18. The Indians will be dressed in their native regalia. The group will render special vocal and instrumental music. [...] ²⁹⁸
May 17, 1951	Pupils of the sixth grade of Hayes School, accompanied by their teacher R. Stanley Hall, and a patron, William H. Rowe, spent Thursday in West Point where they visited the pulp mill, and the nearby Mattaponi Indian Reservation. [...] At the Indian reservation they were shown places of interest by Chief Custalow [REDACTED], and were greeted by members of the tribe in their native costumes. [...] ²⁹⁹
May 31, 1951	Sioux Tribe No. 9 I. O. R. M. of Achilles will hold an open meeting on Saturday night, June 2, at 8 P. M. Chief Custalow [REDACTED] and party of the Mattaponi Indian Reservation will be present and entertain with a special pow wow. ³⁰⁰
September 6, 1951	[...] Chief Custalow [REDACTED] of Mattaponi Tribe, will entertain during the afternoon program. He will be accompanied by his group who will assist in displaying the original Indian war dances. [...] ³⁰¹
June 22, 1952	Medicine bag 200 years old is shown by Mary Nackomas Custalow (right) to Dorothy Cain. It once belonged to the former's great-grandfather. After this photo was made, Mary [REDACTED] who is 65, went fishing. ³⁰²
October 30, 1952	[...] Next the S. W. Edwards & Son float with a Mattaponi Indian in full chief regalia with his family before his wigwam curing meat as the Indians did. Pieces of meat as cured by S. W. Edwards & Son known as the "Wigwam Brand" were also shown. This float won second place. [...] ³⁰³
August 13, 1953	[...] Westover playground will have an Indian festival from 3 to 10 P. M. Saturday. An official visit from Chief Custalow [REDACTED] of the Mattaponi Indian tribe will highlight the day's activities. At 5 P. M., Chief Custalow and several of his "warriors" will instruct the children at the playground in Indian games and dances. ³⁰⁴

²⁹⁶ Staff, "Annual Scout Camporee Attended by Boy Scouts," *Rappahannock Record* (Kilmarnock, VA), May 25, 1950.

²⁹⁷ Hughs, Evelyn Christian, "The Pocahontas Story Is Filmed," *Richmond Times Dispatch* (Richmond, VA), November 12, 1950.

²⁹⁸ Staff, "Indian Group to Be Guests at Church Service," *The Tidewater Review* (West Point, VA), March 15, 1951.

²⁹⁹ Staff, "Hayes Students Visit Pulp Mill," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), May 17, 1951.

³⁰⁰ Staff, "Coming Events," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), May 31, 1951. See Also: Staff, "Indians To Give Program," *Newport News Daily Press* (Newport, VA), May 31, 1951.

³⁰¹ Staff, "Red Men Plan Booster Meeting," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), September 6, 1951.

³⁰² Moyer, William J., "The Indians of Virginia," *Evening Star* (Washington D.C.), June 22, 1952.

³⁰³ Staff, "Woman's Club of Surry Sponsors Anniversary Parade," *The Smithfield Times* (Smithfield, VA), October 30, 1952.

³⁰⁴ Staff, "City Playgrounds Start Today on August Festival Playdays," *Richmond Times Dispatch* (Richmond, VA), August 13, 1953.

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Date	Excerpt
June 20, 1954	<p>[...] But in the first rank of guests for "Peter Jones Day" ceremonies will be real Indians from the Mattaponi Tribe's reservation in King William County.</p> <p>The Mattaponi chief, O. T. Custalow [REDACTED] is scheduled to be among the first to welcome Peter Jones back home after his three century absence. Chief Custalow's ancestors, including the renowned King Powhatan, were around Virginia when Jones' was holding forth at his trading post here in the mid 1650s.</p> <p>At the harbor, Peter Jones and Chief Custalow will be given keys to the city by officials.</p> <p>The Mattaponis are expected to perform tribal dances of welcome for the returning "white father."</p> <p>[...] In mid-morning hours Friday, Jones and the Mattaponi Indians are to tour the downtown business district, visiting with the present generation of inhabitants.</p> <p>[...] Tribal dances by the Mattaponi Indians; [...] ³⁰⁵</p>
December 16, 1954	<p>Governor Thomas B. Stanley paid surprise visit to the Mattaponi Indian Reservation Sunday afternoon, Dec. 5. Chief O. T. Custalow [REDACTED] was notified of the visit by telephone late that morning and the Governor and his party arrived about 12:30 for a 3-hour stay.</p> <p>[...] An invitation to visit the reservation had been extended the Governor by the Chief and tribesmen when they were in Richmond to present the annual Thanksgiving tribute to him at the Mansion.</p> <p>The Governor party was welcomed by Chief Custalow and his squaw, Elizabeth and the tribe members in full Indian regalia.</p> <p>During the afternoon members of the tribe executed two tribal dances, the peace dance and the snake dance. The Governor and his family said they especially enjoyed a tour of the museum on the reservation. In it are a large number of Indian relics, some of which date back more than 1,000 years. Mr. Stanley said that a visit to the museum is educational for adults as well as children.</p> <p>When the Governor learned that the reservation has only 125 acres he said that more land should be added to it and he promised to look into the matter.</p> <p>Chief Custalow, who is the father of 14 children, has ruled the tribe of 80 Indians since 1940 [<i>sic</i>; 1949]. He succeeded his father, the late Chief George F. Custalow [REDACTED] [REDACTED] who was chief for 26 years and died in 1949. ³⁰⁶</p>
February 24, 1955	<p>February 24, 1955 Chief O.T. Custalow [REDACTED] Mattaponi Indian Reservation Sweet Hall, Virginia</p> <p>Dear Chief Custalow:</p>

³⁰⁵ Staff, "Peter Jones Welcome Set Saturday Near Station," *The Progress Index* (Petersburg, VA), June 20, 1954. See also: Staff, "Indians To Give Jones Welcome," *The Progress Index* (Petersburg, VA), June 13, 1954. ³⁰⁵ Staff, "Two Princesses," *The Progress Index* (Petersburg, VA), June 18, 1954. ³⁰⁵ Staff, "Peter Jones' Will Arrive," *The Progress Index* (Petersburg, VA), June 23, 1954. Staff, "Let the Legends Live On," *The Progress Index* (Petersburg, VA), June 25, 1954. Crockford, Hamilton, "Petersburg Welcomes Its Founder," *Richmond Times Dispatch* (Richmond, VA), June 26, 1954.

³⁰⁶ Staff, "News From Neighboring Counties" *Gloucester Mathews Gazette Journal* (Gloucester, VA), December 16, 1954.

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Date	Excerpt
	<p>Mrs. Stanley and I with our daughter and son-in-law, Mr. and Mrs. Chatham, and their four sons and Mr. and Mrs. Thos. B. Stanley, Jr. and their one son enjoyed so much our visit to your Reservation [...]</p> <p>We thoroughly enjoyed seeing your museum and receiving your lecture on the early Virginia life with the Indians. [...]</p> <p>Sincerely yours, Thos. B. Stanley ³⁰⁷</p>
May 5, 1955	<p>When Chief O. T. Custalow [redacted] of the Mataponi [<i>sic</i>; Mattaponi] tribe officiates at the Henry Clay Elementary School May Day celebration next Friday, Ashland will be playing host to one of its first families. Although not listed in Who's Who, Custalow is the direct descendant of the famous Chief Powhatan who reigned in Hanover County long before the first white settlers crossed the Chickahominy. [...] On May 13th at the Henry Clay high school athletic field, the chief will crown Carol Anne Britton "Virginia, Queen of States," in a pageant depicting the spread of European civilization across the country. ³⁰⁸</p>
December 6, 1956	<p>Sixty-six students from the second and third grades of Achilles Elementary School visited the Mattaponi Indian Reservation at West Point last Friday, Nov. 30, accompanied by their teachers.</p> <p>[...]</p> <p>The pupils had an enjoyable trip and reported that they not only were happy to meet and talk with Chief Custalow [redacted] but thought his daughter very beautiful and her baby most attractive. Most of the students purchased cards and souvenirs [<i>sic</i>] to treasure during the years, along with their memories of an educational and happy day spent on the reservation. ³⁰⁹</p>
January 6, 1956	<p>[...] The conference will convene Saturday at 9:30 A. M. when the annual election of officers will be held. The businesses session will be followed by a luncheon. A special feature of the afternoon session will be a display of Indian relics by Chief Custalow [redacted] of the Mattaponi tribe of Virginia. [...] ³¹⁰</p>
October 25, 1956	<p>The chief [redacted] brought with him some relics from the reservation museum. He exhibited wampum, which was once used as a means of trade among the Indians, and a tomahawk, both over 400 years old.</p> <p>The chief also brought along his tom-tom. He sang chants in his native language, while beating rhythmically on the drum. ³¹¹</p>
March 14, 1957	<p>Chief Custalow [redacted], a direct descendant of the all-powerful Powhatan, enthralled the boys by his vivid descriptions of the many relics in the Indian museum. War clubs, stone scalping knives, scallopshell dishes and fascinating rattles made of terrapin shells filled with pebbles stirred many questions from the boys. [...] Tepees [<i>sic</i>; teepees] surrounded the museum and gave an aura of storybook charm to</p>

³⁰⁷ Letter from Gov. Stanley to Chief O.T. Custalow, 14 February 1955. Letters from Governors. Mattaponi Indian Museum. PDF Page 1.

³⁰⁸ Staff, "Mataponi [*sic*] Chief to Visit His Old Hunting Ground," *Herald-Progress* (Ashland, VA), May 5, 1955.

³⁰⁹ Staff, "66 Achilles Pupils Visit Mattaponi Tribe," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), December 6, 1956.

³¹⁰ Staff, "CAR Units Will Hold Convention," *Richmond Times Dispatch* (Richmond, VA), January 6, 1956.

³¹¹ Staff, "Girls Hear Indian Chief," *The Jeffersonian* (Richmond, VA), October 25, 1956.

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Date	Excerpt
	the reservation. A dance was led by the chief and arrows shot which further endeared him to his captive audience. ³¹²
April 18, 1957	[...] On Sunday, April 11, 20 Club Scouts from Pack 222 of this area [...] made a tour to the Mattaponi Indian Reservation. The experience was unique. Chief Custalow [REDACTED] [REDACTED] was a very colorful character, jovial and amusing as well as serious and instructive. A pleasant, instructive and enjoyable day was had by all.[...] ³¹³
April 25, 1957	[...] "As a special feature. Chief George T. Custalow [REDACTED] [REDACTED] of West Point, will be on hand with his Mataponi [<i>sic</i>] Indian tribe, to perform their native dances." [...] ³¹⁴
December 10, 1958	[...] Governor Almond and the chiefs of the Pamunkey and Mattaponi Indian tribes will be special guests. Four quarters of buffalo were purchased by the Waltonians from the federal ranges in the west where the buffalo herd must annually be thinned. ³¹⁵
May 29, 1959	It was at this time that Chief Custalow [REDACTED] instructed the boys in a couple of Indian dances among which was the snake dance. ³¹⁶
July 9, 1959	[...] Starting Thursday, Indians from the Mattaponi Reservation will set up an exhibit of their crafts from the museum near West Point. This exhibit, which will include many valuable articles, will be housed in a building on Gloucester's Main Street. In addition, members of the tribe will perform for the public. [...] ³¹⁷
July 15, 1959	<p>"I'm going to scalp you, Chief!"</p> <p>This warm greeting was made by a youngster yesterday afternoon as Chief O. T. Custalow [REDACTED] head of the Mattaponi Indian Tribe got out of a car at the McKenzie Street Playground.</p> <p>"Don't scalp me boy," the chief pleaded. Then they both laughed.</p> <p>Thus began a whirlwind visit by the Indian chief to the playgrounds in Petersburg. His appearance here was sponsored by the Recreation Department.</p> <p>Accompanying [<i>sic</i>] the chief were his four-year-old son, Keith, or Blue Wing [REDACTED] [REDACTED]; a granddaughter, Veronica, or Princess Red Wing [REDACTED] [REDACTED] and James Charles Harrison IV, 12, or Flying Eagle, of Staunton.</p> <p>At the McKenzie Street playground he told the youngsters his tribe is "not on the warpath, but on the peacepath." Following his short talk Chief Custalow beat out war dance rhythms on a tom-tom and Jimmy Harrison gave a war dance.</p> <p>At the next stop, the Stuart School Playground, Chief Custalow was met by a group of children who had visited his reservation the day before.</p> <p>At the Stuart School Playground the Indian chief explained how his reservation now consists of 100 acres as compared with its original 40,000 acres.</p>

³¹² Staff, "Cub Scouts See Mattaponi Indians," *Gloucester Mathews Gazette-Journal* (Gloucester, VA), March 14, 1957.

³¹³ Staff, "Wicomico Church," *Rappahannock Record* (Kilmarnock, VA), April 18, 1957.

³¹⁴ Staff, "Scout Exposition in Hampton April 27," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), April 25, 1957.

³¹⁵ Staff, "Waltonians Plan Buffalo Dinner," *Richmond News Leader* (Richmond, VA), December 10, 1958.

³¹⁶ Staff, "Stuarts Draft Indian Dancers to Perform Monday Night at Boy Scouts Court of Honor," *Staunton News Leader* (Staunton, VA), May 29, 1959.

³¹⁷ Staff, "Gloucester Village Plans Gala Events July 16-17-18," *Gloucester Gazette-Journal* (Gloucester, VA), July 9, 1959.

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Date	Excerpt
	<p>Originally the Mattaponi tribe had 7,000 Indians, but today there are only 150 in the tribe with some 80 actually living on the reservation, he said.</p> <p>The children at Stuart School presented Chief Custalow with a leather key holder. The next stop was the West Street Playground, which had a teepee set back in the woods.</p> <p>[...] Wherever Chief Custalow went he was greeted by cheers, and as he drove off, many of the children gathered around the car, and waved and shouted goodbye.</p> <p>As he left one of the play areas, one mother, with two children in tow was heard to ask them: "You won't forget this will you?" "No mommy we won't," they exclaimed in unison.</p> <p>Prior to making his tour of the play-ground Chief Custalow and the members of his party were guests of the Recreation Board at a luncheon in the Elks' Home. [...] ³¹⁸</p>
July 16, 1959	<p>Indians from the Mattaponi reservation near West Point headed by Chief O. T. Custalow [REDACTED] will give a performance on Main Street at 2:00 p.m. Thursday and an exhibit from their museum will be open to the public in the building formerly occupied by Colonial Stores across from J. D. Dutton. ³¹⁹</p>
December 21, 1959	<p>[...] On Saturday, September 20, 1958, the boys took a trip to visit several Indian Villages, talk to the people and view the collections of authentic Indian costumes. During an overnight stay at the Mattaponi Village, Chief Custalow [REDACTED] taught the boys their first dance. It was the Serpentine dance, (a follow-the-leader type).</p> <p>[...] On June 1, 1959, Chief Custalow led the group in the first dance appearance. On June 9 the group appeared for the second time before the Court of Honor at Buena Vista. [...] ³²⁰</p>

Chief O.T. Custalow's Public Representation

Throughout this time period, Chief O.T. Custalow³²¹ and his family engaged in many invitational public speaking events, largely focused on cultural education about the Mattaponi people and their traditional lifeways. The table below details news coverage announcements around these engagements, many of which were facilitated by local churches.

Table B3-28. Community Activities, 1940-1959: Cultural Education Speaking Engagements.

Date	Excerpt
December 5, 1946	<p>Chief O. T. Custalow [REDACTED] with feathered headdress and in full regulation trapping of his tribe [...] The Chief was accompanied by two little Indian maidens, his daughters, also in tribal costume [...] ³²²</p>
September 28, 1950	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, arrived at the grounds yesterday and put up a tent for a display of relics and</p>

³¹⁸ Lascelle, Thatcher, "Indian Chief Warmly Greeted on Visits to Playgrounds Here," *The Progress Index* (Petersburg, VA), July 15, 1959.

³¹⁹ Staff, "Schedule of Events for Gloucester Days Announced," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), July 16, 1959. See Also: Staff, "Gloucester Days' Program Continues," *Newport News Daily Press* (Newport News, VA), July 17, 1959. Staff, "Gloucester Days Welcome," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), July 23, 1959.

³²⁰ Crummett, Nancy, "Tsongami Indian Dance Group Plans Season's Performances," *Daily News Leader* (Staunton, VA), December 21, 1959.

³²¹ Chief O.T. Custalow was Assistant Chief from 1941 to 1944. He was voted in as acting chief in 1944 when his father, Chief George F. Custalow, Sr., was unable to fulfill all his duties. Chief O.T. Custalow was elected Chief upon his father's death in 1949. See Criterion (c), Political Authority.

³²² Staff, "Most Any--- and Everything," *The Virginia Star* (Culpeper, VA), December 5, 1946.

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Date	Excerpt
	handcraft. He was accompanied by several members of his tribe, who will wear native attire during the fair, Mitchell said. ³²³
October 20, 1950	[...] Chief Custalow [REDACTED] of the Mattaponi tribe is establishing a museum featuring relics of interest of an age when the Mattaponis were a tribe of importance in this region. Many of these were on exhibit at the State Fair and had been reassembled. Chief Custalow was in his tribal costume for the fourth graders. ³²⁴
September 27, 1951	<p>Chief Otha T. Custalow [REDACTED] head of the Mattaponi Indian tribe here, has a new hat. And this is no ordinary fedora, either.</p> <p>As a matter of fact it's a very fancy hat. And not only that: the chief's got new regalia to go along with it.</p> <p>The hat- or headdress, as the chief prefers to call it- is fitted out with the finest eagle feathers available, he says. And the new outfit is just as fine.</p> <p>[...] Already he has spoken before and helped with initiations at the Sioux and Omaha tribes in Gloucester and Mathews, and the Red Men tribes in, Petersburg and Newport News.</p> <p>And tomorrow night, dressed in his new regalia, Chief Custalow will give the Cub Scouts of Cub Pack 18, of Richmond a chance to get a little Indian lore first hand, when he speaks to the youths at 7:30 o'clock at St. Stephen's Church, Three Chopt Road and Grove Avenue.³²⁵</p>
October 30, 1952	[...] Next the S. W. Edwards & Son float with a Mattaponi Indian [REDACTED]; [REDACTED] in full chief regalia with his family before his wigwam curing meat as the Indians did. Pieces of meat as cured by S. W. Edwards & Son known as the "Wigwam Brand" were also shown. This float won second place. [...] ³²⁶
November 13, 1952	[...] Friday, Chief O. T. Custalow [REDACTED] the head of the Mattaponi Indian Tribe, will be the special guest at school and will lead the assembly program at 10:30 A. M. [...] ³²⁷
January 8, 1953	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indians, Sweet Hall, was the guest speaker at a special youth rally the night of Dec. 31, under the direction of the Rev. Ed Harrell, youth pastor. The service took place at midnight, at the West End Presbyterian Church, Hopewell, the Rev. William E. Hill, Jr., pastor.</p> <p>Chief Custalow and quite a number of his tribe witnessed the baptismal service of Mrs. Nellie Newton in the new church pool of Poroporone Baptist Church, Shackelfords, the Rev L. R. Madison, pastor, on Sunday night, Jan. 4. ³²⁸</p>
May 14, 1954	Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe, will speak here Sunday at 7 P. M., in the Boulevard Methodist Church to young people of the Boulevard Church and the Congressional Christian Church. ³²⁹

³²³ Staff, "Record Entries," *Richmond Times Dispatch* (Richmond, VA), August 26, 1950.

³²⁴ Staff, "Students From Urbanna School Visit Indians." *Newport News Daily Press* (Newport, VA), October 20, 1950.

³²⁵ Staff, "No Ordinary Fedora: Chief Gets a Top Piece," *Richmond News Leader* (Richmond, VA), September 27, 1951.

³²⁶ Staff, "Woman's Club of Surry Sponsors Annivers'ry Parade," *The Smithfield Times* (Smithfield, VA), October 30, 1952.

³²⁷ Staff, "First Program of Youth Rally Attracts Crowd," *Sussex-Surry Dispatch* (Waverly, VA), November 13, 1952.

³²⁸ Staff, "Custalow Speaker," *The Tidewater Review* (West Point, VA), January 8, 1953.

³²⁹ Staff, "Chief to Speak," *Richmond News Leader* (Richmond, VA), May 14, 1954.

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Date	Excerpt
October 27, 1955	[...] Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe of Indians, will be the speaker. This will be of special interest since all age groups in all churches will have units of study about Indian Americans this year. [...] ³³⁰
November 3, 1955	Chief Custalow [REDACTED] of the Mattapony [<i>sic</i> ; Mattaponi] Indian Reservation, is conducting a series of meetings in various sections in this area, speaking on early Indian life and the life of Indians on the Reservation now. He climaxes his talks with a Bible message on Christian living. Several meetings have already been held. Others scheduled are: Nov. 4, 2:30 to 3:30, Mathews High School. Nov. 6, 8 P. M., Victory Boulevard Baptist Church, Portsmouth. Nov. 13, 11 A. M., St. Bride's, Va. Nov. 13, 2:30, Cannon Ball Society, Chapter DAR, Norfolk. Nov. 13, 7 P. M., Westover Hills Methodist Church, Richmond. Nov. 15, 10:30 A. M., Westhampton Methodist Church. ³³¹
November 8, 1955	A group of members of the Gloucester Society, Children of American Revolution, accompanied by members of the Augustine Warner Chapter, Daughters of American Revolution, visited the Mattaponi Indian Reservation Sunday. [...] After the group had visited the museum, Mrs. Stanford and Mrs. Turner talked with Chief Custalow [REDACTED] who told them some of the facts about the reservation. He said there are about 20 families consisting of about 80 people on the reservation of less than 100 acres. He said there is very little opportunity for the young people to work nearby, and therefore they are leaving the reservation and the tribe is fast losing its members. ³³²
January 26, 1956	Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, will speak at the Laurel Street Methodist Church, Richmond neat Sunday at 10 A. M. and at Miles Memorial Methodist Church, Norfolk, the same day at 7:30 P. M. His topic will be "Early Indian Life", which he will climax with a spiritual message. For the past several months Chief Custalow has spoken in several nearby churches. ³³³
February 29, 1956	Chiefs of two Indian tribes in Virginia will join with members of Ginter Park Baptist Church tonight in a discussion of "The Plight and Potential of the American Indian." Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe, and Chief Oliver Adkins, of the Chickahominy Tribe, will be the Indian panel members at the usual Wednesday evening prayer service. Panel members from the church will be Richard Bray, J. M. Bryan, Ray Sipes and J. P. Jones. The discussion will mark the beginning of March Men's Mission Month. ³³⁴
March 15, 1956	The Mission Study Class taught by Mrs. Robert F. Bryan, at Shiloh Methodist Church, will have its last session on Wednesday evening March 21st, with Chief Custalow [REDACTED]

³³⁰ Staff, "World Community Day at MHS Nov. 4," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), October 27, 1955.

³³¹ Staff, "Chief Custalow Has Speaking Schedule," *The Tidewater Review* (West Point, VA), November 3, 1955.

³³² Staff, "Gloucester CAR Visit Indians at Mattaponi," *Newport News Daily Press* (Newport, VA), November 8, 1955. See Also: Staff, "Local DAR's, CAR's Visit Reservation," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), November 10, 1955.

³³³ Staff, "Indian Chief to Speak," *The Tidewater Review* (West Point, VA), January 26, 1956.

³³⁴ Staff, "2 Indian Chiefs on Church Panel," *Richmond News Leader* (Richmond, VA), February 29, 1956.

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Date	Excerpt
	<p>██████████ Chief of the Mataponi [<i>sic</i>; Mattaponi] Tribe, as the speaker. The classes have been well attended. "It is hoped that we can have a good number present for this last session. Everyone is invited - children and adults," a spokesman said.³³⁵</p>
<p>May 3, 1956</p>	<p>Chief Custalow ██████████ of the Mattaponi Indians has a speaking schedule for May as follows:</p> <p>Friday, May 4, Bethel Baptist Church, Silver Springs, Md., at 7 P. M. Saturday, May 5, Royal Ambassador Conclave, Silver Springs, Md., 2 P. M.</p> <p>Sunday, May 6, Brookland Baptist Church, Washington, D. C., at 9:30 to assembly of all Sunday school classes.</p> <p>May 6, Wheaton Baptist Church, Washington, D. C., message at 7:15 on Christian living. John 15:16.</p> <p>Chief Custalow recently completed a series of meetings in Norfolk. He said that the "Indian who gladly received the good news of salvation from the paleface brothers is now carrying it back to them."³³⁶</p>
<p>October 25, 1956</p>	<p>Chief O. T. Custalow ██████████ of the Mattaponi Indians recently spoke to Y-Teens Triangle II on the heritage, background, and customs of his people.³³⁷</p>
<p>April 18, 1957</p>	<p>Mattaponi Indians, whose forebears were part of Powhatan's realm, will establish a village as one of the special attractions for the Peninsula Boy Scout Exposition at War Memorial Stadium April 27.</p> <p>[...] Langley's band will begin a concert at 2:20 p.m., stopping for a 20-minute intermission at 3 for the first of three performances by Chief Custalow ██████████ and his group.</p> <p>Chief Custalow's Mattaponi tribe is one of 32 once ruled by Chief Powhatan and was one of the last tribes to sign the Treaty of Peace. The Indian chief and a number of squaws and braves will set up an Indian village at the stadium, where they will remain between performances to conduct visitors through the village.³³⁸</p>
<p>September 13, 1957</p>	<p>Chief O.T. Custalow ██████████ Mattaponi Indian Reservation R.F.D. #1 West Point, Virginia</p> <p>Dear Chief:</p> <p>I am glad to transmit your request of September twelfth to Honorable Lewis A. McMurrin, Jr., Chairman of the Virginia 350th Anniversary Commission. As soon as the Commission is in a position to give you further information, I am sure you will be advised.</p> <p>With kindest regards, I am Sincerely yours,</p> <p>Thos. B. Stanley</p>

³³⁵ Staff, "Chief Custalow to Visit Shiloh Church," *Herald-Progress* (Ashland, VA), March 15, 1956.

³³⁶ Staff, "Chief Custalow Slates Speaking for May," *The Tidewater Review* (West Point, VA), May 3, 1956.

³³⁷ Staff, "Girls Hear Indian Chief," *The Jeffersonian* (Richmond, VA), October 25, 1956. See also: Staff, "Vesper Service, T-V, Highlight Y-Teen Year," *The Jeffersonian* (Richmond VA), October 12, 1956.

³³⁸ Staff, "Indian Tribe to Aid Scout Exhibit Here," *Newport News Daily Press* (Newport News, VA), April 18, 1957.

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Date	Excerpt
	<p>[Page 9]</p> <p>September 13, 1957</p> <p>Honorable Lewis A. McMurrin, Jr. Virginia 350th Anniversary Commission The Travis House Williamsburg, Virginia</p> <p>Dear Lewis:</p> <p>The enclosed request from Chief O.T. Custalow of the Mattaponi Indian Reservation is self-explanatory. I am sure you will advise the Chief of your decision.</p> <p>With kindest regards and best wishes, I am Sincerely yours,</p> <p>Thos. B. Stanley³³⁹ [Page 10]</p>

Conclusion

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

Distinction and Discrimination

From 1940 to 1959, the Mattaponi continued to be consistently viewed as a distinct community, acknowledged by members of the Tribe and outsiders, and often during this period experiencing the racism and discrimination that accompanied such perceptions of distinction. Oral histories recount tribal members’ experience with such sentiments and their consistent efforts to defend the Tribe’s Indian status.

Table B3-29. Distinction and Discrimination, 1940-1959 in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1950 ca.	While we didn’t harp on it, again there were challenges with discrimination at that time. A prime factor was that we were not allowed to go to the white schools here, so when we finished the eighth grade here on

³³⁹ Letter from Governor Stanley to Chief O.T. Custalow, 13 September 1957. Governor Stanley, Thomas B. Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, PDF Page 9-10.

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Interviewee	Date	Excerpt
[REDACTED]		<p>the reservation, those who wanted to further their education had to go to North Carolina or Oklahoma or like myself, to a private school here in the state like I [went] to Samaria for some time in Charles City. So, yes that was because of discrimination. Also, we were not allowed in the local restaurants. There was just a lot of discrimination. The Indian people were by and large looked down on. We were not allowed opportunities. Everything we got we had to work for. But we held our heads high. We never caved, we were proud of who we are, we maintained our reservation, our government, our culture. Even though there was a great deal of oppression, we continued to hold our heads high and we're proud of who we were.³⁴⁰</p>
[REDACTED]	1957 ca.	<p>I went with my granddaddy [REDACTED] and my dad [REDACTED] and my mom to Richmond at—it used to be Woolworth's Department Store—we would go in. My mom could go upstairs to eat. We couldn't. We had to stay downstairs. So, I sat in the back of the bus. I've eaten down not with the other people. And you were pointed out. Because my skin's a little darker than everybody else's. You sort of go within yourself. And my dad always told us, hold your head up high because you're just as good as they are. And that's the way we came up. We've seen the prejudice. There's an awful lot of prejudice out there. And it still is to this day.³⁴¹</p>
[REDACTED]	1940 ca.	<p>But when I hear folks like nowadays and they speak about when you were asking me about racism. And I tell folks this: that's not something that was a long, long, long time ago. That's today and fifty years and a hundred. And I said, this is a story that I know for a fact is true because it's my daddy's [REDACTED] story. It's not a great, great something, it's my father. At the store that we know as Jim Hall's today and used to be Paul's and it's always been a store and before that, I don't know what the name of it was, but it's always been a little store, country store. My daddy was in that store and some of the men were out there talking and they called our chief [REDACTED] out of his name. And my daddy was a much younger man. He was in his mid-twenties, I'm gonna say. He wasn't married yet. He got married when he was twenty-five. But they called him out of his name and as my mama would say, he took them to task, which means he beat 'em up. [Laughter] [...] And then, and then threw 'em out and I'll tell you how long it was. It was a horse trough in front and threw him into the horse trough and brought him to. And [REDACTED] is gone now 'cause he would tell you the same, tell you the same story 'cause he knew it well, too. But on several different occasions, the Ku Klux Klan tried to kill my daddy and the last time they tried was right there at Shop Gate they had stopped him. He had a grease gun, an old-fashioned grease gun in the truck. [...] In the wood truck. And when they stopped him and was coming at him, he picked up the grease gun to try to help to defend himself. And they thought he had some sort of automatic weapon and they left him alone. But that was the third time they had tried to assault him, and that's when he moved</p>

³⁴⁰ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 5.

³⁴¹ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 15.

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Interviewee	Date	Excerpt
		to Philadelphia and stayed with his sister for a year, and then he came back, because of that. ³⁴²
[REDACTED]	1949 ca.	And I can tell you in one other story too, and this is my direct family, that when my mom and dad started seeing each other, they lived next door because my mother was younger. And I guess they were seeing each other, and I don't know the whole history of it, but I do know that my grandpa, my mother's father, did not approve of her seeing an Indian. That was a problem, but they ran away and got married. And when they ran away and got married, they came back here and my grandma—what I heard is my grandma and grandpa did not speak to Mama and him until after my sister was born. ³⁴³
	1949 ca.	My parents, when they got married, they had to go to North Carolina to get married because they wouldn't allow whites to marry any other race—Native, Black, or anything else. So, they had to go to North Carolina to get married. And then a lot of people around here even went to up in D.C., Maryland area is where they had to go to also. ³⁴⁴
	1945 ca.	Uncle [REDACTED] would tell me stories about how grandpa [REDACTED] would fight for the Indians here, the Mattaponis, to not be in colored wards of the hospital. Because we had an agreement with MCV, Medical College of Virginia, to where they would treat the residents, the Mattaponi citizens for free. They tried at times to move them to the colored wards, which it's hard to talk about because unfortunately Virginia has a lot to do with the designation of us trying to ensure we are not put into the colored category. That we kept our Indian identity. Like that's what it all boils down to. It's not to push anyone aside that could be classified as colored, but it's to assert our place as Indians so no one dilutes that or tells us that we're not. So there were a lot of times where people would go. I remember Uncle [REDACTED] telling me this story, I believe it was [REDACTED] son. They used to cut timber here in the woods and I think he accidentally drank a can of gasoline thinking it was in a soda can. Someone, I think they were playing around, and he got sick, so he had to go to MCV and stay and so grandpa [REDACTED] helped him get there. They put him in the "regular" part of the hospital. I'm not sure what it's called, but overnight they wheeled him over across the street to the colored hospital and put him over there. So, they had to fight to bring him back. Take him back across the street because that's where he belonged. ³⁴⁵

³⁴² [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 18-19.

³⁴³ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 11.

³⁴⁴ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 13.

³⁴⁵ [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, December 15, 2022, PDF Page 12.

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Interviewee	Date	Excerpt
██████████ ³⁴⁶	1951 ca.	I mean back in that day, there was lots of prejudice, and when you were native on the Res., you couldn't get jobs off the Res. You couldn't go to West Point and get a job. You couldn't go to Richmond and get a job [...] 347

News media and scholars from this period repeatedly shows patterns of identifying the Mattaponi as an entity distinct from surrounding Indian and non-Indian communities, as evidenced in the a petition of their neighboring citizens which Jame Mooney organized with the help of tribal leaders (March 1, 1945), which was likely an effort to push back on State Registrar Walter Plecker's efforts to remove Indian status from Virginia's Indian communities.³⁴⁸ Additionally, federal government reports and publications recognized the Tribe as a distinct entity (May 1946; June 30, 1948), as did a variety of newspapers (e.g. March 24, 1949; April 21, 1952).

Table B3-30. Distinction and Discrimination, 1940-1959 in Other Sources.

Date	Excerpt
March 1, 1945	<p>We, the undersigned being white citizens of age, residing in King and Queen, and King William Counties in the State of Virginia, which counties are immediately adjacent to the community wherein reside the Mattaponi Tribe of Indians do certify as follows: From direct association and first-hand experience, we the undersigned, attest that these persons living on the Virginia State Mattaponi Reservation, are considered by us to be good American citizens of Indian ancestry. We desire and request that these persons of the Mattaponi Indian Tribe be given formal recognition by those in authority in the State of Virginia, as direct descendants of the old original Mattaponi Indian Tribe, and it is our sincere belief that the persons herein mentioned are of the blood strain of the American Indian and in some cases include white blood, in varying degree. In our opinion, in no case do these persons claiming to be members of the Mattaponi Indian Tribe, contain less than 25% Indian blood, nor more than 75 % of white blood, and in no case among these persons residing on said Mattaponi Reservation, who claim to be Indians, contain any blood other than Indian or White. We the undersigned, take just pride in having the remnants of the Mattaponi Indian Tribes residents in this community and resent the claims of certain prejudiced individuals that these Indians contain Negro blood.</p> <p>With full understanding of the purposes of this petition and with keen sense of honesty and American [?], to do each hereto voluntarily affix our signatures in protest against any classification of these Indians as anything but Indian or Indian and white and desire and request that they be given every consideration and rights as citizens of Indian ancestry, of the state of Virginia. [List of Names]</p> <p>State of Virginia City of Norfolk</p> <p style="text-align: center;">AFFIDAVIT</p> <p>James R. Coates, known by me to be the sponsor of this petition dated March 1, 1945 on behalf of the Mattaponi Indian Tribe, appeared before me, and after being only sworn according to law, disposes and says, that page 2 of 2 of this petition was attached to and</p>

³⁴⁶ ██████████ has Mattaponi lineage but is an enrolled member of the Eastern Chickahominy Tribe.

³⁴⁷ ██████████, "Interview: ██████████," by ██████████ and ██████████, Mattaponi Indian Tribe, November 27, 2023, PDF Page 5.

³⁴⁸ Talbot, Tori, "Walter Ashby Plecker (1861–1947)." *Encyclopedia Virginia*, September 21, 2024, <https://encyclopediavirginia.org/entries/plecker-walter-ashby-1861-1947/>.

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Date	Excerpt
	<p>made a part of said petition appearing of page 1 of 2 before any of the signatures were affixed to said page 2 of 2, and that the signors of page 2 of 2 signed with full knowledge of the petition on page 1 of 2.</p> <p>SEAL James R. Coates³⁴⁹</p>
May 1946	<p>Besides the major minority groups characterized in this memorandum there are many other mixed Indian peoples in the eastern States no less worthy of notice. A partial list of these follows: [...] Virginia Adamstown Indians, Chickahominy, Issues, Mattapony [<i>sic</i>], Nansemond, Pamunkey [...] ³⁵⁰</p>
June 30, 1948	<p>[The author of this report relates the Mattaponi and the Upper Mattaponi Indian Tribes. In his writing he refers to the Mattaponi Tribe as the "Lower Mattapony."]</p> <p>"The next tribe to the north of the Pamunkey is the Mattapony [<i>sic</i>]. Like the Chickahominy the Mattapony are divided into two groups, both in King William County: (1) the Lower Mattapony group is located on a State reservation of 50 acres situated on a bend of the Mattapony River not over 10 miles north of the Pamunkey; (2) the Upper Mattapony or Adamstown Indians, live about 20 miles west of the first group and about 38 miles northeast of Richmond (near Central Garage).</p> <p>The Lower Mattapony number about 150 persons, the Upper group about 170. Both five [<i>sic</i>. live] by lumbering and farming. The chief family names in the Lower group are Allmond, Collins, Costello [<i>sic</i>. Custalow], Langston, Major, Reid, and Tuppin; in the Upper group Adams, and Holmes. The Lower group has been organized as a reservation since 1658. [...] ³⁵¹</p>
March 23, 1949	<p>His English name was George F. Custalow [REDACTED] and he had ruled over what is left of the Mattaponi tribe since 1914. There are only 80 tribesmen left on the Mattaponi reservation in King William County. ³⁵²</p>
March 24, 1949	<p>The death of Mattaponi Chief George S. Custalow [REDACTED] was a milestone in the uncertain ethnic odyssey of this Indian tribe. The late chief is said to have attempted to lead his people closer to the white man's living standards.</p> <p>His son, Otho [REDACTED] who succeeds him as head of the tribe, was quoted as saying after the funeral services, that the ceremonies had been staged to remind the Mattaponi youngsters of their racial heritage. [...] It is from this remnant of the once sovereign race of Virginia, that the Mattaponis and related tribes trace their descent, a distinction and an identity legally preserved by their fixed status as reservation Indians. ³⁵³</p>
November 15, 1950	<p>Virginia's Indians have given in to another of the white man's schemes.</p>

³⁴⁹ List of White Citizens Certifying Mattaponi Blood Percentage, 1 March 1945. Personal Papers: Coates, James P. James R. Coates, 1833-1947. Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia.

³⁵⁰ Gilbert, William H. J., "Memorandum Concerning the Characteristics of the Larger Mixed-Blood Racial Islands of the Eastern United States," *Social Forces* 24, no. 4 (May 1946): 438-447.

³⁵¹ 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.

³⁵² Staff, "City Point and Powhatan," *The Hopewell News* (Hopewell, VA), March 23, 1949.

³⁵³ Staff, "Mattaponi Chief Passes On," *Richmond Times Dispatch* (Richmond, VA), March 24, 1949.

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Date	Excerpt
	After years of palaver, the Commonwealth has persuaded the Pamunkey and Mattaponi tribes to send their children to a consolidated school. ³⁵⁴
April 20, 1952	Pamunkey Neck as the peninsula was formerly called, was the last residence of the tribal Indians. It was to the two reservations that the Pamunkeys and Mattaponis finally resolved themselves. Their presence in the Neck had been a prime cause in the delayed settlement, for the English were forbidden within a certain limit of the Indian land. On occasion, the venturesome settlers who encroached had their huts burned by the sheriff to preserve the peace and uphold the law of the land. To this day the descendants of the Pamunkeys and Mattaponis remain on the two reservations, and at the time of the Harvest Moon carry to the Governor an offering of Fish and Game, in keeping with their ancient Treaty of 1677. ³⁵⁵
April 20, 1952	[...] As early as 1653, the area of the present county was "preserved as a reservation for the red men," with only two exceptions, the tract of land given to William Claiborne for his services in leading two successful expeditions against the uprising Pamunkey Indians, and the lands of Colonel West, for whom the town of West Point was named. The Pamunkey and Mattaponi Indian Reservations have continued to be the homes of these tribes since the land was assigned to them by the colony. Both tribes are descendants of Chief Powhatans followers. [...] ³⁵⁶
April 21, 1952	The modern Pamunkey and their offshoot, the modern Mattaponi, as the only groups retaining a reservation, are instructive in the native features they retain. ³⁵⁷
August 5, 1952	We learned that though there are now only 150 members left of a once great tribe that numbered thousands, even this small remnant cannot make a living on the reservation due to the meager acreage. The young people are often forced to leave home solely for economic reasons. ³⁵⁸
December 5, 1953	I recently had the pleasure of visiting the Mattaponi Indian Reservation in the company of Cub Scouts and Brownies who wanted to learn about Indians. [...] Upon talking to Chief Custalow ██████████ of the Mattaponi tribe I find out that all this tribe is asking for is the improvement of just one half mile of the roads inside the reservation which are the main roads or streets, not the private ones to the houses. These are the same roads that two government vehicles operate on every weekday, the school bus to the school which is run by the State and a truck of the Department of Game and Inland Fisheries in connection with the State Hatchery on the reservation. I was told that both the State and the county refused to fix the road and that one of the reasons given was that the Mattaponis did not pay taxes. Maybe, they do not pay real estate tax but they are still subject to income and gasoline tax just like everybody else. Should not the hundreds of visitors who are paying gasoline tax be given some consideration so they will not have to dodge the big holes in the road which have been filled with bricks? [...] ³⁵⁹

³⁵⁴ Staff, "Aunt Mary's Letter Box," *The Covington Virginian* (Covington, VA), November 15, 1950.

³⁵⁵ Staff, "Gloucester, Mathews and West Point," *Newport News Daily Press* (Newport, VA), April 20, 1952.

³⁵⁶ Gwathmey, Mary B., "King William This Week Celebrates Birthday," *Richmond Times Dispatch* (Richmond, VA), April 20, 1952.

³⁵⁷ Stern, Theodore, "Chickahominy: The Changing Culture of a Virginia Indian Community," *Proceedings of the American Philosophical Society* 96, no. 2 (April 1952): 157-225, 184.

³⁵⁸ Staff, "Wants Assistance Given to Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), August 5, 1952.

³⁵⁹ White, G. H., "Urges Road Aid to Mattaponis," *Richmond News Leader* (Richmond, VA), December 5, 1953.

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Date	Excerpt
February 22, 1954	<p>Last Sunday I had the pleasure of visiting the Pamunkey and Mattaponi Reser-vations [<i>sic</i>] and was a guest in the humble home of Chief O. T. Custalow [REDACTED]; [REDACTED] of the Mattaponis. It is indeed pathetic to see what the white man has done to these first Americans. We have completely forgotten them. The roads on the reservation cannot even be classed as roads. They are nothing more than miserable dirt lanes which become impassable during inclement weather and in the Winter, yet the State of Virginia has vehicles in daily use on these poor roads, and still refuses to maintain them.</p> <p>Incidentally, the Indian pays the same gasoline tax as you and I, on or off the reservation, and he would also be subjected to the additional penny per gallon which Governor Stanley proposes. Shouldn't he enjoy good roads also?</p> <p>In addition to this, the Federal Government now wants to erect an observation tower, for civilian defense, on the Mat-taponi Reservation, and again call upon the Indian to do his bit for his country and fellow Americans by whom he has been forsaken.³⁶⁰</p>
June 13, 1954	<p>The land of the reservation is not broad; it covers only 150 acres, but this is land that has never been owned by anyone but the Mattaponis. It was their land when the white settlers came; it is their land now by the grace of the Commonwealth. [...] But there is no question about the authentic background of the Mattaponi Indians who will be in town with Peter Jones that final Friday in June. They are not from Hollywood or someone's dream world. They are from one of the state's two Indian reservations, and they represent the surviving members of the great Indian nation that was ruled by the iron hand of Powhatan. [...] Among Hos-ki-no-wa-na-ah's [REDACTED] 13 children are two apples of his eye, girls, aged 16 and 14, respectively. Matoaka [REDACTED] [REDACTED] ("the joyous one") and her younger sister Wa-wa-ta-see [REDACTED] [REDACTED] ("little firefly") will visit Petersburg with their father on Peter Jones Day. The chief is not certain whether others in his family can attend. One of his sons, Thunder Cloud [REDACTED] a former Air Force noncom and veteran of World War II, is coming back to the reservation to live, and may be able to make the trip. Hos -ki-no-wa-na-ah [REDACTED] and his people are proud of their traditions and history. And they want the world to know about them.</p> <p>They are United States citizens and Virginians, but they are also inheritors of a culture all their own. [...] The American Indians may be a "vanishing" race, but they are not vanishing with the Mattaponis, who are helping keep their race alive. [...] ³⁶¹</p>
May 5, 1955	<p>The current Mataponi [<i>sic</i>] Chief [REDACTED] is not of the scalping variety, however. This great grandson of Chief Billy Blue Wing [REDACTED]; [REDACTED] of the 17th century and lineal descendant of chiefs Blue Feather and Blue Wing is a peaceful man. He's not an "Ugh" Indian either. According to Henry Clay's Elementary School Principal, Nelson Taylor, he's quite a talker. Currently he's appearing on Ranch House Tales over WTVR. ³⁶²</p>
November 8, 1955	<p>He said there is very little opportunity for the young people to work nearby, and therefore they are leaving the reservation and the tribe is fast losing its members. Another great need, the DAR members were told, is a high school. There are not any high schools in Virginia to</p>

³⁶⁰ La Lande, Allen L., "Descendants Are Neglected, He Claims," *Richmond Times Dispatch* (Richmond, VA), February 22, 1954.

³⁶¹ Singleton, A. L. J., "Mattaponi Indians, Due Here on Peter Jones Day, Are Proud of Heritage," *The Progress Index* (Petersburg, VA), June 13, 1954.

³⁶² Staff, "Mataponi [*sic*] Chief to Visit His Old Hunting Ground," *Herald-Progress* (Ashland, VA), May 5, 1955.

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Date	Excerpt
	which the Indians may go and therefore they are compelled to go out of the state for a higher education, the chief said. ³⁶³
December 22, 1955	The two State recognized Indian reservations are the Mattaponi and Pamunkey. The establishment of the two reservations was brought about by the treaties of 1646 and 1677 between the Indians and the English Government. ³⁶⁴
May 3, 1956	Chief Custalow [REDACTED] recently completed a series of meetings in Norfolk. He said that the "Indian who gladly received the good news of salvation from the paleface brothers is now carrying it back to them." ³⁶⁵
1957	[...] In 1953, the school board of Amherst County, Virginia, approved plans for new white and black high schools, and the State Board of Education made it possible for Pamunkey and Mattaponi Indian children of Virginia's tidewater to finish their education beyond the eighth grade at accredited Indian high schools outside Virginia. [...] Before 1956, Virginia did not build a high school for Indian students living on the Pamunkey and Mattaponi Reservations because there were not enough school-aged children to justify adding new grades to the single school that served both reservations. Nevertheless, the State Board of Education made it possible for these students to complete their education after the eighth grade by attending accredited Indian high schools outside Virginia. During the 1953-54 school year, five students from both reservations attended high school outside Virginia; because of small numbers of Indian students and the state's general prejudice and indifference, these children were sent as far away as Oklahoma to be with their "own kind." ⁸¹ However, parents of children living on the Pamunkey and Mattaponi Reservations were unhappy about having to send their children to out-of-state high schools and in 1956 asked that Virginia's Department of Education offer education beyond the eighth grade at their school. ⁸² Unlike the Monacans, the Pamunkey and Mattaponi had reservations and state recognition; because of this situation, some whites thought of them as true Indians, and felt that these Indian children ought to have the opportunity to receive education beyond the seventh grade. ⁸³ In 1956-57, Virginia extended grades at the Indian reservation school through the tenth grade and added the eleventh in 1958. On June 12, 1959, with the addition of the twelfth grade, the first students on the Pamunkey-Mattaponi Reservations graduated from a Virginia high school. ³⁶⁶
April 18, 1957	Chief Custalow's [REDACTED] Mattaponi tribe is one of 32 once ruled by Chief Powhatan and was one of the last tribes to sign the Treaty of Peace. ³⁶⁷
July 15, 1959	At the McKenzie Street playground he told the youngsters his tribe is "not on the warpath, but on the peacepath." Following his short talk Chief Custalow [REDACTED]

³⁶³ Staff, "Gloucester CAR Visit Indians at Mattaponi," *Newport News Daily Press* (Newport, VA), November 8, 1955. See Also: Staff, "Local DAR's, CAR's Visit Reservation," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), November 10, 1955.

³⁶⁴ Letter from G. Poteet to T. Brasser, 22 December 1955. Governor Stanley, Thomas B. Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11.

³⁶⁵ Staff, "Chief Custalow Slates Speaking for May," *The Tidewater Review* (West Point, VA), May 3, 1956.

³⁶⁶ Haimes-Bartolf, M. D. (2007), "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives," *Cambridge University Press* 47(4): pp. 389-415.

³⁶⁷ Staff, "Indian Tribe to Aid Scout Exhibit Here," *Newport News Daily Press* (Newport News, VA), April 18, 1957.

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Date	Excerpt
	[REDACTED] beat out war dance rhythms on a tom-tom and Jimmy Harrison gave a war dance. ³⁶⁸
December 13, 1959	In front of the Governor's Mansion a 5-year-old Mattaponi Indian boy named Little Chief Blue Wing [REDACTED] was dancing over a dead wild turkey and some rockfish. He was in costume and was dancing in the best Indian tradition, hunched, knees bent, head bobbing. ³⁶⁹

Conclusion

The evidence above demonstrates that the Mattaponi Indian Tribe was distinguished from the surrounding communities, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)) who targeted the Mattaponi with discrimination, as recounted in oral histories. That members of the Mattaponi Indian Tribe considered themselves a distinct social and political entity is also evident, as they represented themselves to journalists and governments throughout the period. These actions demonstrate the continued existence of a “collective identity” (83.11 (b)(1)(viii)). Finally, outsiders directly observed “distinct cultural patterns” (83.11 (b)(2)(iii)) among the Mattaponi between 1940 and 1959.

Federal Indian Schooling

In the early 1940s, the Mattaponi school on the Mattaponi Indian Reservation contained grades first through eighth. To obtain a high school education, Mattaponi students had to attend federal or privately run boarding schools. The Virginia State Board of Education began funding Mattaponi students to attend high school at private institutions such as Bacone College in Muskogee, Oklahoma, and Oak Hill Academy in Grayson County, Virginia.³⁷⁰ During this period, the Cherokee Indian School, a federally funded boarding school in Cherokee, North Carolina, opened its doors to Mattaponi children in accordance with an agreement made between the Cherokee school authorities and the Elementary Education Division of the Virginia State Department of Education.³⁷¹ Tribal members recounted their and their families experiences with these schools in recent oral histories.

Table B3-31. Federal Indian Schooling, 1940-1959 in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1950 ca.	I remember the state finally stepped up and said you know we need to do something to help these Native people to acquire more education, so the funding was supported by the state through the Board of Education. Yes, I can remember it being traumatic to see my brothers [REDACTED] leave [for Bacone] and you have to understand these were young children, thirteen, fourteen years old who had never been more than probably the furthest they'd ever been was Richmond from this reservation was maybe Richmond or Williamsburg area. [...]

³⁶⁸ Lascelle, Thatcher, “Indian Chief Warmly Greeted on Visits to Playgrounds Here,” *The Progress Index* (Petersburg, VA), July 15, 1959.

³⁶⁹ McDowell Jr., Charles, “Enter the Smiler Without the Knife,” *Richmond Times Dispatch* (Richmond, VA), December 13, 1959.

³⁷⁰ Bacone College is a private college in Muskogee, Oklahoma that was founded in 1880. Oak Hill Academy was established in 1873 by the New River Baptist Association of Virginia.

³⁷¹ Invoice from Cherokee Indian Agency to the State Board of Education, 9 October 1952. Boarding: Cherokee School Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 33.

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Interviewee	Date	Excerpt
		<p>We knew they were going to Oklahoma but that didn't mean anything. Where's Oklahoma? What does it look like? What is it? It was like going to a foreign country. Yes, it was it was a very stressful, very difficult, very hard on families. While my father [REDACTED] [REDACTED] was extremely wise recognized the value and the need for education. While he only had very little education, his father [REDACTED] [REDACTED] died when he was in school and he went to the third grade and he had to quit school. He and his oldest brother [REDACTED] quit and went to work to do whatever they could do to try to earn a little bit of money to help grandmother with the rest of the children. [...]</p> <p>[REDACTED] ... Did somebody reach out to recruit them to come or did your parents decide?]</p> <p>No, that was done through the state. The state education board. They came and talked to my parents and other parents here as well about being able to do that.³⁷²</p>
[REDACTED]	1949 ca.	<p>My father [REDACTED] when it was time—when he finished the education on the reservation, and it was time to go to high school, he did not go to a high school around there. And this is really a true story. His parents, my grandparents took him to the white school and they said, no, he cannot come here to this school. They took him to the Black school and they also said no. There weren't any other groups to ask. So, he and my uncle Ken [REDACTED] [REDACTED] who lived on the reservation at the end of his life—they got on a train and went out to Bacone, Oklahoma, for an Indian boarding school.³⁷³</p>
	1951 ca.	<p>So, [REDACTED] and my father [REDACTED] [REDACTED] were the only two of the five that went off to Indian boarding school. As you well know, they were not allowed to attend white high schools. And so, kids attended the community school on the Res. through 8th grade. At 15 years old, my dad [REDACTED] in 1951 got on a train and came to Muskogee, Oklahoma and went to Bacone boarding school when it was still a high school, and his brother [REDACTED] I think my uncle [REDACTED] started a year before my dad, and so they went off to school, to boarding school. Dad excelled in school. They actually, the people there at Bacone had arranged for him to get a college scholarship in Kansas. [...]</p> <p>When they were there at Bacone, it was a work-study program, and so they studied hard, but they also had a working farm there at the school. And so, they learned how to get up, they continued to do what he already knew, which was gardening and farming, but he also learned agriculture, working with animals. They had a dairy farm that they operated there.³⁷⁵</p>

³⁷² [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 9-10.

³⁷³ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 19, 2023, PDF Page 11.

³⁷⁴ [REDACTED] has Mattaponi lineage but is currently enrolled in the Eastern Chickahominy Tribe.

³⁷⁵ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 3.

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Interviewee	Date	Excerpt
[REDACTED]	1951 ca.	[...] My dad was not allowed to go to school with whites or blacks so he and uncle [REDACTED] went off to school at Oklahoma at Bacone and papa could only afford to send two so he chose daddy and uncle [REDACTED] to go to Bacone together. When daddy came back and uncle [REDACTED] came back, no white institution would allow them to go to college in Virginia so they had to go to Bluefield. That was a Baptist school back in the day. And so both he and uncle [REDACTED] went to Bluefield. ³⁷⁶
[REDACTED]	1952 ca.	[REDACTED] went to Cherokee, in North Carolina to high school. I think he — I don't even know if he went to Oklahoma or not — Bacone, college in Oklahoma? I know [REDACTED] went there. And yeah, [REDACTED] ³⁷⁷
[REDACTED]	1952 ca.	I think [REDACTED] they sent him away. I think he had to go to Oklahoma for college. You couldn't go to college, an Indian couldn't here. You had to go away. So, I think sister [REDACTED] helped [REDACTED] or something like that to go to college. ³⁷⁸ [...]
[REDACTED]	1952 ca.	And my mom's [REDACTED] elder sister [REDACTED] and brother [REDACTED] —she was one of nine, she was right in the middle. She was number five. So, her older sister [REDACTED] and brothers [REDACTED] [REDACTED], in order to further your education, they were shipped off to those boarding schools. Bacone, Oklahoma and later Cherokee opened their doors for our people so we wouldn't have to travel so far. Because she says she remembers reading letters that her older brothers and sister would write back and how they were just scared. She said she could just visualize their faces just full of tears. Because they were scared. They never experienced that. Anyway, and she says she said a prayer there, she said it was answered. She said another room was built onto the school. So, she was able to graduate here. ³⁷⁹
[REDACTED]	1952 ca.	We had the school here on the reservation. Everybody only went to the eighth grade, and if people wanted to further their education, they had to go to Oak Hill Academy in North Carolina, or out to Oklahoma and— name's escaping me, but it will come to me in a minute—out there to just get to get a twelfth-grade education because segregation wasn't in and all

³⁷⁶ [REDACTED] "Interview: [REDACTED]." by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 11.

³⁷⁷ [REDACTED] "Interview: [REDACTED]." by [REDACTED], Mattaponi Indian Tribe, July 11, 2023, PDF Page 17.

³⁷⁸ M [REDACTED], "Interview: [REDACTED]." by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 31, 2023, PDF Page 9.

³⁷⁹ [REDACTED], "Interview: [REDACTED]." by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 11-12.

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Interviewee	Date	Excerpt
		that and so we couldn't go to the public schools in King William County. ³⁸⁰
	1954 ca.	I had my Uncle Chanco [REDACTED] went out to Oklahoma and I gotta think, did any of the other younger ones go? I think Toky Matoaka [REDACTED] she went to Oak Hill. I'm sure she did, I think she went with Christine [REDACTED] to Oak Hill and that was in North Carolina. And I'm just going through in my head. [Laughter] But I do know, and I think my Uncle George [REDACTED] went also because he was one of the younger ones here, I think he went also. ³⁸¹
	1954 ca.	[REDACTED] went. And I wanna say [REDACTED] went. It seems to me it was one of Uncle [REDACTED] daughters [REDACTED] I don't know if it was Sister or which one, which one it was, but I think maybe two of his daughters went. His older daughters went. [REDACTED] went to Bacone I think for a while. [...] [REDACTED] went as well. Yes. But the schools that they went to is a little different. Not the best, but a little different than what we call Indian boarding schools that you hear a lot about today. ³⁸²
	1954 ca.	My brother [REDACTED] and [REDACTED] they attended a boarding school in Galax, Virginia. [...] But yeah, everybody went here, and then [REDACTED] and your grandma, and [REDACTED] went to Cherokee, North Carolina, and boarded out down there. [REDACTED] and [REDACTED] and [REDACTED] went to Oklahoma and boarded up a school down there. [REDACTED] went to Bluefield, West Virginia, and that's where he graduated from high school. So, yeah, it was pretty much, I mean the state paid for it, but, you know, it was state funded. ³⁸³
	1955 ca.	Christine [Elsie Christine Custalow; b.1938], my grandmother, she actually went to a boarding school, Oak Hill Academy. And that was, I believe, somewhere up either very close to or in like the Maryland area, I believe. I'm not exactly sure, but I think that only gave an education up to like eighth grade. Some of them, such as Christine, she went on, she got her GED at forty years old. ³⁸⁴

³⁸⁰ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 10.

³⁸¹ [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 11.

³⁸² [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 15.

³⁸³ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 13.

³⁸⁴ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 11.

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Interviewee	Date	Excerpt
[REDACTED]	1956 ca.	Mama [REDACTED] said that she had to go away to a boarding school when she was younger. But some like her younger brother and sister, Aunt [REDACTED] and Uncle [REDACTED] went to school here. ³⁸⁵

In addition to oral histories, news media from this period regularly covered the attendance of Mattaponi youth at federal boarding schools (June 11, 1951), and documentary evidence from Bacone repeatedly identifies Mattaponi students amongst its rolls. Most notably, this period also includes correspondence from the Office of Indian Affairs which states that Mattaponi children will begin attending the federal boarding school at Cherokee, alongside Pamunkey children (March 6, 1946). The experience was often fraught, and some students refused to return after their experience there (December 5, 1952). Finally, the federal government’s Arts and Crafts Board inquired with Virginia State Board of Education about the status of educational programs on the Mattaponi and Pamunkey Indian Reservations (April 5, 1955).

Table B3-32. Federal Indian Schooling, 1940-1959 in Other Sources.

Date	Excerpt
1946	[...] The Pamunkey and Mattaponi Indians reside in this state and face a similar situation. Through scholarship funds BACONE has been able to offer to a few of the worthy young people of these tribes an opportunity for higher education. [...] A Mattaponi boy says: "Long as I have been here I have enjoyed it very much. I don't think any other school could be any better and I think the other boys will say the same thing. First of all I like the students here. They are easy to make friends with, and next I like the facility members. They are easy to get along with." ³⁸⁶
Ca. 1946	[...] Not a year later, Pearl [REDACTED] and Edith Custalow [REDACTED] would show up on the steps of Cherokee Boarding School in North Carolina in an attempt to begin a high school course of study unavailable to them back home on their Mattaponi Reservation; a reservation established in the 1600s by the British Crown which has been continually inhabited ever since. ³⁸⁷
March 6, 1946	UNITED STATES DEPARTMENT OF THE INTERIOR OFFICE OF INDIAN AFFAIRS WASHINGTON March 6, 1946 Chief J. L. Adams, Box 59,

³⁸⁵ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 12, 2023, PDF Page 7.

³⁸⁶ The Bacone Indian Papoose, Volume III No.1, June 1946. Boarding School: Bacone College Publications, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box1, Folder 30.

³⁸⁷ Sunray, C., "Indian Country Influenced by Attitudes from the Old South," Indian Country Today. Digital.

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Date	Excerpt															
	<p>Palls, Virginia</p> <p>Dear Mr. Adams,</p> <p>There isn't a great deal that the U. S. Indian Service can do to remove some of the discriminations to which you refer. These are problems growing out of state relationships. I did however, visit Mrs. Baldrige, the social worker at King William, and arranged with her for the admission of some of the Virginia Indian children to Federal high schools. We operate a boarding high school at Cherokee, North Carolina, and the Superintendent, Mr. Joe Jennings, has agreed to send a bus next fall to pick up some the Pamunkey and Mattaponi Indian children who are ready for high school. I have written to Mrs. Baldrige that we will accept her recommendation with regard to any Adamstown children whom she believes are ready to take advantage of this privilege. This is quite a distance for the children to go, but it does offer them a high school education without the necessity to attend a negro school.</p> <p>I have been planning with Dr. Speck this winter for a study of the various Indian groups along the Atlantic and gulf coast to see what can be done to help them. It may be some time before this happens, but I hope it can be arranged soon. I don't know what help it will bring, but it may aid us in overcoming some of the discrimination which you suffer.</p> <p>Sincerely yours,</p> <p>Willard W. Beatty.</p> <p>Director of Education³⁸⁸</p>															
1948	<p>Bacone Register of Students</p> <p>HIGH SCHOOL FRESHMEN</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 30%;">NAME</th> <th style="width: 30%;">TRIBE</th> <th style="width: 40%;">ADDRESS</th> </tr> </thead> <tbody> <tr> <td>██████████</td> <td>Mattaponi</td> <td>Sweet Hall, Virginia</td> </tr> <tr> <td>██</td> <td></td> <td></td> </tr> <tr> <td>██████████</td> <td>Mattaponi</td> <td>Sweet Hall, Virginia ³⁸⁹</td> </tr> <tr> <td>██</td> <td></td> <td></td> </tr> </tbody> </table>	NAME	TRIBE	ADDRESS	██████████	Mattaponi	Sweet Hall, Virginia	██			██████████	Mattaponi	Sweet Hall, Virginia ³⁸⁹	██		
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November 4, 1949	<p>THE BACONE INDIAN</p> <p>BACONE OKLAHOMA, FRIDAY, NOVEMBER 4, 1949</p> <p>HIGH SCHOOL SOPHMORE - GIRLS</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tbody> <tr> <td style="width: 30%;">██████████</td> <td style="width: 30%;">Mattaponi</td> <td style="width: 40%;">Palls, Virginia</td> </tr> <tr> <td>██████████</td> <td>Mattaponi</td> <td>Sweet Hall, Virginia</td> </tr> </tbody> </table>	██████████	Mattaponi	Palls, Virginia	██████████	Mattaponi	Sweet Hall, Virginia									
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³⁸⁸ Letter from W. Beatty to Chief J. L. Adams, 6 March 1946. Personal Papers: Coates, James P. James R. Coates, 1833-1947. Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia.

³⁸⁹ Annual Catalogue of Bacone College 1949- 1950. Boarding Schools: Bacone College Publications, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 31.

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Date	Excerpt																		
	<p>[REDACTED]</p> <p>HIGH SCHOOL FRESHMEN - BOYS</p> <p>[REDACTED] Mattaponi Sweet Hall, Virginia ³⁹⁰</p> <p>[REDACTED]</p>																		
1950	<p>Bacone Register of Students</p> <p>High School Juniors</p> <table border="0" style="width: 100%;"> <thead> <tr> <th style="text-align: left;">NAME</th> <th style="text-align: left;">TRIBE</th> <th style="text-align: left;">ADDRESS</th> </tr> </thead> <tbody> <tr> <td>[REDACTED]</td> <td>Mattaponi</td> <td>Sweet Hall, Virginia</td> </tr> <tr> <td colspan="3">[REDACTED]</td> </tr> </tbody> </table> <p>High School Sophomores</p> <table border="0" style="width: 100%;"> <thead> <tr> <th style="text-align: left;">NAME</th> <th style="text-align: left;">TRIBE</th> <th style="text-align: left;">ADDRESS</th> </tr> </thead> <tbody> <tr> <td>[REDACTED]</td> <td>Mattaponi</td> <td>Sweet Hall, Virginia³⁹¹</td> </tr> <tr> <td colspan="3">[REDACTED]</td> </tr> </tbody> </table>	NAME	TRIBE	ADDRESS	[REDACTED]	Mattaponi	Sweet Hall, Virginia	[REDACTED]			NAME	TRIBE	ADDRESS	[REDACTED]	Mattaponi	Sweet Hall, Virginia ³⁹¹	[REDACTED]		
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[REDACTED]	Mattaponi	Sweet Hall, Virginia ³⁹¹																	
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August 18, 1950	<p>Department of the Interior</p> <p>United States Indian Service</p> <p>Application for Admission to Boarding School</p> <p>Application of [REDACTED]; [REDACTED] for admission to Cherokee School, Cherokee N.C. Date Aug. 18, 1950</p> <p>Tribe Mattaponi Degree of Indian 100%</p> <p>Sex Male Date of Birth [REDACTED] How verified by parent</p> <p>Birthplace Virginia, King Wm Home Address Sweet Hall, Va. Route no. 1 Home located On Reservation</p> <p>How far does the applicant live from a public school he can attend? None</p> <p>Schools Previously Attended- Address</p> <p>Mattaponi Indian Reservation Sweet Hall, Virginia</p> <p>Dates 1940-1950</p> <p>Grades Completed 1st thru 8th</p> <p>Reasons for leaving completed the grades offered</p>																		

³⁹⁰ Bacone Indian Newspaper, 4 November 1949, Boarding School: 'Bacone Indian' Articles, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 32.

³⁹¹ Annual Catalogue of Bacone College 1951-1952. Boarding Schools: Bacone College Publications, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 31.

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Date	Excerpt
	<p>Name and relationship of person with who applicant lives [REDACTED] [REDACTED] - father</p> <p>Number of brothers: older 5 younger 1; number of sisters older 3 younger 3</p> <p>Number living in home 6 Number rooms 7 Language spoken at home English</p> <p>Facts About Parents Father Mother</p> <p>Full Name [REDACTED] [REDACTED]</p> <p>Home Post Office Sweet Hall, Virginia Sweet Hall, Virginia</p> <p>Living Yes No</p> <p>Tribe, Roll No. Degree Indian Mattaponi 100% Pamunkey 100%</p> <p>Education Completed 7th grade Completed 1st yr High School</p> <p>Acres of Land Owned 30 more or less</p> <p>Income from Property None</p> <p>Religious Preference</p> <p>I do wish that the applicant attend the Baptist church</p> <p>Witness [REDACTED] Mrs. Sue A. Martin</p> <p>Approval and Medical Release [...]</p> <p>[REDACTED] ³⁹²</p>
August 28, 1950	<p>Cherokee Indian Agency Cherokee, North Carolina</p> <p>August 28, 1950</p> <p>Mr. G. F. Poteet, Assistant Supervisor of Elementary Education State Board of Education Richmond 16, Virginia</p> <p>Dear Mr. Poteet:</p> <p>I have just received your letter of August 25 with applications of [REDACTED] [REDACTED] and [REDACTED]</p> <p>These applications are approved. [...]</p> <p>Sincerely yours, [REDACTED]</p>

³⁹² Student File: [REDACTED] 1950-1952, Records of the Bureau of Indian Affairs, RG 75, Cherokee Indian Agency, North Carolina (75.19.7) Education Branch, 1902-1952, Individual Student Folders, 1920-1952, National Archive and Records Administration, Atlanta, Georgia. PDF Page 15.

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Date	Excerpt
	Superintendent. ³⁹³
June 11, 1951	<p>A dozen Chickahomyns, Pamunkeys and Mattaponi had to go all the way to Oklahoma to do it, but the young are making out pretty well as high school and college students.</p> <p>Virginia provides no schooling exclusively for Indians beyond grade school, but selected students have been going to Bacone College for Indians at Bacone, Okla., for some years.</p> <p>[...] The son of Mattaponi Chief O. T. Custalow [REDACTED] Sitting Bull Custalow [REDACTED], also attended Bacone, and is now in the Navy, according to G. W. J. Blume, State Agriculture Department technician, who follows Indian doings closely.³⁹⁴</p>
July 17, 1951	<p>[...] The major part of Virginia's Indian students are enrolled at Bacone College and High School, Oklahoma, with others at the Cherokee Indian School in North Carolina and Haskell Institute, Kansas. They include representatives of the Pamunkey, Upper and Lower Mattaponi, Eastern and Western Chickahominy tribes.</p> <p>[...] High school students were [REDACTED] – [REDACTED] and [REDACTED] of the Mattaponi [...] ³⁹⁵</p>
October 9, 1952	<p>SOLD TO State Board of Education [...]</p> <p>BY</p> <p>Cherokee Student Activity Association</p> <p>Cherokee Indian Agency</p> <p>Cherokee, North Carolina</p> <p>c/o [REDACTED], Superintendent</p> <p>For books, fees and certain incidentals for the one Pamunkey Indian Reservation Pupil and the Four Mattaponi Indian Reservation Pupils attending the Cherokee Indian School, in accordance with the agreement between the Cherokee School authorities and the Elementary Education Division of the Virginia State Department of Education.³⁹⁶</p>
October 21, 1952	<p>COMMONWEALTH OF VIRGINIA</p> <p>STATE BOARD OF EDUCATION</p> <p>RICHMOND, 16</p> <p>October 21, 1952</p>

³⁹³ Student File: [REDACTED] 1950-1952, Records of the Bureau of Indian Affairs, RG 75, Cherokee Indian Agency, North Carolina (75.19.7) Education Branch, 1902-1952, Individual Student Folders, 1920-1952. National Archive and Records Administration, Atlanta, Georgia, PDF Page 18.

³⁹⁴ Staff, "Virginia Indians Score Well in High School, College Work," *Richmond Times Dispatch* (Richmond, VA), June 11, 1951.

³⁹⁵ Staff, "Honors Won by Tidewater Tribal Kin: Virginia Indians Good Students," *Richmond News Leader* (Richmond, VA), July 17, 1951.

³⁹⁶ Invoice from Cherokee Indian Agency to State Board of Education, 9 October 1952, Boarding: Cherokee School Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 33.

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	<p>[...] With regard to Chief [REDACTED] building aspirations, we will have to forget the same where provision for elementary school children is concerned. In other words, we are now having a difficult time justifying two teachers for the small enrollment. What would we want another room for? [...]</p> <p>If [REDACTED] desires to go to the ninth grade next year, do you feel that he is of the type that can be admitted to Cherokee Reservation.³⁹⁷</p>
December 5, 1952	<p>Sweet Hall, Va Dec. 5, 1952</p> <p>[REDACTED] State Board of Edu. Richmond 16, Va</p> <p>Dear [REDACTED]</p> <p>I am writing in reply to your letter which I received Wednesday. You wanted to know my decision about going back to Cherokee. I wrote you a while back concerning this. I am not going back to Cherokee and I thank you and all of the State Board for your concern.</p> <p>Sincerely yours,</p> <p>[REDACTED]³⁹⁸</p>
Ca. 1953	<p>[...] In 1953, the school board of Amherst County, Virginia, approved plans for new white and black high schools, and the State Board of Education made it possible for Pamunkey and Mattaponi Indian children of Virginia's tidewater to finish their education beyond the eighth grade at accredited Indian high schools outside Virginia.³⁹⁹</p>
1952-1953	<p>CHEROKEE HIGH SCHOOL</p> <p>Cherokee, N.C.</p> <p>Certificate of Records</p> <p>Name: [REDACTED]</p> <p>Time attended: Sept 1952 to May 1953 Graduated No</p> <p>[...]</p> <p>Issued to Bacone College, Bacone Oklahoma⁴⁰⁰</p>

³⁹⁷ Letter to Dr. Bosch from Mr. Paschall, 21 October 1952, Administrative: Craft Programs, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 8.

³⁹⁸ Letter from [REDACTED] to [REDACTED], 5 December 1952. Boarding: Cherokee School Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 33.

³⁹⁹ Haimes-Bartolf, M. D., "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives," (Cambridge University Press 47 no. 4, 2007): 389-415.

⁴⁰⁰ Student File: [REDACTED]. 1952-1953. Records of the Bureau of Indian Affairs, RG 75, Cherokee Indian Agency, North Carolina (75.19.7) Education Branch, 1902-1952, Individual Student Folders, 1920-1952. National Archive and Records Administration, National Archive and Records Administration, Atlanta, Georgia. PDF Page 13.

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Date	Excerpt
February 9, 1953	<p>Mr. Gerald Bosch Supt. of State Board of Education Richmond, Va</p> <p>Dear Sir,</p> <p>[...] Monday Blazed the Trail to the Smokeys Cherokee, surprised the Boys, Found them happy and left them still happier 2 ministers went with me We visited the project buildings there I think they are wonderfully The government sure has helped them to become established, had a letter from [REDACTED] sat, he said all the Indian next day wanted to know who that Indian Chief was, I wore my full regalia, [...]</p> <p>With best wishes</p> <p>Always your friend</p> <p>Chief [REDACTED]]⁴⁰¹</p>
August 25, 1953	<p>[...] We will appreciate very much if your office will arrange to have a check drawn payable to the C.&O.R.R for transportation of two Indian children from Richmond, Virginia to Bacone College, Oklahoma. Since the cost of train transportation per child is \$35.65, tax-exempt, the check should be issued in the total amount of \$71.30.</p> <p>The amount involved, \$71.30, should be charged to the Indian fund as part of the budget for Special Education. [...]</p> <p>As a matter of information, the names of the children involved are:</p> <p>[REDACTED]</p> <p>[REDACTED]</p> <p>Both from Mattaponi Reservation.⁴⁰²</p>
1954 ca.	<p>[...] C. A Brief Sketch of the Education Program Provided on the Reservations by the State Board of Education:</p> <p>[...] 5. In recent years opportunities have been provided for high school students to complete their course either at Bacone College in Oklahoma or at Cherokee Reservation School in North Carolina. State pays the tuition and transportation to and from each place. For 1953-54, there are two students at Cherokee and three at Bacone.⁴⁰³ [...]</p>
February 8, 1954	High School Education

⁴⁰¹ Letter from Chief [REDACTED] to [REDACTED], 9 September 1953. Administrative: Craft Programs, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 8.

⁴⁰² Letter from [REDACTED] to [REDACTED] 25 August 1953. Boarding School: Bacone College Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 29.

⁴⁰³ Information about Indian Schools in Virginia, ca. 1954. Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.

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	<p>The State Department of Education has made provision for sending the boys and girls who complete the eighth grade to finish high school outside the State. These youth have been attending Bacone College, Bacone, Oklahoma, and Cherokee Reservation School, Cherokee, North Carolina. The State Department of Education budget pays for certain travel and tuition fees involved in providing these opportunities for high school education. At present there are three students attending Bacone College and two students attending the Cherokee School.</p> <p>Problems:</p> <p>Since there are no pupils enrolled in the eighth grade during this school year, there will be no students to be sent outside the State for their first year of high school education for the coming school session. There will be approximately nine or ten such students, however, who will be ready for the ninth grade at the close of the 1954-55 school session. The Federal Bureau of Indian Affairs has advised us that the Cherokee Reservation School will no longer accept first year students who have to board in the school. This is in line with the Bureau's apparent policy with eliminating the boarding school facilities at the Cherokee Reservations School. Bacone College has advised us that it will no longer offer the ninth grade, and that future plans are for that institution to become a junior college. Unless we can locate some other high school situation outside the State that will accept students from the Reservations, we will be faced with the problems in September 1955 of offering the ninth grade at the Reservation School. This would require the construction of an additional classroom at the present site, and also the employment of a qualified teacher if the same can be obtained.⁴⁰⁴</p>
February 10, 1954	<p>February 10, 1954</p> <p>██████████, Superintendent Haskell Institute Lawrence, Kansas</p> <p>Dear ██████████</p> <p>██████████ is no longer with the Virginia State Department of Education. I have been assigned his duties in regard to the education of the Indians living on the two State reservations.</p> <p>In reviewing the information and correspondence left by ██████████ it is my understanding that you offer regular high school work for grades nine through twelve, as well as two years of post- high school vocational training each school session; that you will accept boys and girls from our State Indian reservations; that no tuition is charged; that the student works for all of his board and room (no financial obligation on either the family of State); and that a diploma is awarded by the U.S. Department of Interior upon satisfactory completion of the twelfth grade. Are these statements true, or have I misunderstood the information you furnished ██████████?</p> <p>Since several of our Indian high school students have indicated they would like to attend Haskell Institute, I would appreciate you letting me know when I should send in their applications for the session 1954-1955. Also, I would appreciate it it [sic] if you would</p>

⁴⁰⁴ "Brief Report of Status of Education of Virginia Reservation Indians (Mattaponi-Pamunkey)," 8 February 1954, Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.

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	<p>send me some application blanks and any other information you think I should have in processing their applications.</p> <p>As no doubt [REDACTED] told you that we only provide educational opportunities through grade eight at our reservation school because of the small enrollment. Thus we must provide high school education for those wanting it outside of the State, and we want to send them to the best schools available to us.</p> <p>Thanking you in advance for the above requested information,</p> <p>I am</p> <p>Sincerely yours,</p> <p>[REDACTED] Assistant Supervisor of Secondary Education⁴⁰⁵</p>
February 19, 1954	<p>[...] [REDACTED], Assistant Supervisor, Department of Public Instruction called at our office on February 17 to discuss the problem of high school education for the Pamunkey and Mattaponi Indian groups living on two small state Indian reservations in Virginia.</p> <p>The State of Virginia through its State Department of Public Instruction operates two small elementary schools with a current enrollment of 25 pupils. Because of the small numbers, no high school facilities have been provided. In the past special arrangements have been made on an individual basis with the Bureau of Indian Affairs for the few children needing high school instruction. A few have attended Haskell Institute. At the present time two pupils are enrolled in the Cherokee Boarding School at Cherokee, North Carolina. One student is completing the tenth grade, and the other is finishing the ninth grade.⁴⁰⁶</p>
February 26, 1954	<p>[...] Two students are attending the Cherokee Indian School at Cherokee, N. C. One is in the ninth grade and one is in the tenth grade. Also, three students are attending the Bacone College at Bacone, Oklahoma. One is in the ninth grade, one is in the tenth grade and one is in the eleventh grade.⁴⁰⁷</p>
August 5, 1954	<p>[...] The society made a contribution toward the expenses of the son [REDACTED] of Chief Custalow [REDACTED] of the Mattaponi Indian Reservation who will attend high school in Oklahoma this winter.⁴⁰⁸</p>
September 8, 1954	<p>[...] 5. The Indian Reservations School offers educational opportunities for the children in grades one through eight. The pupils who want to continue their high school education after they finish the eighth grade at the Mattaponi-Pamunkey Indian Reservations School are sent to a high school out of the State with the State Board of Education paying their tuition and transportation to and from the school. During 1953-54, two pupils, one from each reservation attended the Cherokee Indian School at Cherokee, North Carolina, and</p>

⁴⁰⁵ Letter from [REDACTED] to [REDACTED], 10 February 1954. Boarding School: Haskell Institute, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 35.

⁴⁰⁶ Information Concerning Conference with [REDACTED], 19 February 1954. Administrative: General Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

⁴⁰⁷ Letter from [REDACTED] to [REDACTED], 26 February 1954. Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.

⁴⁰⁸ Staff, "Mrs. F. A. Perry Named W. M. S. President," *The Tidewater Review* (West Point, VA), August 5, 1954.

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	three pupils from the Mattaponi Reservation attended the high school department of Bacone College at Bacone, Oklahoma. ⁴⁰⁹
1955 ca.	<p>[REDACTED]</p> <p>Route 1 West Point, Virginia</p> <p>Dear [REDACTED]</p> <p>I am enclosing a form which must be signed by you for your son who will be attending Oak Hill Academy for the session 1955-56. I would appreciate it very much if you would sign the form at the bottom of the line provided for the signature of the parent and return to me at your earliest convenience.</p> <p>As I told you last Thursday night, the pupils must report to the Oak Hill Academy on September 5, 1955. Therefore, it will necessary that we leave the reservation at 6:00 A. M. on Monday, September 5.</p> <p>I will be at the reservation at 5:30 Monday morning. It will be appreciated if you will have the children and the things they plan to take with them ready by 5:30 so that we can get packed and leave by 6:00 A. M.⁴¹⁰</p>
March 23, 1955	<p>Dear [REDACTED]</p> <p>I am sending you a letter which I received from the U.S. Armed Forces Institute in regard to [REDACTED] I do not know why [REDACTED] didn't mention the work he did at Bacone. He attended school there for one session.⁴¹¹</p>
April 5, 1955	<p>UNITED STATES DEPARTMENT OF THE INTERIOR INDIAN ARTS AND CRAFTS BOARD WASHINGTON 25, D.C.</p> <p>April 5, 1955</p> <p>Mr. [REDACTED] Assistant Supervisor of Secondary Education State Board of Education Richmond, 16, Virginia</p> <p>Dear [REDACTED]</p>

⁴⁰⁹ Letter from [REDACTED] to [REDACTED], 8 September 1954. Administrative: General Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

⁴¹⁰ Letter from [REDACTED] to [REDACTED], 15 August 1955. Boarding School: Oak Hill Academy, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 37.

⁴¹¹ Letter from [REDACTED] to [REDACTED], 23 March 1955. Administrative: Teaching Applications, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 26.

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	<p>I am extremely anxious to obtain information about the educational program of the State of Virginia as it pertains to the two Indian tribes residing in Virginia, namely, Pamunkey and Mattapony. It is my understanding that you might give me a short resume of the program.</p> <p>My reason for requesting the information is that I have been asked to give a talk and present an exhibit of Indian arts and crafts during the luncheon meeting of the Virginia D.A.R. on April 19 during the National D.A.R. Congress; and the State Regent has asked that I mention something about these two Virginia groups. Since these tribes do not come under the jurisdiction of the Indian Bureau, there is very little in the files here in regarding these people. At any rate, nothing in the files here would be current material.⁴¹² [...]</p>
April 11, 1955	<p>[...] Since education at the secondary level beyond the eighth grade level is not available in Virginia for these children because of the small number, the State Board of Education makes it possible for them to complete their high school work in accredited high schools outside of the State at no expense to their families except for their clothing and spending money. For the session 1954-55, one high school student is attending the Cherokee Indian School at Cherokee, North Carolina and four high school students are attending Bacone High School at Baone, Oklahoma.⁴¹³ [...]</p>
June 24, 1955	<p>[...] The problem of providing high school educational opportunities for the Indian students after they finish the eighth grade at the Mattaponi--Pamunkey Indian Reservations School located on the Mattaponi Indian Reservation is becoming more acute each year. The schools which have accepted the Indian students from the State reservations in the past are now closed to them. These schools include the Federal Indian reservation boarding schools and Bacone College for Indians.</p> <p>For the 1955-56 session, the only accredited high school available to the reservation Indian students is the Oak Hill Academy located at Mouth of Willson Grayson County, Virginia. This is a private school operated by the Baptists of Virginia, and there is some uncertainty as to continued acceptance of the Indian students in the future. There are four boys and two girls who have completed the eighth grade at our Indian Reservation School, and are ready for the ninth grade. This number will increase to thirteen by the session 1957-58.⁴¹⁴</p>
1956-1958	<p><u>In Planning for 1956-58 Biennium Budget</u></p> <p><u>High School- Grades 9-12</u></p> <p>In 1954-55 – We have enrolled in high schools:</p> <p>Bacone- 4 students</p> <p>Cherokee- 1 student</p> <p>In 1955-56 – We will have enrolled in high schools:</p> <p>Bacone- 2 students</p>

⁴¹² Letter from ██████ to ██████, 5 April 1955. Administrative: General Corr., 1945 - 1964, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

⁴¹³ Letter from ██████ to ██████, 11 April 1955. Administrative: General Corr., 1945 - 1964, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

⁴¹⁴ Letter from ██████ to ██████, 24 June 1955. Administrative: Survey, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 24.

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	<p>Cherokee- 1 student</p> <p>Oak Hill Academy- 7 students</p> <p>In 1956-57 – We will have enrolled in high schools:</p> <p>Bacone- 1 student</p> <p>Oak Hill Academy- 9 students</p> <p>In 1957-58 – We will have enrolled in high schools: Oak Hill Academy- 14 students. ⁴¹⁵</p>
1957	<p>[...] In 1953, the school board of Amherst County, Virginia, approved plans for new white and black high schools, and the State Board of Education made it possible for Pamunkey and Mattaponi Indian children of Virginia's tidewater to finish their education beyond the eighth grade at accredited Indian high schools outside Virginia.</p> <p>[...] Before 1956, Virginia did not build a high school for Indian students living on the Pamunkey and Mattaponi Reservations because there were not enough school-aged children to justify adding new grades to the single school that served both reservations. Nevertheless, the State Board of Education made it possible for these students to complete their education after the eighth grade by attending accredited Indian high schools outside Virginia. During the 1953-54 school year, five students from both reservations attended high school outside Virginia; because of small numbers of Indian students and the state's general prejudice and indifference, these children were sent as far away as Oklahoma to be with their "own kind."⁸¹ However, parents of children living on the Pamunkey and Mattaponi Reservations were unhappy about having to send their children to out-of-state high schools and in 1956 asked that Virginia's Department of Education offer education beyond the eighth grade at their school.⁸² Unlike the Monacans, the Pamunkey and Mattaponi had reservations and state recognition; because of this situation, some whites thought of them as true Indians, and felt that these Indian children ought to have the opportunity to receive education beyond the seventh grade.⁸³ In 1956-57, Virginia extended grades at the Indian reservation school through the tenth grade and added the eleventh in 1958. On June 12, 1959, with the addition of the twelfth grade, the first students on the Pamunkey-Mattaponi Reservations graduated from a Virginia high school.⁸⁴</p> <p>[...] State Superintendent Davis Y. Paschall (1957- 59) reported in 1958 that the total enrollment for the Pamunkey and Mattaponi Reservations' school was twenty-nine students, including four in grades eight through eleven. ⁴¹⁶</p>
October 3, 1957	<p>Custalow ██████████ attended the elementary school on the Indian reservation in King William County and later went to the high school on the Cherokee Indian Reservation, Cherokee, N. C, and attended Bacone College, Bacone, Okla. [...] ⁴¹⁷</p>

⁴¹⁵ Budget Planning for 1956-1958. Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.

⁴¹⁶ Haines-Bartolf, M. D., "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives," Cambridge University Press 47(4), 2007, 389-415.

⁴¹⁷ Staff, "Airman Robert Custalow Plane Capt. At Oceana," *The Tidewater Review* (West Point, VA), October 3, 1957.

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Conclusion

The material presented in this section demonstrates that in this period, Mattaponi children were “placed in Indian boarding schools or other Indian educational institutions” (83.11 (b)(1)(x)), as evidenced by the oral histories recalling tribal children being sent to Bacone and Eastern Cherokee boarding schools. Documentary evidence, including letters from the Bureau of Indian Affairs, further demonstrate the placement of Mattaponi children at federal schools. Such placement also speaks to recognition of the Tribe as distinct (83.11 (b)(1)(v)) as well as the “persistence of a collective identity” (83.11 (b)(1)(viii)).

Evidentiary Applicability

The evidence presented above clearly demonstrates that the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 1940 to 1959. Furthermore, the substantial evidence of endogamy and geographic exclusivity fulfills 83.11 (b)(2)(i) and (ii) and is thus sufficient to meet Criterion 83.11 (c) for the same period.

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4. Criterion (b): 1960 to 1979

Introduction

BETWEEN 1960 and 1979, sources confirm that the Mattaponi Indian Tribe comprised a distinct community “with consistent interactions and significant social relationships within its membership” over time in fulfillment of 25 CFR 83.11 (b). “Social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction” (83.11 (b)(1)(iii)) are demonstrated by the institutions such as the Mattaponi Indian Baptist Church, the Mattaponi-Pamunkey Indian School, and the Mattaponi Indian Museum. Members of the Tribe continued to participate in community and intertribal events, such as annual Homecoming services, dances, and powwows. The community regularly engaged in “cooperative labor or other economic activity among members” during this period (83.11 (b)(1)(iv)), including through the operation of the Mattaponi hatchery and community-wide seasonal activities that included sharing of resources and labor. “Strong patterns of discrimination or other social distinctions by non-members” (83.11 (b)(1)(v)) were documented in cases of racial discrimination as well as the writings of journalists and anthropologists who distinguished the Mattaponi Indian Tribe from surrounding communities. The Mattaponi community engaged in “shared...ritual activity” (83.11 (b)(1)(vi)) through the Mattaponi Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). This evidence confirms the “persistence of a collective identity” (83.11 (b)(1)(viii)) and demonstrates the continued occupation and use of the Mattaponi Indian Reservation (83.11 (b)(1)(ix)). This period also contains evidence that the Mattaponi Indian Tribe fulfills Criterion 83.11 (b)(2), including significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)).

Generational Snapshot

In the period from 1960 to 1979, the Mattaponi Indian Tribe was made up of ~324 known community members. These included the direct descendants of the individuals recorded as the Historical Indian Tribe in *Section II: Historical Mattaponi Indian Tribe*. The core community consisted of those individuals who continued to live on the Mattaponi Indian Reservation. During this period, the reservation population was estimated to be approximately 60 individuals.¹ Estimates of the entire Mattaponi membership during this period ranged from 125² to 600.³ The higher estimates likely include all individuals with known Mattaponi descent even if they were enrolled in other tribes (e.g. the Upper Mattaponi Tribe), while the lower estimate may represent a journalist repeating published population counts from previous decades or a misunderstanding of the reservation population as a representation of the entire membership. A middle estimate of 300, given by Chief Otha Thomas Custalow in 1963, closely mirrors the population of known community members found in the Tribe’s current genealogical database.⁴ Family groupings at this time included but were not limited to the following surnames: *Allmond, Custalow, Langston, Collins, and Major*.

¹ References to the reservation population in this period include but are not limited to: Staff, “Prince George Club Hears Facts, Figures On Indian Tribes,” *The Progress-Index* (Petersburg, VA), November 22, 1963; Staff, “Indian Chief Pays Tribe's Tribute To Va. Governor,” *Newport News Daily Press* (Newport, VA), November 26, 1965; Staff, “Members Of DAR Visit Reservation,” *Newport News Daily Press* (Newport News, VA), October 16, 1973; Decker, J. “Is Pocahontas Coming Home?” *Newport News Daily Press* (Newport News, VA), November 10, 1974.

² Staff, “Mattaponi Indian Chief Dies at 71,” *The Daily News Leader* (Staunton, VA), October 20, 1969. See also: Staff, “Virginia News Briefs,” *The Register* (Danville, VA), October 19, 1969; Staff, “Chief O.T. Custalow,” *Rappahamock Record* (Kilmarnock, VA), October 23, 1969.

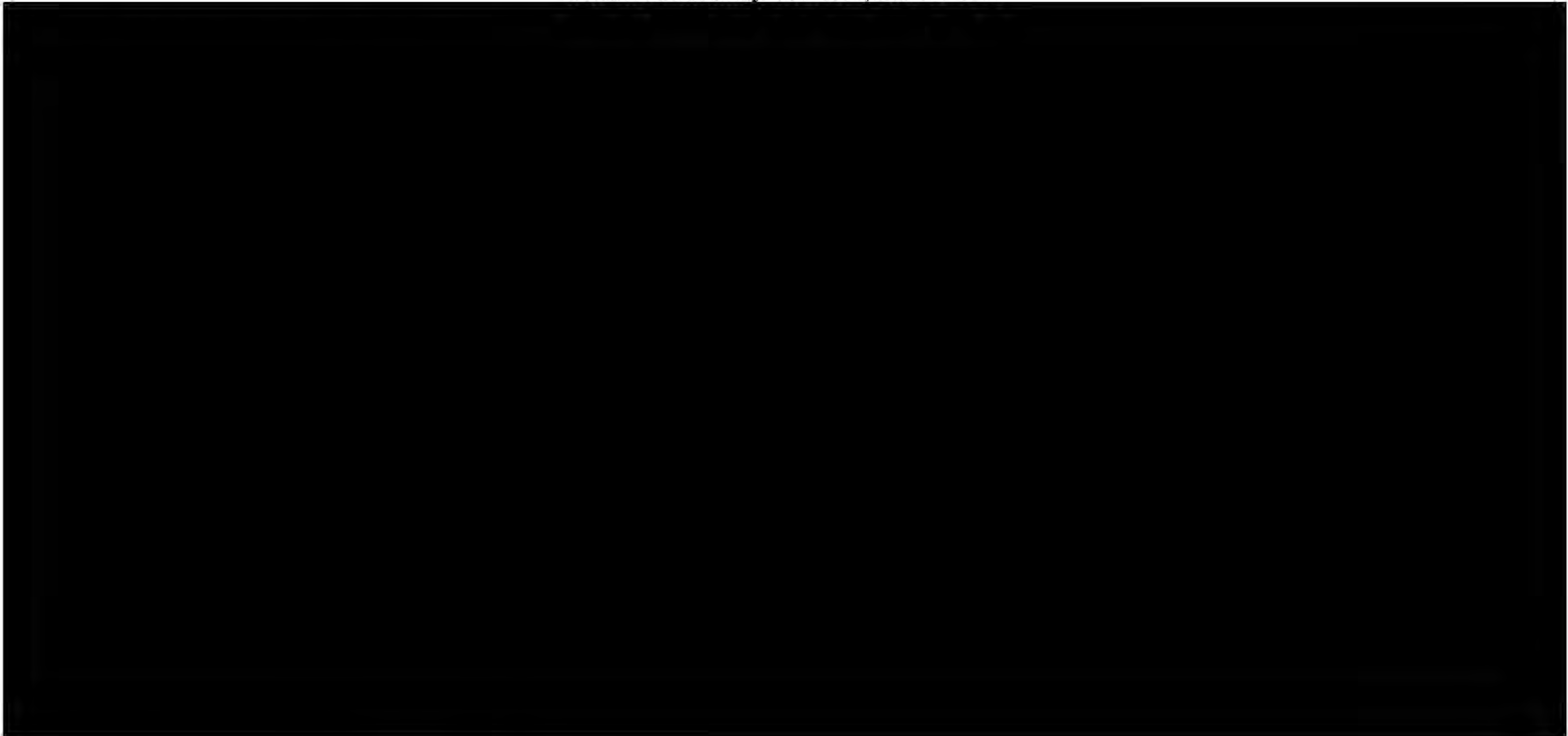
³ Decker, J. “Is Pocahontas Coming Home?” *Newport News Daily Press* (Newport News, VA), November 10, 1974.

⁴ Staff, “Prince George Club Hears Facts, Figures on Indian Tribes,” *The Progress-Index* (Petersburg, VA), November 22, 1963.

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Table B4-1. Generational Snapshot, 1960-1979: Known Community Individuals⁵

Known Community Members, 1960 to 1979



⁵ Data based on the Mattaponi Indian Tribe's Family Tree Maker database.

⁶ 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.

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.

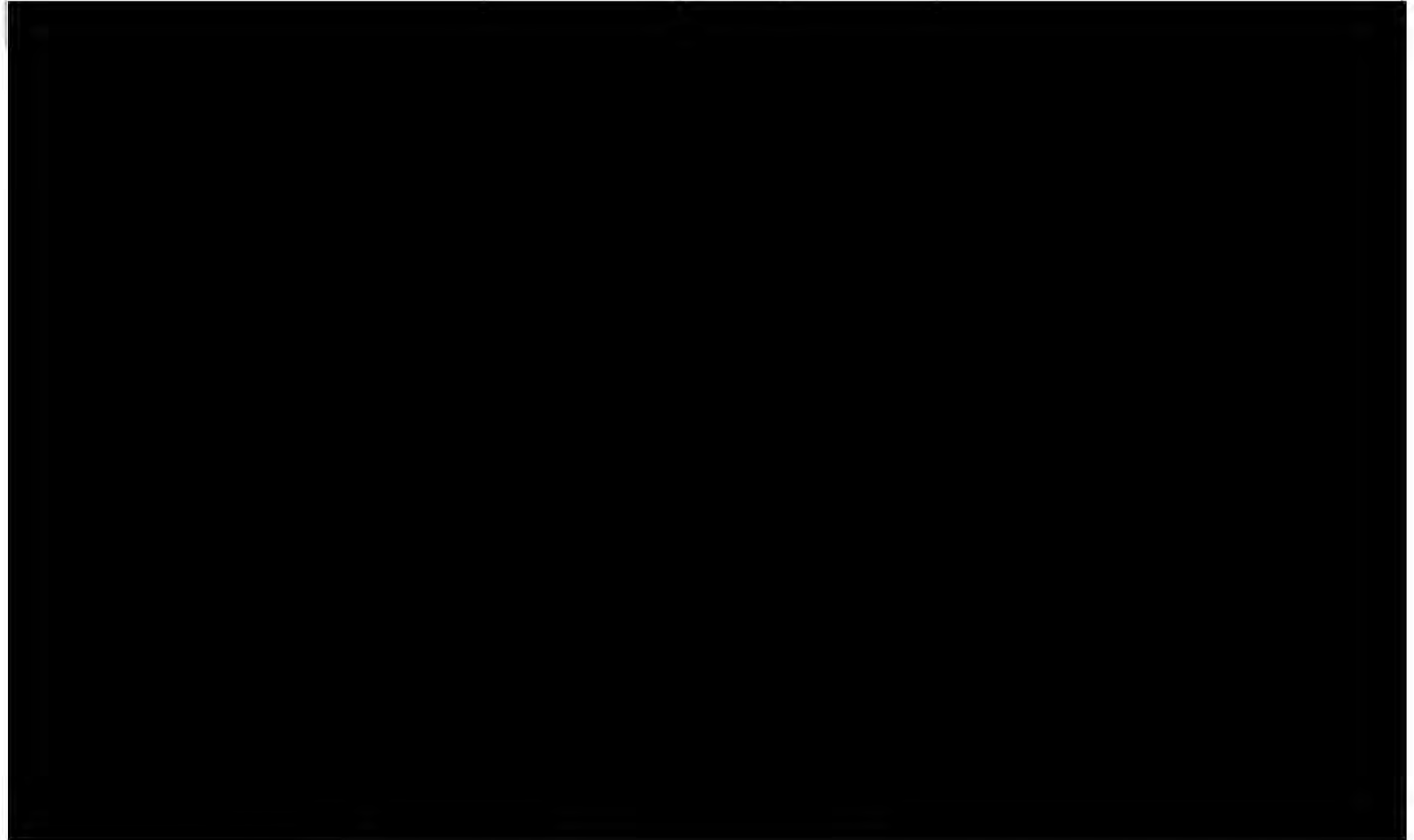
⁸ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

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

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

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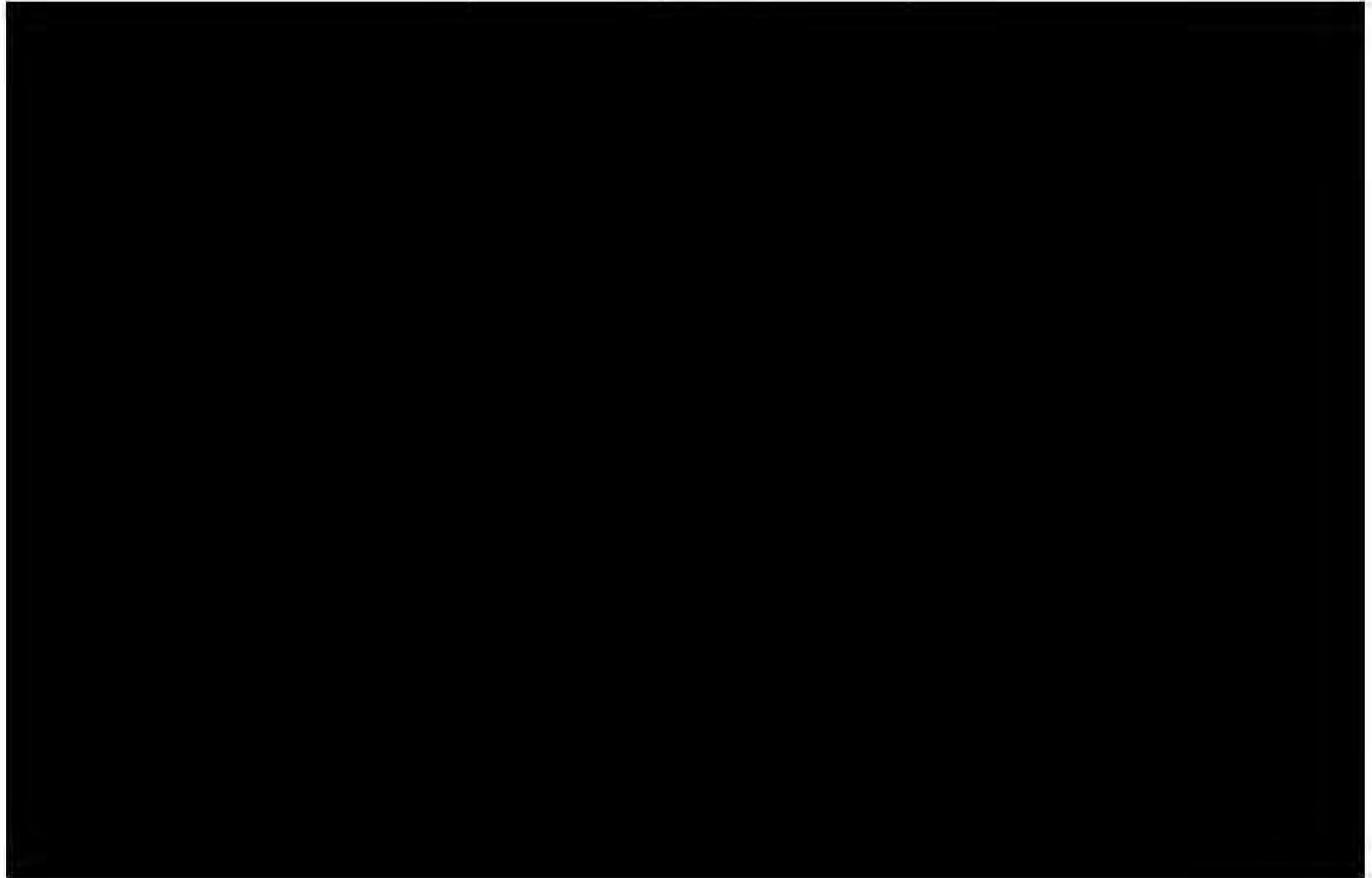
Known Community Members, 1960 to 1979



¹¹ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.

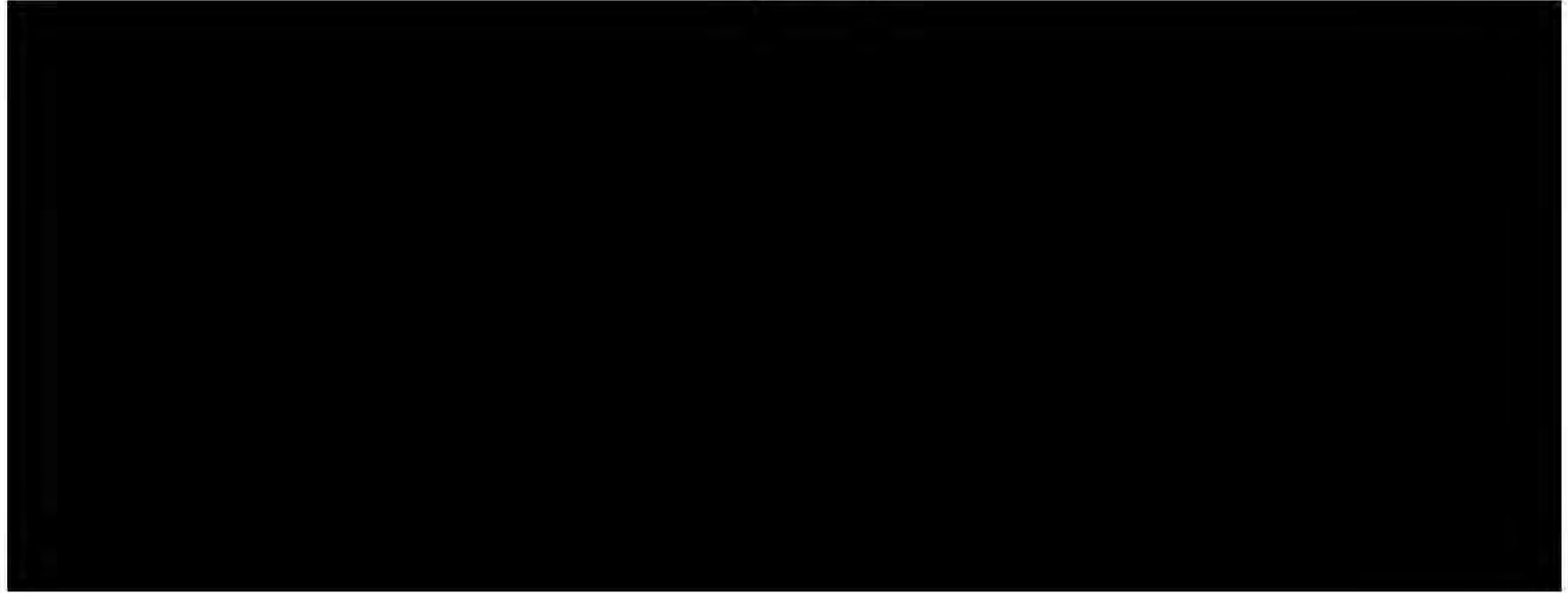
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Known Community Members, 1960 to 1979



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Known Community Members, 1960 to 1979



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Geographic Situation

The Mattaponi community remained centered on the Mattaponi Indian Reservation in King William County, Virginia, throughout the period from 1960 to 1979. In 1970, Dr. Helen Rountree compiled genealogical information on members of the Mattaponi Indian community as part of her fieldwork. In Dr. Helen Rountree's field notes on June 16th, 1970, there is a hand drawn map of the reservation.¹²

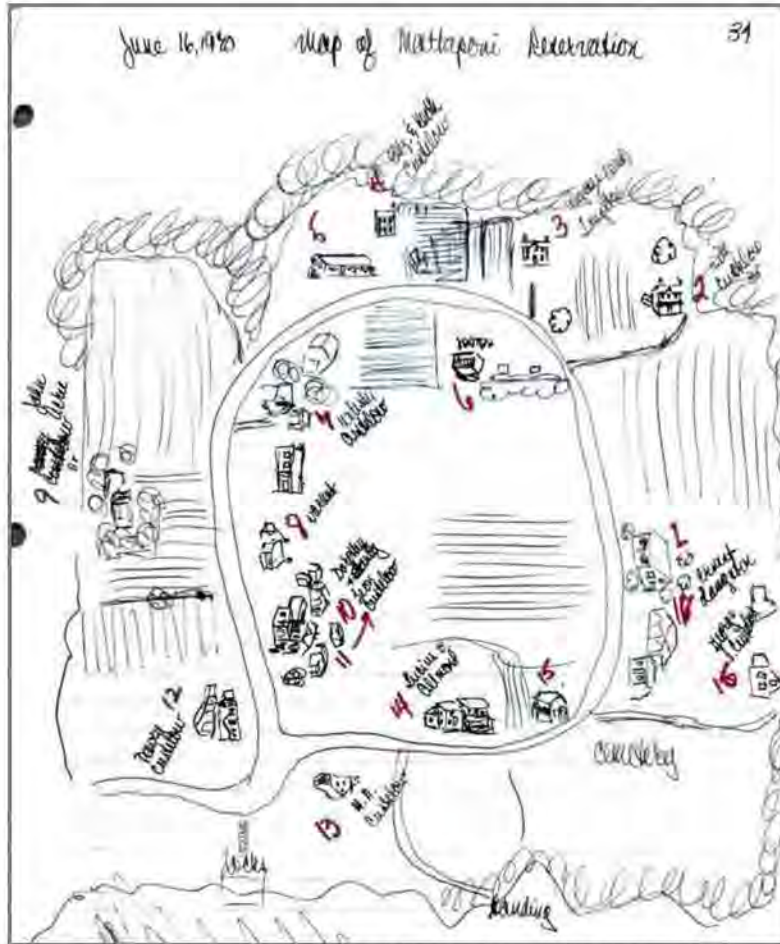


Figure B4-1. Circa 1970 Map of the Mattaponi Indian Reservation.

In addition, Rountree developed a list of heads of households and their families. Individuals living on the Reservation are marked with an "M" beside their name, identifying them as residents of the Mattaponi Indian Reservation that had a Mattaponi ID card.¹³ The table below represents as closely as possible the genealogical notes documented by Rountree with the help of [REDACTED] and [REDACTED]. The map number corresponds to the households depicted on the map above.

¹²Map of Mattaponi Indian Reservation, 1970, Helen C. Rountree Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, Washington, D.C., Box 2, Folder "Fieldnotes 1969-1973," PDF Page 44.

¹³The (P) in this list likely refers to tribal affiliation with the Pamunkey Indian Tribe, though it is not specified in the fieldnotes (Ibid.). The non-Mattaponi tribal designations in Rountree's notes may not be accurate; verifying them is outside the scope of the Mattaponi Indian Tribe's petition.

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Table B4-2. Generational Snapshot, 1960-1979: Rountree Fieldwork List "June 16, 1970"

Family of [REDACTED]		
Child	Map #	Family
1 [REDACTED]	1	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED]
2 [REDACTED]	12	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED]
3 [REDACTED]	2	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED] f. [REDACTED] g. [REDACTED] h. [REDACTED] 1. Spouse [REDACTED] Children 1. [REDACTED] 2. [REDACTED] 3. [REDACTED] 4. [REDACTED] 5. [REDACTED] 6. [REDACTED] 2. Spouse [REDACTED]
4 [REDACTED]	3	Spouse [REDACTED]
5 [REDACTED]		[No Info]
6 [REDACTED]		[No Info]

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Family of George F. Custalow [George Forrest Custalow Sr.; b.1865 – d.1949]		
Child	Map #	Family
1 [REDACTED]	4	1. Spouse [REDACTED] Children a. [REDACTED] (See Above) b. [REDACTED] Spouse [REDACTED] (See Below) 2. Spouse [REDACTED] Children c. [REDACTED]
2 [REDACTED]	15	1. Spouse [REDACTED] 2. Spouse [REDACTED] Children a. [REDACTED]
3 [REDACTED]	13	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] Spouse [REDACTED]; [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED] f. [REDACTED]
4 [REDACTED]	7	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED] f. [REDACTED] g. [REDACTED] h. [REDACTED]
4 [REDACTED]		Spouse [REDACTED] Children a. [REDACTED]

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Other Family Groupings		
Child	Map #	Family
[REDACTED]	3	1. Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED]
[REDACTED]	16	2. Spouse [REDACTED] Children: c. [REDACTED] Children 1. [REDACTED] 2. [REDACTED] 3. [REDACTED]
[REDACTED]	14	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED] f. [REDACTED] g. [REDACTED] h. [REDACTED] i. [REDACTED] j. [REDACTED] k. [REDACTED]
[REDACTED] ¹⁴	9	Spouse [REDACTED] Another line of Custalows No Offspring

The situation of the tribal community on the Mattaponi Indian Reservation is also well documented in newspapers and other records from this period. For example, the *Progress-Index* newspaper of Petersburg, Virginia, reported that “the tribe numbers slightly over 300 people, only 65 of them living on the reservation” (November 22, 1963). Off-reservation tribal members continued to settle near the reservation. The late Mattaponi Chief, Otha Thomas Custalow’s widow, deeded land to his children in 1977. It is noted the land “containing 42 ¼ acres of land, more or less, in the division of [REDACTED] Estate, and known as Lot #2 located near the Mattaponi Indian Town or Reservation” was granted to them (November 29, 1977).

¹⁴ [REDACTED] may have Mattaponi ancestors, but the Tribe does not currently have documentation establishing his genealogical linkage to the Tribe.

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Table B4-3. Geographic Situation, 1960-1979: Additional Geographic Evidence.

Date	Excerpt
February 5, 1960	[...] the Mattaponi Indian tribe located on a reservation in King William county near West Point. ¹⁵
July 24, 1960	[...] Custalow was born on the Mattaponi reservation, approximately 35 miles Norfolk, in King William County. ¹⁶
August 7, 1961	Chief O. T. Custalow [REDACTED] of the Mattaponi Indians, an ordained Baptist minister, poses with his wife and their son, Dennis Keith or Little Chief Bluewing [REDACTED] at their reservation home in Tidewater, Virginia. ¹⁷
September 7, 1961	The Mattaponi Indian Reservation in King William County, 12 miles almost north from West Point [...] ¹⁸
November 22, 1963	From a reservation of 40,000 acres with 7,000 tribal members in 1648, the reservation has dwindled to 125 acres the tribe numbers slightly over 300 people, only 65 of them living on the reservation. Once Virginia had 32 reservations; now there are only the Mattaponis and Pamunkeys, the latter tribe owning 750 acres. [...] ¹⁹
December 1, 1963	[...] Centuries ago, the Mattaponi and Pamunkey Indians roamed the forests in what is now King William county. Two of their primitive settlements remain, manned by survivors of the proud tribes, and visitors are welcome to wander through the villages. State Rt. 30, which junctions with U. S. 360 beyond Manquin, is the highway leading into this tame country, but if you have trepidations, send a scout ahead to see that the road is free of fierce warriors before proceeding to West Point. [...] ²⁰
June 26, 1964	The Pamunky [sic] and Mattaponi Indian reservations are in King William county, Va. ²¹
July 29, 1965	Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, near West Point [...] ²²
January 12, 1966	[...] the Mattaponi Indian tribe, which has its reservation near West Point. ²³
March 30, 1967	[...] Monday, the group visited the Mattaponi Indian Reservation near West Point and spoke with Chief O. T. Custalow [REDACTED] there. They arrived in West Point at about 2 p.m. [...] ²⁴
February 16, 1968	[...] The Pamunkey and Mattaponi Indians, [...] whose reservations lie in King William County [...] ²⁵

¹⁵ Staff, "Indian Chief to Speak at Nazarene Church," *Daily News Leader* (Staunton, VA), February 5, 1960.

¹⁶ Garrett, Curwood. "Evangelist-Indian Chief Draws Large Crowds," *Bristol Herald Courier* (Bristol, VA), July 24, 1960.

¹⁷ Staff, "Chief O. T. Custalow," *Coventry Evening Telegraph* (West Midlands, England), August 7, 1961.

¹⁸ Staff, "Indian Reservation Featured in Baltimore Newspaper," *The Tidewater Review* (West Point, VA), September 7, 1961.

¹⁹ Staff, "Prince George Club Hears Facts, Figures On Indian Tribes," *The Progress-Index* (Petersburg, VA), November 22, 1963. See also: Staff, "Indians Give Program," *The Progress Index* (Petersburg, VA), November 22, 1963.

²⁰ Edwards, Burt C., "Week End in Tidewater Virginia," *Richmond Times Dispatch* (Richmond, VA), December 1, 1963.

²¹ Staff, "The Pamunky [sic] and Mattaponi...," *Fort Collins Coloradoan* (Fort Collins, CO), June 26, 1964.

²² Staff, "Chief Custalow to Speak Sunday," *Rappahannock Record* (Kilmarnock, VA), July 29, 1965.

²³ Staff, "Mattaponi Tribe Adopts Newport News Woman," *Newport News Daily Dispatch* (Newport News, VA), January 12, 1966.

²⁴ Staff, "Scouts Arrive Wet- But Safe After Trip on Mattoponi [sic]," *Southside Sentinel* (Urbanna, VA), March 30, 1967.

²⁵ Staff, "Fish Hatcheries Bill Is Passed," *Newport News Daily Press* (Newport News, VA), February 16, 1968. See Also: Staff, "Area Indians Visit Assembly," *Southside Sentinel* (Urbanna, VA), February 22, 1968.

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Date	Excerpt
May 25, 1968	[...] Today the remnants of Powhatan's people chiefly live on the reservations of the Mattaponi and Panumkey [<i>sic</i> ; Pamunkey] tribes in Tidewater, Va. [...] ²⁶
March 28, 1969	[...] They are from the Powhatan Tribe on the Mattaponi Reservation in Virginia. [...] ²⁷
November 22, 1968	[...] It looks like your bounty is pretty good this year," the governor told the chiefs of the shrinking Mattaponi and Pamunkey Indian tribes which still live on state-maintained reservations in King William County. [...] ²⁸
April 25, 1969	Den 1 of Keysville Troup #508 Cub Scouts spent Sunday, April 20, visiting the Mattaponi Indian Reservation at West Point. ²⁹
November 9, 1969	The Mattaponi reservation is one of only two in Virginia, the other being the Pamunkey reservation only a few miles away. Both tribes were among the 32 tribes of the Powhatan nation which included a large part of Eastern Virginia at the time of the Jamestown settlement. ³⁰
December 6, 1970	[...] The worst fire Friday, he said, raged in King William County near the Mattaponi Indian reservation. [...] ³¹
December 8, 1970	[...] A. T. Dill, public information director, said the fire burned about 130 acres of Chesapeake's property on the Fox and Gleason tracts, about 10 miles from West Point near the Mattaponi Indian reservation. [...] ³²
January 31, 1971	[...] Several years ago I did a magazine feature story about the Pamunkey and Mattaponi Indians who reside on adjoining reservations in Virginia's King William County, outside of West Point. They are direct descendants of King Pow-hatan of Pocohontos [<i>sic</i> ; Pocahontas] and John Smith fame. [...] ³³
1973	[...] The land still in tribal ownership is divided between two state reservations in King William County, the Pamunkey and the Mattaponi. ³⁴
March 10, 1973	[...] On the state's two reservations, east of Richmond on the banks of rivers named for the respective tribes, Pamunkey and Mattaponi Indians [...] 55 Mattaponi live on tribal land nine miles away. ³⁵

²⁶ Staff, "Mrs. Haworth Tells Colonial Dames of Indian Princess," *Wilmington News Journal* (Wilmington, OH), May 25, 1968.

²⁷ Staff, "Indian Chief and Son to Visit First Baptist Church March 30-- 9:40 A.M.," *The Times* (Munster, IN), March 28, 1969.

²⁸ Staff, "Indians Pay the Tax," *The Bonham Favorite* (Bonham, TX), November 22, 1968. See Also: Staff, "Indians Bring in Their Tax," *Courier-Post* (Camden, NJ), November 22, 1968; Staff, "Chiefs Pay Taxes; Old English Law," *Dixon Evening Telegraph* (Dixon, IL), November 22, 1968; McHale, E. "State Indians Pay Taxes with Turkey, Fish, Deer," *Northern Virginia Sun* (Fairfax, VA), November 22, 1968; Staff, "Indians Pay 'Turkey Tax' To Governor," *The Greenville News* (Greenville, SC), November 22, 1968.

²⁹ Staff, "Cub Scouts Spend Day with Indians at Mattaponi Reservation on Sun," *The Farmville Herald* (Farmville, VA), April 25, 1969.

³⁰ Phillips, Gene, "New Chief Will Continue Tradition of Mattaponi Indians," *Newport News Daily Press* (Newport News, VA), November 9, 1969.

³¹ Staff, "200 Forest Fires Char Virginia Sites," *Bluefield Daily Telegraph* (Bluefield, WV), December 6, 1970. See also: Staff, "4,000 Acres Blackened Forest Fires Rage in State," *The Staunton News-Leader* (Staunton, VA), December 6, 1970; Staff, "Rash of Fires Reported in N. C. And Virginia," *The State* (Columbia, SC), December 6, 1970.

³² Staff, "West Point Fire Loss Unassessed," *Newport News Daily Press* (Newport News, VA), December 8, 1970.

³³ Staff, "An Indian's View of Our 'Winning the West,'" *Newport News Daily Press* (Newport News, VA), January 31, 1971.

³⁴ Rountree, Helen Clark, "Indian Land Loss in Virginia: A Prototype of U. S. Federal Indian Policy," PhD diss., (University of Wisconsin, Milwaukee), 1973.

³⁵ Nichols, J., "Wounded Knee Tensions Secondary in Va. Indians' Minds," *Newport News Daily Press* (Newport News, VA), March 10, 1973.

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Date	Excerpt
April 11, 1973	[...] Chief Curtis Custalow [REDACTED] (Mattaponi) from the Indian reservation at West Point, Va. ³⁶
October 16, 1973	[...] the Mattaponi Indian Reservation in King William County. ³⁷
February 14, 1974	The chief [REDACTED] and his family still live in Indian tradition on the reservation near West Point. ³⁸
March 20, 1974	[...] Chief Thundercloud [REDACTED] ³⁹ invited the cubs to visit the Indian reservations and museum at West Point.” ⁴⁰
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. ⁴¹
November 10, 1974	[...] The Mattaponi reservation, also in King William County, is 125 acres in size. The Mattaponi have a tribe membership of 600, although only 65 live on the reservation. ⁴²
November 29, 1977	<p>THIS DEED, made this 29th day of November 1977, by and between [REDACTED], widow, [REDACTED] and [REDACTED], husband and wife, parties of the first part and [REDACTED], parties of the second part. [...]</p> <p>All that certain lot or parcel of land, together with all improvements thereon and rights and privileges thereto appurtenant, containing 42 ¼ acres of land, more or less, in the division of [REDACTED] Estate, and known as Lot #2 located near the Mattaponi Indian Town or Reservation, standing in the name of [REDACTED] at the time it was sold by O. L. Cole, Special Commissioner, as set forth in Deed Book 39 at page 232 of the land records of the Circuit Court of King William County, Virginia.⁴³</p>
December 14, 1977	[...] the Mattaponi Indian tribe in King William County [...] ⁴⁴

³⁶ Staff, “Haliwa Tribe Plans Pow Wow on April 20,” *The Robesonian* (Lumberton, NC), April 11, 1973.
³⁷ Staff, “Members Of DAR Visit Reservation,” *Newport News Daily Press* (Newport News, VA), October 16, 1973.
³⁸ Staff, “Cub Scout Banquet Feb. 22,” *Newport News Daily Press* (Newport News, VA), February 14, 1974.
³⁹ Throughout this time period, newspaper articles misidentified Jacob Thundercloud Custalow [REDACTED] as Chief. He served as Assistant Chief of the Mattaponi Tribe from 1977-1982. Curtis Lee Custalow Sr. was chief of the Mattaponi Tribe from 1969-1977, and Webster Custalow was chief from 1977-2003. Examples of these newspapers include but are not limited to: Delo, P. “Glenns Plans Course on Indian History,” *Rappahannock Record* (Kilmarnock, VA), February 2, 1978. See also: Delo, P. “Real Indians help conduct unique RCC history course,” *Southside Sentinel* (Urbanna, VA), February 2, 1978; Staff, “Indian Culture Seminars Set,” *Newport News Daily Press* (Newport News, VA), February 3, 1978.
⁴⁰ Staff, “Winners Listed in Pack's Kite Flying Contest,” *Newport News Daily Press* (Newport News, VA), March 20, 1974.
⁴¹ Staff, “Gloucester Group Hosts CAR Meeting,” *Newport News Daily Press* (Newport News, VA), June 20, 1974.
⁴² Decker, J., “Is Pocahontas Coming Home?” *Newport News Daily Press* (Newport News, VA), November 10, 1974.
⁴³ Deed: [REDACTED], 1977, King William County Deed Book 130, King William County Court House, King William, Virginia.
⁴⁴ Staff, “Congressman Paul Trible,” *Glo-Quips* (Gloucester, VA), December 14, 1977.

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Date	Excerpt
September 6, 1978	The Mattaponis reside, under the 1677 Articles of Peace, on 125 acres of reservation land along the Mattaponi River, approximately 15 miles west of West Point. ⁴⁵
September 17, 1978	Chief Custallow [REDACTED] of the Mattaponi gave a talk on how his tribe came to be located near West Point. ⁴⁶
January 4, 1979	[...] two members from both the Pamunkey and Mattaponi Indian tribes of King William County. [...] ⁴⁷
July 18, 1979	[...] He [REDACTED] used tobacco that was grown on the King William County reservation. ⁴⁸

Conclusion

The documentary record demonstrates that a significant portion of known Mattaponi ancestors lived “in a geographical area exclusively or almost exclusively composed of members of the entity...” (83.11 (b)(2)(i)). Such geographic clustering would result from and facilitate the existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)), “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (83.11 (b)(1)(iv)).

Community Ties

The community continued to grow during this period. This material provides additional evidence for social ties and continuity within the Mattaponi Indian Tribe. The table below lists the ~110 individuals born into the Mattaponi community during this period. The birth certificates and census records cited below detail the years of birth for Mattaponi children, illustrating the lines of descent within the Tribe between 1960 and 1979.⁴⁹ These records also show the continued geographic clustering of families in Virginia near King William County (by this time nearly all births would take place in hospitals in Richmond) and in the Philadelphia enclave.

Table B4-4. Community Ties, 1960-1979: Birth Events.

Parents	Total	Individuals	Year	Event Location
[REDACTED]	1	[REDACTED]	1977	Lancaster, PA ⁵⁰
[REDACTED]	2	[REDACTED]	1969	Philadelphia, PA ⁵¹
[REDACTED]		[REDACTED]	1975	Philadelphia, PA ⁵²

⁴⁵ Byrd, J., “Mattaponi live in present with regard for past,” *The Tidewater Review* (West Point, VA), September 6, 1978.

⁴⁶ Staff, “Cubs Visit Indians,” *Suffolk News-Herald* (Suffolk, VA), September 17, 1978.

⁴⁷ Staff, “Aging council is appointed,” *Southside Sentinel* (Urbanna, VA), January 4, 1979.

⁴⁸ Harrell, B. “Va. Indians open festival,” *The Smithfield Times* (Smithfield, VA), July 18, 1979.

⁴⁹ 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.

⁵⁰ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Lancaster County, [REDACTED]

⁵¹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Records, Philadelphia County, [REDACTED]

⁵² Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	1	[REDACTED]	1969	Lancaster, PA ⁵³
[REDACTED]	1	[REDACTED]	1975	Henrico, VA ⁵⁴
[REDACTED]	1	[REDACTED]	1976	Richmond, VA ⁵⁵
[REDACTED]	2	[REDACTED]	1971	Lancaster, PA ⁵⁶
[REDACTED]	1	[REDACTED]	1973	Lancaster, PA ⁵⁷
[REDACTED]	1	[REDACTED]	1964	Philadelphia, PA ⁵⁸
[REDACTED]	1	[REDACTED]	1972	Richmond, VA ⁵⁹
[REDACTED]	2	[REDACTED]	1964	Richmond, VA ⁶⁰
[REDACTED]		[REDACTED]	1971	Mountain View, CA ⁶¹
[REDACTED]	3	[REDACTED]	1970	Henrico, VA ⁶²
[REDACTED]		[REDACTED]	1973	Henrico, VA ⁶³
[REDACTED]		[REDACTED]	1975	Henrico, VA ⁶⁴
[REDACTED]	1	[REDACTED]	1968	Richmond, VA ⁶⁵

⁵³ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Lancaster County, [REDACTED]

⁵⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁵⁵ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Richmond, [REDACTED]

⁵⁶ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Lancaster County, [REDACTED]

⁵⁷ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Lancaster, [REDACTED]

⁵⁸ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

⁵⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁶⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁶¹ California Birth Records (State of California), California Birth Certificate, Mountain View, [REDACTED]

⁶² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁶³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, Richmond, [REDACTED]

⁶⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁶⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	2	[REDACTED]	1970 1973	Richmond, VA ⁶⁶ Henrico, VA ⁶⁷
[REDACTED]	1	[REDACTED]	1967	Richmond, VA ⁶⁸
[REDACTED]	2	[REDACTED]	1974 1978	Richmond, VA ⁷⁰
[REDACTED]	2	[REDACTED]	1968 1969	Richmond, VA ⁷¹ Richmond, VA ⁷²
[REDACTED]	1	[REDACTED]	1977	Richmond, VA ⁷³
[REDACTED]	1	[REDACTED]	1979	Richmond, VA ⁷⁴
[REDACTED]	1	[REDACTED]	1977	Richmond, VA ⁷⁵
[REDACTED]	1	[REDACTED]	1971	Richmond, VA ⁷⁶
[REDACTED]	2	[REDACTED]	1970	Richmond, VA ⁷⁷

⁶⁶ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Richmond, Henrico, [REDACTED]

⁶⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, Henrico, [REDACTED]

⁶⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁶⁹ [REDACTED] is an enrolled member of the Mattaponi Indian tribe and is documented by her state issued Birth Certificate. To date, [REDACTED] is not enrolled, and does not have vital records on file.

⁷⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]			1978	Henrico, VA ⁷⁸
	1		1960	Richmond, VA ⁷⁹
	3		1963	Richmond, VA ⁸⁰
			1965	Richmond, VA ⁸¹
			1968	Richmond, VA ⁸²
	1		1962	Richmond, VA ⁸³
	1		1960	Richmond, VA ⁸⁴
	2		1963	Richmond, VA ⁸⁵
			1964	Richmond, VA ⁸⁶
	1		1965	Richmond, VA ⁸⁷
2		1966	Richmond, VA ⁸⁸	
		1969	Richmond, VA ⁸⁹	

⁷⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

⁷⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	1	[REDACTED]	1964	Philadelphia, PA ⁹⁰
[REDACTED]	1	[REDACTED]	1974	Henrico, VA ⁹¹
[REDACTED]	1	[REDACTED]	1970	Henrico, VA ⁹²
[REDACTED]	1	[REDACTED]	1975	Philadelphia, PA ⁹³
[REDACTED]	1	[REDACTED]	1962	Richmond, VA ⁹⁴
[REDACTED]	4	[REDACTED]	1960	Richmond, VA ⁹⁶
[REDACTED]		[REDACTED]	1962	Richmond, VA ⁹⁷
[REDACTED]		[REDACTED]	1965	Richmond, VA ⁹⁸
[REDACTED]		[REDACTED]	1966	
[REDACTED]	1	[REDACTED]	1960	Portsmouth, VA ⁹⁹
[REDACTED]	5	[REDACTED]	1963	Richmond, VA ¹⁰⁰
[REDACTED]		[REDACTED]	1966	Richmond, VA ¹⁰¹
[REDACTED]		[REDACTED]	1968	

⁹⁰ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

⁹¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED].

⁹² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

⁹³ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

⁹⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

⁹⁵ One sibling of [REDACTED] is enrolled an member of the Mattaponi Indian tribe, and they are documented by state issued Birth or Marriage Certificates. To date, [REDACTED] is not enrolled and does not have vital records on file.

⁹⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

⁹⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

⁹⁸ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William, [REDACTED].

⁹⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Portsmouth, [REDACTED].

¹⁰⁰ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, [REDACTED].

¹⁰¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

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Parents	Total	Individuals	Year	Event Location
[REDACTED]			1972	Richmond, VA ¹⁰²
			1973	Newport News, VA ¹⁰³ Newport News, VA ¹⁰⁴
	3		1973	Richmond, VA ¹⁰⁵
			1976	Richmond, VA ¹⁰⁶
			1977	Richmond, VA ¹⁰⁷
	1		1973	Henrico, VA ¹⁰⁸
	1		1965	Richmond, VA ¹⁰⁹
			1969	Richmond, VA ¹¹⁰
	1		1968	Richmond, VA ¹¹¹
	1		1966	Camden, NJ ¹¹²
	3		1963	Richmond, VA ¹¹³
			1967	Richmond, VA ¹¹⁴
		1970	Richmond, VA ¹¹⁵	
3		1960	Richmond, VA ¹¹⁶	
		1962		

¹⁰² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁰³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED]

¹⁰⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED]

¹⁰⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁰⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁰⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁰⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, Richmond, [REDACTED]

¹⁰⁹ Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Chesterfield County, [REDACTED]

¹¹⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹² New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Camden County, [REDACTED]

¹¹³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹⁴ Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, New Kent County, [REDACTED]

¹¹⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	1	[REDACTED]	1966	Richmond, VA ¹¹⁷
				Richmond, VA ¹¹⁸
		1974	Richmond, VA ¹¹⁹	
	1		1963	Richmond, VA ¹²⁰
	1		1960	Richmond, VA ¹²¹
	4		1961	Richmond, VA ¹²²
			1966	Richmond, VA ¹²³
			1967	Richmond, VA ¹²⁴
			1977	Richmond, VA ¹²⁵
	1		1970	Richmond, VA ¹²⁶
1		1973	Baltimore, MD ¹²⁷	
1		1966	King William, VA ¹²⁹	

¹¹⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹²⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹²¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹²² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹²³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹²⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹²⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, Henrico, [REDACTED]

¹²⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹²⁷ Maryland Birth Records (State of Maryland), Maryland Birth Certificate, Baltimore City, [REDACTED]

¹²⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William County, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	3	[REDACTED]	1961	Atlantic, NJ ¹³⁰
			1961	Atlantic, NJ ¹³¹
			1964	Atlantic, NJ ¹³²
			1968	Atlantic, NJ ¹³³
	1		1968	Montgomery, PA ¹³⁴
	2		1976	Henrico, VA ¹³⁵
			1977	Henrico, VA ¹³⁶
	1		1976	Santa Clara, CA ¹³⁷
	2		1971	Philadelphia, PA ¹³⁹
			1977	
1	1967	Richmond, VA ¹⁴⁰		
1	1979	Philadelphia, PA ¹⁴¹		

¹²⁸ [REDACTED] has Mattaponi lineage, but has enrolled within the Upper Mattaponi Tribe and predominantly identifies as an Upper Mattaponi Tribal citizen.

¹³⁰ New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Somers Point, [REDACTED]

¹³¹ New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Somers Point, [REDACTED]

¹³² New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Somers Point, [REDACTED]

¹³³ New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Somers Point, [REDACTED]

¹³⁴ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Montgomery County, [REDACTED]

¹³⁵ Nevada Death Records (State of Nevada), Nevada Death Certificate, Clark County, Las Vegas, [REDACTED]

¹³⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, Richmond, [REDACTED]

¹³⁷ California Birth Records (State of California), California Birth Certificate, Santa Clara, Mountain View, [REDACTED]

¹³⁸ [REDACTED] is deceased and is not currently enrolled with the Mattaponi Indian Tribe. He does not have any vital records on file.

¹³⁹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

¹⁴⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁴¹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	2	[REDACTED]	1977	Richmond, VA ¹⁴²
			1978	Richmond, VA ¹⁴³
	1		1975	Richmond, VA ¹⁴⁴
	1		1971	Philadelphia, PA ¹⁴⁵
	1		1962	Philadelphia, PA ¹⁴⁶
			1965	Philadelphia, PA ¹⁴⁷
			1966	Montgomery, PA ¹⁴⁸
	1		1960	Philadelphia, PA ¹⁴⁹
	1		1979	Newport News, VA ¹⁵⁰
	1		1964	Los Angeles, CA ¹⁵¹
1	1967	Philadelphia, PA ¹⁵²		

¹⁴² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁴³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁴⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁴⁵ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED]

¹⁴⁶ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹⁴⁷ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹⁴⁸ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Montgomery County, [REDACTED]

¹⁴⁹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

¹⁵⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED]

¹⁵¹ California Birth Records (State of California), California Birth Certificate, Los Angeles, [REDACTED]

¹⁵² Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	2	[REDACTED]	1962	Philadelphia, PA ¹⁵³
			1968	Philadelphia, PA ¹⁵⁴
[REDACTED]	1	[REDACTED]	1973	Santa Clara, CA ¹⁵⁵
			1975	Honolulu, HI ¹⁵⁶
[REDACTED]	1	[REDACTED]	1972	Richmond, VA ¹⁵⁷
[REDACTED]	1	[REDACTED]	1976	Gloucester, NJ ¹⁵⁸
[REDACTED]	1	[REDACTED]	1978	Allegheny, PA ¹⁵⁹
[REDACTED]	1	[REDACTED]	1977	Richmond, VA ¹⁶⁰

Conclusion

Despite decreasing rates of in-marriage in this period, the Tribe continued to have a strong cultural and institutional core centered on the Mattaponi Indian Reservation and in enclaves in Richmond and Philadelphia. The vital records from this period link contemporary tribal members to their antecedents and locate them in the community over time, both geographically and genealogically. The continued clustering of community members in a few key geographic areas resulted from and facilitated social relationships (83.11 (b)(1)(ii)), informal social interaction (83.11 (b)(1)(iii)), and the “persistence of a collective identity” (83.11 (b)(1)(viii)) among Mattaponi people. The frequency of community births taking place in and around Richmond also points to the continued centrality of the Mattaponi Indian Reservation, or “land set aside by a State for the petitioner” (83.11 (b)(1)(ix)).

¹⁵³ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

¹⁵⁴ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹⁵⁵ California Birth Records (State of California), California Birth Certificate, Santa Clara County, Mountain View, [REDACTED]

¹⁵⁶ Hawaii Birth Records (State of Hawaii), Hawaii Birth Certificate, Oahu, Honolulu County, [REDACTED]

¹⁵⁷ Tennessee Death Records (State of Tennessee), Tennessee Death Certificate, Sullivan County, Kingsport, [REDACTED]

¹⁵⁸ New Jersey Birth Records (State of New Jersey), New Jersey Birth Registration, Gloucester County, Woodbury, [REDACTED]

¹⁵⁹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Allegheny County, [REDACTED]

¹⁶⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Community Institutions and Organizations

From 1960 to 1979, members of the Mattaponi Indian Tribe maintained community ties through religious, economic, and educational institutions. In addition to the continued emphasis on participation in the established community institutions of the church, school, and hatchery, these decades saw the creation of a tribal museum and an educational trading post. In this period, another enduring tribal institution was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. The tribal government and its activities are further described in Section IV, Part C of this petition.

Mattaponi Indian Baptist Church

The Mattaponi Indian Baptist Church continued to operate as an independent and central community entity throughout this time period, providing an established center of shared ritual activity. Tribal members considered the church a central institution, with at least one member making the church a beneficiary of his will during this time:

I, [REDACTED] of Mattaponi Indian Reservation, Route 1, West Point, Virginia, being of sound and disposing mind, do hereby make, publish, and declare this to be my last will and testament, hereby revoking all wills hereafter made by me. [...]

Fourth: I hereby direct my co-executors to give the sum of Two Hundred Dollars (\$200.00) to Mattaponi Indian Church on the Mattaponi Indian Reservation, Route 1, West Point, Virginia, from the proceeds of the sale from the above items.¹⁶¹

Other members of the Tribe describe church activities as pivotal to the spiritual and social life of the community in oral history interviews.

Table B4-5. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Baptist Church in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1960 ca.	Every weekend. Every weekend we come down and would always be here. If we didn't make it on a Saturday, we came down on Sunday and we went to church and then we would come back from church and go over to my grandpa's [REDACTED] house and eat lunch every Sunday. And then we'd hang out with family members here at the museum. ¹⁶²
[REDACTED]	1960 ca.	But we did that on Sundays, and that was every Sunday. We did not miss a Sunday going to church. And I can remember my granddaddy [REDACTED] [REDACTED] was the minister once. ¹⁶³
[REDACTED]	1960 ca.	But we still had fish fries on the reservation at the river. I know a lot of folks forget about, but I can remember when we used to still have the fish fries on the reservation. When the school was here, a lot of the reservation activities revolved around the church and the school. And we would have cake walks at the school. If there were any holidays, there was always a Christmas program in addition to what we did at church. [...]

¹⁶¹ Will: [REDACTED], 1974, King William County Will Book 9, King William County Court House, King William, Virginia.

¹⁶² [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 2.

¹⁶³ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 2.

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Interviewee	Date	Excerpt
		<p>Of course, Old Christmas, which we still do. Back then it was, go out and cut a real tree and decorate it and the kids would do a program and oh gosh, I remember Daddy [REDACTED] telling me it's time to take a nap. And I said, I don't need to take a nap. He said we got church 'cause we had 'em at night, you need to take a nap 'cause we are going to go to church at seven o'clock and then it's going to be late. [...] It was a lot of community activities that we did that revolved around the school here on the reservation. And because the school and the church, especially the church was a hub for everyone on the reservation.</p> <p>[...]</p> <p>[REDACTED]: I know you were baptized here in the river.]</p> <p>Yes.</p> <p>[REDACTED]: And do you know what year?]</p> <p>If you figure back, I was twelve years old. [Laughter] [19]62, something like that. It was fall of the year.</p> <p>[REDACTED] Do you remember who baptized you?]</p> <p>My Grandpa [REDACTED] did.</p> <p>[...]</p> <p>That was with our sunrise service. And it has passed its fiftieth year. And when we first started sunrise service, of course, that's Easter, we're celebrating the resurrection of our Lord and Savior. And that's tied in with our Native community too, because of the water and the fish, because that was our breakfast. We didn't start initially with breakfast. We started with maybe five people. The very first sunrise service was maybe five people. And donuts and coffee is what it was. And then it started to grow because people wanted to come to the reservation to see the sunrise and to hear the service. And then people traveled a distance, so then the deacon started discussing, well, these people have traveled and we can't just let 'em come and be here a couple, three, four hours and not at least offer 'em. So that's when we started with the breakfast. And Brownie Bevins. It started with cooking the fish in a horseshoe pit at June's [REDACTED]; [REDACTED] and [REDACTED] house. Where [REDACTED] lot is now. There used to be a horseshoe pit right there. And so it started there. And then [REDACTED] he was a welder, and he built the equipment that we still use today to cook the fish. And when the moratorium on shad came around several years ago, we can fish, but no one else can. And part of the reason we can is because of our heritage and the fact that we fish for shad for a religious ceremony, right. Which is our Easter sunrise service. And we always serve shad. And still do it right today. That has been longstanding, and a lot of people come for that, come to the reservation and to celebrate that because that's our Native culture as well as our Christian part of it.¹⁶⁴</p>

¹⁶⁴ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Pages 17-18.

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Interviewee	Date	Excerpt
[REDACTED]	1963 ca.	Shad, rockfish, and catfish, which we have at the church around here on sunrise service. They usually catch for the sunrise service with the eggs and bacon and so forth. ¹⁶⁵
	1964 ca.	[...] Papa was the head deacon and granny would play the pump organ there and he would take us down to church on Sunday mornings and he would let us as little kids ring the bell up in the bell tower. [...] Cause granny often had a meal for the pastor that was preaching for us on the second and fourth Sunday. Now you have a pastor every Sunday but back then it was only second and fourth Sundays we had. We had Sunday school on the first and third and fifth. Uncle Ralph [REDACTED]; [REDACTED] taught the youth. I remember him teaching that. ¹⁶⁶
	1970 ca.	Church was very much a part of the culture, and people would come to the church. I remember Old Christmas that they still celebrate at the church. And stories of going to Old Christmas and shaking the Christmas Tree. ¹⁶⁸ [...] The community events really all been around that church. The church was the place that the community gathered. And so, it was homecoming, it's always the fourth Sunday of every August. It was Christmas, and the Christmas Eve service, and the service where you went to shake the Christmas tree. It was Christmas. It was also Easter for the Sunrise. Sunrise service was really, really, really special, and still is today. [...] You didn't have preaching service every Sunday at Mattaponi growing up. You had preaching Sunday every other week, and every week you had Sunday school. And so, you had Uncle Bootsy [REDACTED] [REDACTED], he's the earliest Sunday school teacher that I can remember. But it was those that went back before him even. And he would stand and teach Sunday school every week. My [REDACTED] [REDACTED] would actually teach Sunday school as well. And then, so, you had them, but the preacher would only arrive every other week and then you would preach. ¹⁶⁹

Reporters from outside of the community also noted the activities of the Mattaponi Indian Baptist Church and its leadership, with journalists showing particular interest in the preaching career of Chief O.T. Custalow (e.g., January 21, 1960) and anthropologist Helen Rountree including the church in her fieldnotes (June 18, 1970).

Table B4-6. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Baptist Church in Other Sources.

¹⁶⁵ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 24, 2023, PDF Page 5.

¹⁶⁶ [REDACTED], "Interview: [REDACTED] by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 4-5.

¹⁶⁷ [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

¹⁶⁸ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 11.

¹⁶⁹ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 16.

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Date	Excerpt
January 21, 1960	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation will be ordained a Baptist evangelistic minister at services beginning at 2:30 pm. Sunday in the church on the reservation.</p> <p>He is believed to be the first Indian chief in the nation to be ordained a minister. Chief Custalow was approved by the ordination committee [sic] of the Dover Baptist Association and examined by a group of pastors from the association on Nov. 30.</p> <p>[...] He was elected chief of the Mattaponi tribe in 1944 to succeed his late father, Chief George Custalow [REDACTED]. He had served as assistant chief for eight years prior to that time.</p> <p>Mataponi [sic; Mattaponi] Indian Baptist Church was organized in 1932 as a member church of the Dover Association. It is one of five Indian Baptist churches in the state. The Rev. Harvey N. Custalow [REDACTED] a brother of the chief, is pastor. Other Indian churches in the Dover Association are Pamunkey, located on the Pamunkey Reservation, and Indian View, Samaria and Tsena Commocko.</p> <p>[...] Chief Custalow will deliver the benediction. ¹⁷⁰</p>
January 21, 1960	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation will be ordained a Baptist evangelistic minister at services beginning at 2:30 pm. Sunday in the church on the reservation. ¹⁷¹</p>
July 24, 1960	<p>Last Jan. 24 he was ordained in the Mattaponi church. Custalow's brother, the Rev. Harvey N. Custalow [REDACTED] presided at the services. ¹⁷²</p>
April 25, 1969	<p>Den 1 of Keysville Troup #508 Cub Scouts spent Sunday, April 20, visiting the Mattaponi Indian Reservation at West Point. Arriving in time to attend Sunday School and church in a teepee, the Scouts listened to Chief O. T. Custalow [REDACTED], who is an ordained minister as well as chief of his tribe, preach wearing his traditional headdress and native costume. ¹⁷³</p>
October 19, 1969	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indians, one of the two remaining tribes of the Powhatan Confederacy, died Saturday of a heart attack at a Richmond hospital. He was 71.</p> <p>Leader of 125 Indians for 25 years, Custalow made the King William Indian Reservation well known by establishing an Indian museum that attracted school groups and tourists.</p> <p>Funeral services will be Tuesday at 2:30 p.m. in the Mattaponi Indian Baptist Church. ¹⁷⁴</p>
October 22, 1969	<p>Chief W. R. Richardson (left) of the Haliwa tribe in North Carolina and Chief Oliver Adkins of the Chickahominy tribe of Providence Forge, Va., pause outside church before attending funeral for Chief O. T. Custalow [REDACTED] of the</p>

¹⁷⁰ Staff, "To Ordain Custalow Baptist Evangelist," *The Tidewater Review* (West Point, VA), January 21, 1960. See also: Staff, "Mattaponi [sic; Mattaponi] Chief to be Ordained," *Newport News Daily Press* (Newport News, VA), January 23, 1960; Staff, "Indian Chief Ordained Baptist Minister," *The Word and Way* (Kansas City, MO), February 18, 1960; Staff, "Custalow Conducting Revival at Wise Church," *The Tidewater Review* (West Point, VA), July 14, 1960.

¹⁷¹ Staff, "To Ordain Custalow Baptist Evangelist," *The Tidewater Review* (West Point, VA), January 21, 1960. See also: Staff, "Mattaponi [sic; Mattaponi] Chief to be Ordained," *Newport News Daily Press* (Newport News, VA), January 23, 1960.

¹⁷² Garrett, C., "Evangelist-Indian Chief Draws Large Crowds," *Bristol Herald Courier* (Bristol, VA), July 24, 1960.

¹⁷³ Staff, "Cub Scouts Spend Day with Indians at Mattaponi Reservation On Sun," *The Farmville Herald* (Farmville, VA), April 25, 1969.

¹⁷⁴ Staff, "Virginia News Briefs," *The Register* (Danville, VA), October 19, 1969. See also: Staff, "Mattaponi Indian Chief Dies at 71," *The Daily News Leader* (Staunton, VA), October 20, 1969.

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Date	Excerpt
	Mattaponi Indian Reservation. Chief Custalow, a Baptist minister, died Sunday of a heart attack in Richmond. ¹⁷⁵
June 18, 1970	The reservation church is Southern Baptist. Since O.T. Custalow [REDACTED] died, there has been a succession of visiting ministers. O.T.'s brother, Harvey [REDACTED] was the minister before [REDACTED] was, and now he is the minister at Samaria Indian Baptist Church. ¹⁷⁶
June 6, 1972	A native of the Mattaponi reservation school. [...] he [REDACTED] is a deacon and teacher of the adult Sunday school class at Mattaponi Baptist Church. ¹⁷⁷

Much of what we know about participation in church activities at this time comes from the minutes of the annual meetings of the Dover Baptist Association, the regional association which the Mattaponi joined in 1933. Dover Association Minutes show the regular attendance of delegates from the Mattaponi Indian Baptist Church at the Association's annual meeting. Delegates were overwhelmingly members of the Mattaponi Indian Tribe. These delegates would have acted as the congregation's representatives in the association, and their attendance would have required the mobilization of tribal resources. Tribal member Harvey N. Custalow continued in his role as the church's preacher until 1964, when Chief O.T. Custalow entered the position. Following Rev. Chief O.T. Custalow's death in 1969, preachers Russell, Jefferson, and Colonna served as preachers. Community members served as church officers for all years recorded during this period. The community consistently participated in the Church throughout this period, and the congregation grew from 66 members in 1960 to 85 in 1979, though its highest enrollment as 90 in 1970. The steady increase in size demonstrates the church's centrality to the Mattaponi Indian Tribe. The table below outlines the annual Dover Association meetings, summarizes involvement from Mattaponi Indian Baptist Church delegates, and collates the church data shared with the Dover Association each year.

¹⁷⁵ Staff, "Mourning Chiefs," *Alexandria Daily Town Talk* (Alexandria, LA), October 22, 1969.

¹⁷⁶ "Talk with [REDACTED], Mattaponi," 18 June 1970. Rountree, Helen C. Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, Washington, D.C., Box 2.

¹⁷⁷ Staff, "4 Area Men on Holton Minority Unit," *Newport News Daily Press* (Newport News, VA), June 6, 1972.

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Table B4-7. Community Institutions and Organizations, 1960-1979: Church Statistics.¹⁷⁸

Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days																												
1960 Spring																																			
1960 Fall					2	66	1-3																												
1961 Spring																																			
1961 Fall									1	67	2-4																								
1962 Spring																																			
1962 Fall													10	70	2-4																				
1963 Spring																																			
1963 Fall																	3	61																	
1964 Spring																																			
1964 Fall																					3	79													
1965 Spring																																			
1965 Fall																									9	60	3								
1966 Spring																																			
1966 Fall																													3	45	3				
1967 Spring																																			

¹⁷⁸ “Minutes of the Dover Baptist Association Virginia 1954-60,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. [6th section] 6, 16, 26, 50, 56, 71, 88 (PDF: 195, 200, 205, 217, 220, 227, 236); “Minutes of the Dover Baptist Association Virginia 1960-61,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 6, 41, 74, 92 (PDF: 5, 22, 39, 48); “Minutes of the Dover Baptist Association Virginia 1962,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 6, 43, 62 (PDF: 5, 23, 33); “Minutes of the Dover Baptist Association Virginia 1963-66,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 9, 42, 62; 9, 22, 40, 60; 8, 22, 60; 8, 22, 60; 8, 25, 66 (PDF: 9, 26, 36, 49, 56, 65, 75, 86, 93, 112, 125, 133, 154); “Minutes of the Dover Baptist Association Virginia 1968-72,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 6, 9, 78; 9, 21, 102; 6, 38, 110; 3, 82; 3, 50, 51, 52, 79 (PDF: 8, 9, 44, 67, 108, 122, 138, 174, 186, 226, 238, 262, 263, 276); “Minutes of the Dover Baptist Association Virginia 1973-77,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 3, 54, 54, 56, 86; 4, 15, 20, 66, 68; 9, 20, 58; 11, 66; 11, 63 (PDF: 4, 28, 29, 44, 56, 61, 64, 87, 88, 101, 107, 126, 143, 171, 187, 213); “Minutes of the Dover Baptist Association Virginia 1978-83,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 16, 20, 39, A-2, A-20; 14, 30, A-1 (PDF: 13, 15, 24, 59, 68, 83, 91).

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days
1967 Fall					3	44	
1968 Spring							
1968 Fall					4	42	1
1969 Spring							
1969 Fall					9	54	
1970 Spring							
1970 Fall					6	90	1-2-4

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days
1971 Spring							
1971 Fall					0	89	1-3
1972 Spring							
1972 Fall					3	89	
1973 Spring							
1973 Fall					0	89	
1974 Spring							
1974 Fall					0	83	

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days
1975 Spring							
1975 Fall					0	83	
1976 Spring							
1976 Fall					0	87	
1977 Spring							
1977 Fall					0	88	
1978 Spring							
1978 Fall					0	85	
1979 Spring							
1979 Fall					0	85	

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The Dover Association records also include the Mattaponi Indian Baptist Church's Sunday School leadership and attendance statistics, summarized in the table below. These records indicate that tribal members continued to oversee religious life in the community, and that members remained consistently engaged with the church as an institution.

Table B4-8. Community Institutions and Organizations, 1960-1979: Sunday School Statistics.¹⁷⁹

Year	Superintendent	No. of Officers and Teachers	Average Attendance	Total Roll
1960			20	33
1961		7	35	43
1962		7	25	40
1963			33	38
1964		7	55	41
1965		7	29	34
1966				24
1967		6	75	24
1968		6	18	20
1969			9	21
1970				
		7	9	69
1971		7	12	65
1972		7	15	67
1973		7	15	67
1974		7	15	67
1975		7	25	71
1976		7	25	67
1977		7	29	68
1978		7	24	81
1979		7	35	81

Mattaponi-Pamunkey Indian School

The joint Mattaponi-Pamunkey Indian School continued to operate until 1966 when it was closed, and students were integrated into the King William County schools.¹⁸⁰ Oral history interviews highlight the centrality of the school to reinforcing social connection and tribal identity among its students and adult tribal members who used the space for instruction. Tribal leaders worked with the Commonwealth

¹⁷⁹ "Minutes of the Dover Baptist Association Virginia 1954-60," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. [6th section] 72, 90 (PDF: 228, 237); "Minutes of the Dover Baptist Association Virginia 1960-61," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA, 76, 94 (PDF: 40, 49); "Minutes of the Dover Baptist Association Virginia 1962," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 64 (PDF: 34); "Minutes of the Dover Baptist Association Virginia 1963-66," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 64; 62; 62; 68 (PDF: 37, 76, 113, 155); "Minutes of the Dover Baptist Association Virginia 1968-72," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 80; 104; 112; 54, 84; 55, 81 (PDF: 45, 109, 175, 212, 227, 264, 277); "Minutes of the Dover Baptist Association Virginia 1973-77," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA, 59, 88; 60, 66; 68; 65 (PDF: 30, 45, 127, 130, 214); "Minutes of the Dover Baptist Association Virginia 1978-83," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA, A-4; A-4 (PDF: 60, 121).

¹⁸⁰ *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia School Year 1966-1967*, Vol. 50 No. 4, Richmond, Virginia: State Board of Education, November 1967.

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throughout the segregation and desegregation periods, attempting to ensure that tribal students' educational and cultural needs were met in a system that was built to exclude them.

Table B4-9. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Reservation School in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1960 ca.	[...] I'm saying all of this to say that things has worked out very well for our children in the school system. There are a number of things that our kids did receive here on the Reservation, which were very important to Indian boys and girls. [...] This was taught to the boys as well as the girls, the girls as well as the boys, partly were little fellows during the spring time when they run of shad would come. We could go into the school and we were allowed. This was part of their curriculum for the spring time, to take those boys and girls out and to teach them first-hand all of the good places, time to go, how to mark the tide, they need to watch. You could look at the moon, take a couple of sticks, mark the tide, and know where to put your net and how far it would go, so it would stop where you wanted it to stop at. Where the tide would stop, where your net would get there as well. It's where you want to word it. These were the things that we taught, how to set a trap, how to make log traps, deadfalls, some people call it. There were really not deadfalls at all. They captured the animal without killing it. I don't know why they called it deadfalls because it was not. These are some of the things that were taught to our boys and girls while we were living here on the reservation. ¹⁸¹
[REDACTED]	c. 1960	Before the reservation school was closed down in 1966, time was taken from classwork for instruction on making crafts. (The state- provided teacher was always someone who could give this kind of instruction as well as the other kind.) There were also adult classes in the schoolhouse three nights a week. ¹⁸²
[REDACTED]	1963 ca.	I was in the tenth grade when they closed the schools down permanently and everything. [...] The governor sent teachers down here and when Martin Luther King sort of was taken over in 1963, they stopped, they pretty much closed the school. There was no more school. But the school is a community building and has been used for a lot of things. [...] We only did like the pottery and things and everything in the community building. ¹⁸³
[REDACTED]	1963 ca.	[REDACTED] first year in school back at that point in time—of course, we had our school here on a reservation because we weren't allowed to go to public schools. [...] When my brother [REDACTED] [REDACTED] came along, his first year starting school, that's when the state stopped funding the school here on the reservation. But yet our people weren't allowed to go to the public schools. [...] They found a school for my brother to go to. It was a private Christian school, so that way he wouldn't get behind. And my mom [REDACTED] [REDACTED] drove him an hour and a half one way every day for that whole entire year, so he wouldn't get behind in school. ¹⁸⁴

¹⁸¹ [REDACTED], "Interview: Chickahominy Fall Festival," by Helen Rountree, Smithsonian Institution, October 24, 1981, PDF Page 11.

¹⁸² "Talk with [REDACTED], Mattaponi," 19 June 1970, Rountree, Helen C. Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, Washington, D.C., Box 2.

¹⁸³ [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED] Mattaponi Indian Tribe, July 13, 2023, PDF Page 11-16.

¹⁸⁴ [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 11-12.

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Interviewee	Date	Excerpt
[REDACTED]	1965 ca.	I think when schoolhouse was here, I think [REDACTED] [REDACTED] It was only the last two graduates down here when the schoolhouse was here, and I remember our cousin [REDACTED] [REDACTED] went here, Uncle [REDACTED] [REDACTED] went here. But then when segregation came through, they went up to the county and went to school. [...] ¹⁸⁵

Archival and newspaper sources highlight the continuation of the school during this period and the participation in the tribal community in it as an institution. During this period, the school continued to offer high school education (1961-62) though the population of students at these grade levels diminished. The Mattaponi and Pamunkey Indian Tribes also worked with the Commonwealth to coordinate health services for school students (1961). State Board of Education also sought federal funds from the Indian Education Fund to offset the cost of its operation (November 10, 1961). In 1965, the Tribe’s Indian School Advisory Committee convened to discuss the management of the school (May 13, 1965), illustrating the role of tribal members in the school’s management and organization. Once the school closed in 1966, records indicate that tribal leadership worked with King William County Schools to pursue federal funding from the Indian Education Fund to ensure programs accommodated native students (December 21, 1973).

Table B4-10. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Reservation School in Other Sources.

Date	Excerpt
1960-1961	Enrollment by Grades SCHOOL KDGTR. GR.1 GR.2 GR.3 GR.4 GR.5 GR.6 GR.7 TOTAL Mattaponi-Pamunkey Indian School 0 4 1 3 2 2 0 12 ¹⁸⁶
1960-1962	<u>INDIAN EDUCATION BUDGET</u> Biennium 1960-62 Request is hereby made for a total appropriation of \$26,044.00 for the Mattaponi-Pamunkey Indian School for the biennium 1960-62. This budget represents a decreased appropriation over the biennium 1958-60. The reason for this decrease is largely because of the fact that an additional high school teacher is not being requested. It should be noted that during the biennium 1958-60, a second high school teacher was requested. However, with an anticipated enrollment of only twelve (12) high school pupils during the biennium 1960-62, it is deemed inadvisable to request another high school teacher for this number of pupils. Justification of the Indian Education Budget for the biennium 1960-1962 is made on the basis of the following factors: [...] <p>6. The school now has a full twelve year program. This year (1958-59) for the first time, two high school students will graduate. Because of the twelve year program now in effect, a general increase in certain budget items becomes a necessity due to an expanded school program. ¹⁸⁷</p>
1961	NOTES ON INDIAN SCHOOL CLOSING

¹⁸⁵ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 24, 2023, PDF Page 11.

¹⁸⁶ Mattaponi-Pamunkey School Enrollment by Grade, 1960-1961, Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.

¹⁸⁷ "Indian Education Budget," 1960-1961, Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.

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Date	Excerpt						
	Dental Clinic Arrange time to take Dr. Triani down to reservation in May for purpose of making list of children (pre-school and school children) in presence of Chief Custalow. Have list checked by Chief Cook. Arrange time for dental examination at school in May. Notify parents on both reservations of date of examination and time. ¹⁸⁸ [...]						
November 10, 1961	Dear Mr. Taylor: This is to advise that the science project application for the Mattaponi-Pamunkey Indian School submitted under the provisions of Title III of the National Defense Education Act is approved as submitted. A copy of the application is being returned. [...] The Indian Education Fund will be reimbursed from Federal funds on a fifty-fifty matching basis for expenditures under the approved project. [...] Sincerely yours, W. Kuhn Barnett, Director Elementary and Special Education ¹⁸⁹						
December 14, 1961	[...] Recently the fifth grade went to West Point to visit the Mattaponi Indian Tribe. [...] At two o'clock we went to visit their school. The school was made up of the first to sixth [<i>sic</i>] grades. Their enrollment was twelve. ¹⁹⁰						
1961-1965	[This excerpt is a representative sample of Monthly Teacher Reports submitted every month from October 1961 to October 1965.] VIRGINIA MONTHLY TEACHERS REPORT For the Month of October 1961 School Mattaponi-Pamunkey Indian Grade of Grades Taught 2-6 Number of Days Taught to Date 41¹⁹¹						
1961-1962	LIST OF GRADUATES FOR THE YEAR 1962 Mattaponi-Pamunkey High School <table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: left;">Boys</th> <th style="text-align: left;">Age</th> </tr> </thead> <tbody> <tr> <td style="background-color: black; height: 15px;"> </td> <td>19¹⁹²</td> </tr> <tr> <td style="background-color: black; height: 15px;"> </td> <td> </td> </tr> </tbody> </table>	Boys	Age		19 ¹⁹²		
Boys	Age						
	19 ¹⁹²						
1964-1965	LIST OF GRADUATES FOR THE YEAR 1964 Mattaponi-Pamunkey Indian High School <table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: left;">Boys</th> <th style="text-align: left;">Age</th> </tr> </thead> <tbody> <tr> <td style="background-color: black; height: 15px;"> </td> <td>17¹⁹³</td> </tr> <tr> <td style="background-color: black; height: 15px;"> </td> <td> </td> </tr> </tbody> </table>	Boys	Age		17 ¹⁹³		
Boys	Age						
	17 ¹⁹³						
1964-1965	LIST OF GRADUATES FOR THE YEAR 1965 Mattaponi-Pamunkey Indian Reservations School						

¹⁸⁸ "Notes on Indian School Closing, May – June 1961, Administrative: School Closing Procedures, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 20.

¹⁸⁹ Letter from W. Barnett to B. Taylor Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.

¹⁹⁰ Coggin, T., "Student Describes Trip to Indian Reservation," *Northern Neck News* (Warsaw, VA), December 14, 1961.

¹⁹¹ Mattaponi-Pamunkey Virginia Teachers Monthly Report Reports and Registers: Monthly Teacher's Reports [Mattaponi-Pamunkey]. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 3, Folder 22.

¹⁹² List of Graduates for the Year 1962, Administrative Files: Annual Reports. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection. Library of Virginia, Richmond, Virginia, Box 1, Folder 2.

¹⁹³ List of Graduates for the Year 1962, Administrative Files: Annual Reports. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection. Library of Virginia, Richmond, Virginia, Box 1, Folder 2.

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Date	Excerpt
	<p>The board [<i>sic</i>; board] approved the request Wednesday after a school counselor to work with Indian children, their parents and school officials.</p> <p>[...]</p> <p>Some 36 Indian children will be involved.</p> <p>School officials will work with an advisory committee in writing the project and discussion [<i>sic</i>; discussion] with ██████████ chief of the Mattaponi tribe, and ██████████, a tribe member.¹⁹⁸ Under federal regulations applications for funds must come through the local school board, which acts as the administering agency if funds are approved.</p> <p>[...]</p> <p>Custalow said he has had almost full assurance the project will be funded and if approved, it will go into effect at the start of the next school year.¹⁹⁹</p>
October- November 1974	<p>The Indian newspaper, <i>Wassaja</i> will be placed in the King William County schools. This is the first Indian paper to be placed in the library of our local schools. Also, copies of our treaties will be placed in the school system. This was brought about by the Indian Education Advisory Committee, of which Chief Curtis L. Custalow ██████████ is chairman. This committee has also received a grant for dental care for the Indian children in the school system and materials for the preservation and education of Native American culture. <i>Wassaja</i> is also placed in the Minnie-Ha-Ha [<i>sic</i>] Educational Trading Post for the public.</p> <p>Minnie-Ha-Ha Custalow Mattaponi Indian Reservation West Point, VA²⁰⁰</p>
July 18, 1979	<p>He explained that the Mattaponi cannot get the federal funding for education except through utilizing Title IV funds. The tribe is now using the funds and Chief Custalow ██████████ has testified before Congress on the problems facing American Indians.²⁰¹</p>

Surviving attendance records from 1959 to 1961 and 1963 to 1966 show that students at the Mattaponi-Pamunkey Indian School were almost exclusively from Mattaponi families, with several attendees from the neighboring Pamunkey reservation. The experience of attending a school specifically intended for Mattaponi children helped maintain community ties intergenerationally and allowed for extended formal and informal social interaction among tribal youth.

¹⁹⁸ ██████████ is a member of the Upper Mattaponi Tribe. He was married to Mattaponi Tribal member ██████████. See also: Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Register, King William County, ██████████

¹⁹⁹ Friend, S., "Education Funds to Be Sought for Indians," *Newport News Daily Press* (Newport News, Virginia), December 21, 1973.

²⁰⁰ Staff, "A First," *Wassaja*, October-November, 1974.

²⁰¹ Harrell, B. "Va. Indians open festival," *The Smithfield Times* (Smithfield, VA), July 18, 1979.

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Table B4-11. Community Institutions and Organizations, 1960-1979: Mattaponi Indian School Attendance Records.²⁰²

Student Name	1959-1960	1960-1961	1963-1964	1965-1966 ca.
		X	X	X
		X	X	X
			X	X
			X	
			X	X
			X	X
	X			
X	X			
X	X			
X	X			
	X			X
	X	X	X	X
	X	X	X	X
	X	X	X	X
	X			
	X			
	X			X
X	X			
X	X			
	X	X	X	X
X	X			
	X			
	X			X
X				
	X			
	X			X
	X	X	X	X
	X	X	X	X
X	X			
		X		
		X		
		X		
	X	X	X	

Mattaponi Hatchery

The fish hatchery, whose funding was briefly discontinued, became a renewed center of community focus. Notably, Chief O. T. Custalow made an appearance before the House of Delegates to advocate for the reinstatement of the hatchery (February 15, 1964; May 31, 1964). The Mattaponi Indian Tribe continued

²⁰² Student Grade Book, 1959-1960, [redacted] Private Collection; Enrolled Pupils at Mattaponi-Pamunkey Indian Reservation School, 1960-1961, [redacted] Private Collection; List of Grade Placement for Pupils, 1963-1964. Administrative: Calendars, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 7, PDF Page 14; List of Student Grades, 1965-1966, Educational: Standardized Tests, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 3, Folder 4.

²⁰³ Personal Communication, Tribal Council, 23 Oct 2024.

²⁰⁴ Personal Communication, Tribal Council, 23 Oct 2024.

²⁰⁵ Personal Communication, Tribal Council, 23 Oct 2024.

²⁰⁶ Personal Communication, Tribal Council, 23 Oct 2024.

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to treat the hatchery as a significant cultural institution integral to the preservation of the community's longstanding riverine livelihood strategies.

Table B4-12. Community Institutions and Organizations, 1960-1979: Mattaponi Hatchery.

Date	Excerpt
February 14, 1964	<p>[...] Cook and Chief O.T. Custalow ██████████ of the Mattaponi tribe, headed delegations from their reservations in King William County, appearing before the committee in support of a measure to restore state-operated shad hatcheries on the Pamunkey and Mattaponi rivers which were discontinued two years ago. Their pleas, backed by a commission of fisheries inspector who supervised the hatcheries for about 10 years, and several seafood buyers apparently were convincing as the bill was voted out of the committee and now goes before the full House of Delegates.</p> <p>[...] Custalow told the committee there are about 65 living on the Mattaponi reservation now, many of them making their living from fishing and hunting. He urged approval of re-establishment of the hatcheries so his people can continue to reside and earn their living there. [...] ²⁰⁷</p>
March 31, 1964	<p>1. §1. The Commissioner of Fisheries is authorized and directed to re-establish and maintain, for the same general purposes and upon the same general scale as immediately prior to its discontinuance, the fish hatchery formerly operated by the Commission of Fisheries near Lester Manor on the Pamunkey River at the Pamunkey Indian Reservation, and also at the fish hatchery on the Mattaponi River at or near the Mattaponi Indian Reservation in King William County. 2. There is here by appropriated to the Commission of Fisheries two thousand dollars out of funds heretofore appropriated to the Commission of Game and Inland Fisheries to carry out the purposes of this act. An emergency exists and this act is in force from its passage.²⁰⁸</p>
1968	<p>H. B. 677, Commission of Fisheries to maintain fish hatchery at Pamunkey and Mattaponi Indian Reservations Presented, ordered printed and referred to Committee on Chesapeake and its Tributaries.²⁰⁹</p>
February 16, 1968	<p>The Pamunkey and Mattaponi Indians will be pleased to hear that the House of Delegates pushed ahead Thursday a bill appropriating \$2,000, for the next two years to maintain fish hatcheries that help stock the Pamunkey and Mattaponi rivers.</p> <p>Chiefs of the two tribes, whose reservations lie in King William County, say fishing is their livelihood. ²¹⁰</p>
February 22, 1968	<p>Two area Indian chiefs visited the General Assembly last week on behalf of a special law which would affect two rivers near their reservations.</p> <p>At the request of Chief Tecumseh Deerfoot Cook of the Pamunkey Indian tribe, Chief O. T. Custalow ██████████ of the Mattaponi tribe, and paleface Del. Robert R. Gwathmey III, who represents King William County where both reservations are located, the House Committee on the Chesapeake and its Tributaries authorized an expenditure of \$2,000 over the coming biennium to maintain fish hatcheries that help stock the Mattaponi and Pamunkey Rivers.</p>

²⁰⁷ Marble, Robert L., "Hatcheries Bill Out of Committee Following Plea By Indian Chief," *Newport News Daily Dispatch* (Newport News, VA), February 14, 1964.

²⁰⁸ *Acts and Joint Resolutions of the General Assembly of the Commonwealth of Virginia, Extra Session 1963, Regular Session 1964*. Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supply, 1964.

²⁰⁹ *Journal of the House of Delegates of the Commonwealth of Virginia*, Vol. 2, Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supply, 1968.

²¹⁰ Staff, "Fish Hatcheries Bill Is Passed," *Newport News Daily Press* (Newport News, VA), February 16, 1968.

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Date	Excerpt
	<p>Both chiefs, resplendent in full headdress, buckskins and a variety of arrowheads, bones and teeth, strongly supported the request.</p> <p>[...] Custalow said the hatchery had helped all people, not just the Indians, who fish the Mattaponi from the mouth on up.</p> <p>"Fishing is our livelihood," said Custalow. He said he was happy to hear the committee also discussing ways to preserve marshlands.</p> <p>Custalow also said he was proud to see government in action in "great America, which was once the Indian's country, but today we must say belongs to our paleface brethren." ²¹¹</p>

Mattaponi Indian Museum

This period saw the continued development of the Mattaponi Indian Museum. Oral history interviews make clear that the museum space and collections were maintained and curated specifically by tribal members, often through roles held as a matter of lineal descent.

Table B4-13. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Museum in Interviews.

Interview	Date	Excerpt
[REDACTED]	1960 ca.	<p>I remember just like going into the museum, and you would always have people there, on Sundays especially. And not just family, visitors were constantly coming in and out. And then my grandpa [REDACTED] would give them a little tour of the museum and he would come out and do a dance with them. ²¹²</p>
	1963 ca.	<p>The museum, I could take you to the museum from my grandfather and my father. This experience that my grandfather and father taught me how to do the Native cultural dancing. Like I said, in the summertime, I spent it down here, but also in November when we had Native American groups come down to the museum with my father, we did a walking trail back through the woods. We also did Native dancing, and then we had the museum tour. And then usually was Boy Scouts, they sometimes came down here and camped. So, I learned most of my tradition from my father, grandfather, and uncles and aunts.</p> <p>[...] I came down here every weekend with my dad [REDACTED] because he was always the treasurer for the museum. [...] But yeah, I just always look forward to coming down here and especially because we went to the museum, you know that, just all the pictures on the walls and all the stuff from thousands of years back, all the old relics in there and just all the stories we would hear, just—I could walk around that museum a hundred times, a thousand times and still pick up something I don't think I saw the last time. ²¹³</p>
	1965 ca.	<p>So, after Pawpaw died, who determined—it [the museum] went down to whoever could take it over. Usually, it all went through the lineage of the family because it was private—it was not the reservation-owned and it was always a private entity there with the museum. So now as we only have</p>

²¹¹ Staff, "Area Indians Visit Assembly," *Southside Sentinel* (Urbanna, VA), February 22, 1968.

²¹² [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 5.

²¹³ [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 28, 2023, PDF Page 1-3.

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Interview	Date	Excerpt
		<p>[REDACTED] and [REDACTED] which [REDACTED] lives in Tennessee, left. So, [REDACTED] stepped in for his dad [REDACTED]. And then myself and [REDACTED] helps. And [REDACTED]; [REDACTED] if we need her, she'll help, but it's not run like it used to be. Because we used to have groups coming in every weekend and like I said, Boy Scouts staying down through the week and so maybe one day when we retire we could do that.²¹⁴</p>
[REDACTED]	1969 ca.	<p>Okay, the museum was my granddaddy's, which is [REDACTED]. When he passed away, my dad [REDACTED] took over as curator. But a part of it was left to all his children. So, all his children had a part in the museum. Well, once a couple of my uncles passed away, their wives sold it to [REDACTED]. After my dad passed away, [REDACTED] my Uncle [REDACTED] was the curator. When [REDACTED] passed away, [REDACTED] took over, but he started buying out the widows. My mom would not sell. So, she still has part in the museum, which is, if something happens to her, it would be ours. But that's the way the museum goes down. [REDACTED] children got his part, plus what he bought. And I don't think there's anybody left in the museum but my mom, [REDACTED] children, and [REDACTED]. I think that's it. Everybody else sold to [REDACTED]. Because their husbands passed away and they weren't Native American, they couldn't go in there. And one stipulation they had, none of their wives could go in there and work. It had to be them or nothing. And they were supposed to—they carried it on. My dad and [REDACTED] did a very good job and [REDACTED] did, too.</p> <p>[And what allotment is the museum on?]</p> <p>My granddaddy's land, [REDACTED] land. And see, he owned all the way down to—I want to say, [REDACTED] house, maybe past that. All the way down to [REDACTED] house. And when he passed away, the children owned the house, but [REDACTED] had lifetime rights there. But [REDACTED] which is her son, and my step-uncle, put a trailer on this part, but they allotted that to him. The reservation gave it back to him to put a trailer on. Then it was where the trailer's sitting now is—no, that's [REDACTED] trailer. There was a trailer that [REDACTED] and [REDACTED] had. They gave it up and that's when [REDACTED] took that out and he put his house there. But if it happened to be the reservation, my granddaddy owned all of that down. And he chose to put the museum there and it was approved. And then when he passed away, the reservation gave this to [REDACTED] which was his son. And it was [REDACTED] daughter that they gave that piece to.²¹⁵ [...]</p>

²¹⁴ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 24, 2023, PDF Page 9-10.

²¹⁵ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 5-6.

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Interview	Date	Excerpt
[REDACTED] 216.	1972 ca.	I remember Uncle [REDACTED] being quite the advocate. I mean he was very passionate about the Tribe's history. He opened, obviously, the trading post. I remember going to the museum when I was a kid, and being down there on weekends we'd go through walking around and see things. I remember when [REDACTED] opened the trading post, and the trading post is always different than the museum. And the trading post marquee at that time was historical documents. The litany of things he had garnered and gathered in his research to advocate for the Mattaponi Tribe at huge levels. ²¹⁷

The museum is also documented in newspaper articles of the time, which recorded its role as a cultural institution (November 9, 1969) and an educational site for non-Mattaponi visitors (February 2, 1978). Journalists documented the evolution of the museum from personal collections to a public space co-owned by descendants of its founder (June 20, 1970).

Table B4-14. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Museum in Other Sources.

Date	Excerpt
September 7, 1961	[...] The story goes on to tell about Chief Custalow [REDACTED] and his tribe, about the museum and the ways of livelihood of the Indians on the reservation. ²¹⁸
October 19, 1969	Chief O. T. Custalow [REDACTED] of the Mattaponi Indians, one of the two remaining tribes of the Powhatan Confederacy, [...] Leader of 125 Indians for 25 years, Custalow made the King William Indian Reservation well known by establishing an Indian museum that attracted school groups and tourists. ²¹⁹
November 9, 1969	Chief O. T. Custalow [REDACTED] who died last month, stressed throughout his 25-year administration the importance of the Indian heritage and established a reservation museum which is operated by his widow. ²²⁰
June 20, 1970	The museum, after 6 months of wrangling, is now owned by a corporation, composed of the 13 living children, and the second, surviving wife of the old chief [REDACTED]. The artifacts came from various people on the reservation, as loans, and the owners seemed content to let the old chief reap the profits. In the early days, when his first wife was living, the museum was in their living room, and Mrs. Custalow says her mother used to take a lantern and show visitors around it when the chief was out fishing. The museum was started to attract attention to the reservation. ²²¹
February 2, 1978	On Saturday, February 11, from 10:00 to 12:00 the group will visit the Mattaponi Museum on the Indian reservation. Among the hundreds of interesting artifacts are a necklace worn by Pocahontas, a scalping knife, Opechaneough's [<i>sic</i> ; Opechancanough's] tomahawk used

²¹⁶ [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

²¹⁷ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 9.

²¹⁸ Staff, "Indian Reservation Featured in Baltimore Newspaper," *The Tidewater Review* (West Point, VA), September 7, 1961.

²¹⁹ Staff, "Virginia News Briefs," *The Register* (Danville, VA), October 19, 1969. See Also: Staff, "Chief O.T. Custalow," *Rappahannock Record* (Kilmarnock, VA), October 23, 1969.

²²⁰ Phillips, Gene, "New Chief Will Continue Tradition of Mattaponi Indians," *Newport News Daily Press* (Newport, VA), November 9, 1969.

²²¹ "Talk with Mrs. [REDACTED], Mattaponi," 20 June 1970, Helen C. Rountree Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 2.

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Date	Excerpt
	<p>in the battles of 1622 and 1644 and tools over a thousand years old. [...] "Our earthly goods were made of wood, stone and bone," the Chief ██████████ continued, "The Great Spirit gave us knowledge to use them productively." Throughout the museum are the results of this native ingenuity. Mussel shells inserted with sticks for spoons, fish hooks made of turkey breastbones and stone; Wampum, or money discs carved from the clam shell, war clubs, petrified [<i>sic</i>; petrified] wood of a native tree; a stone mold to shape tiny mocassins [<i>sic</i>; moccasins] for baby feet; war shields made of deer skin stretched over a wood frame, and tiny beads strung with red sinew of deer are a few of the many artifacts.²²²</p>

Mattaponi Educational Trading Post

This period also saw the establishment of the Educational Trading Post on the reservation, which formed a community hub for internal and external education. The Educational Trading Post provided a location for Mattaponi craftswomen to gather (August 27, 1971) and provided educational programs for groups from the Department of Defense and schools from elementary grades through college (September 6, 1978).

Table B4-15. Community Institutions and Organizations, 1960-1979: Mattaponi Educational Trading Post.

Date	Excerpt
August 27, 1971	<p>Mrs. Custalow ██████████ explained that she and other women of the tribe teach Indian crafts and customs at their combined trading post and educational center not only to Indians but to hundreds of visitors as well.</p> <p>"We teach school classes ranging all the way from the elementary grades to the college level," she said. "One of our most successful recent projects was teaching Indian crafts to a group of 70 retarded children."²²³</p>
January 7, 1973	<p>The Custalows' trading post has become the "Educational Trading Post," with a long wordy sign advertising it at the junction of the entrance road with the reservation's circular road. Mrs. C ██████████ & Denise ██████████ give lectures there, according to the sign.²²⁴</p>
October – November 1974	<p>[...] Wassaja is also placed in the Minnie-Ha-Ha [<i>sic</i>; Minnie Ha-Ha] Educational Trading Post for the public.²²⁵</p>
September 6, 1978	<p>The Department of Defense has, for many years, brought members of their multi-racial ranks from military bases in the area to work sessions at the Minnie Ha Ha [<i>sic</i>] Educational Center. The groups discuss race relations in an open, casual manner, Mrs. Custalow ██████████ explained. These sessions helped establish a Native American Week at Front Monroe.</p> <p>The Minnie Ha Ha [<i>sic</i>] Education Center is also open to study groups, from college level to kindergarten, from all over the United States. Groups book reservations with the tribe to</p>

²²² Delo, P., "Glenns Plans Course on Indian History," *Rappahannock Record* (Kilmarnock, VA), February 2, 1978. See also: Delo, P. "Real Indians help conduct unique RCC history course," *Southside Sentinel* (Urbanna, VA), February 2, 1978; Staff, "Indian Culture Seminars Set," *Newport News Daily Press* (Newport News, VA), February 3, 1978.

²²³ Wilbur, George W. "Virginia Indians Appear to Have Safely Navigated Around Social Upheavals," *The Bee* (Danville, VA), August 27, 1971.

²²⁴ Rountree, Helen C. Fieldnotes, 1969-1973, Helen C. Rountree Papers, Box 2, National Anthropological Archives, Smithsonian Institution, Washington, D.C.

²²⁵ Staff, "A First," *Wassaja*, October-November, 1974.

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	spend time at the center learning, often recording for posterity, the tales of Native American history and culture. ²²⁶
July 18, 1979	The Mattaponi, as Chief Custalow [REDACTED] ²²⁷ explained to those stopping to view the artifacts he and his wife [REDACTED] brought from the reservation's educational center, are still living under a 1677 treaty signed by Queen Anne of England. The treaty is with the Commonwealth of Virginia and was made over 100 years before the federal government was formed. [...] A copy of the treaty is on display at the educational facility on the reservation. The Mattaponi also encourage visitors to tour the reservation and the trading post gift shop in West Point. ²²⁸
November 23, 1979	[...] Some of the products are being offered now in the gift shop at Berkeley Plantation, in the trading post on the Pamunkey and Mattaponi reservations and are being shown at handwork exhibits. ²²⁹

Conclusion

The number of distinctly Mattaponi institutions and organizations grew on the Reservation during this period. The new tribal museum and educational trading post joined the Mattaponi Indian Baptist Church and the Mattaponi Indian Reservation School as sites reinforcing “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)). The formation and operation of these institutions, especially the hatchery, required “shared or cooperative labor” (83.11 (b)(1)(iv)). The church continued to provide “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). The church, school, hatchery, museum, and trading post all served as central establishments for the community, illustrating the “persistence of a collective identity” (83.11 (b)(1)(viii)) and constituting “distinct community social institutions” (83.11 (b)(2)(iv)) in fulfillment of Criterion (b) of 25 CFR 83.11.

Community Activities

Members of the Mattaponi Indian Tribe consistently participated in shared community activities during this period. Tribal members’ efforts included economic and social cooperation towards the organization of community events such as the annual homecoming and the tax tribute. The Tribe also strove to preserve its distinct cultural practices and continuously educated non-Mattaponi people regarding its history and culture. Such activities offer evidence of significant social interaction and social relationships among tribal members for the period.

Economic Cooperation and Livelihood Strategies

Throughout the 1960 to 1979 period, the Mattaponi Indian Tribe engaged in community-based economic cooperation and livelihood strategies. Collaborative labor and distinctive subsistence patterns among community members included shared occupations, primarily logging, fishing, and farming. Oral histories detail the centrality of family gardens and fishing and hunting traditions.

Table B4-16. Community Activities, 1960-1979: Economic Cooperation and Livelihood Strategies in Interviews.

²²⁶ Byrd, J. “Mattaponi live in present with regard for past,” *The Tidewater Review* (West Point, VA), September 6, 1978.

²²⁷ This article misidentifies Curtis Lee Custalow as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

²²⁸ Harrell, B., “Va. Indians open festival,” *The Smithfield Times* (Smithfield, VA), July 18, 1979.

²²⁹ Dorsey, S. “Federal Money Helping Indians Learn Old Crafts,” *Newport News Daily Press* (Newport News, VA), November 23, 1979.

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Interviewee	Date	Excerpt
[REDACTED]	June 16, 1970	Interview with Jacob Custalow [REDACTED] (Bro. [REDACTED]) Indians here are not well off. The river is still rich in fish to keep them from starving- he remarked that Indians here are better off than the Plains, where they are cut off from the rivers. Also, gardening and canning help tide them over the winter. But many people must still work elsewhere- some commute to Richmond, while others work in the paper industry. [REDACTED] is a wood cutter & hauler for the pulp mill in West Point. ²³⁰
[REDACTED] ²³²	1965 ca.	Other than the river, my grandparents [REDACTED] had many gardens, potatoes and different vegetables and they had some fruit trees. So, when I was young, I would come down and ride the tractor with my Uncle [REDACTED]. We would work in the garden in the summer. We shelled beans. We snapped beans, we cut peaches because my grandmother canned and froze a lot of things. We would help them in the garden as well as in putting the food up for the future. ²³¹
[REDACTED]	1975 ca.	We grew all kinds of things. We grew lima beans and green peas and green beans. We grew onions and tomatoes and cucumbers and squash and watermelon and cantaloupe, lots of different corn. It was always the thing to find the best and the sweetest corn to grow. I remember when “Silver Queen” first was marketed, and they grew Silver Queen. And then it was all kinds of corn even sweeter than that. Dad [REDACTED] would actually find Indian corn seeds, and we would grow Indian corn and sell that. I remember we would grow it at the Res., and we would take it back home in Richmond, and my brother and I would put it – we would tie it up in bundles and go around the neighborhood with our wagon and sell Indian corn. [...] Granny was a big canner, we still have some of the mason jars that she would can with, my parents would can with, we still have all of that, so that’s what they did. They caught fish, they salted those down in five-gallon buckets, it was kind of life for us. As far as foods we grew in the garden, there may have been other varieties, but those were just regular staples. Sweet potatoes, white potatoes, just all kinds. [...] You hunted together and you fished together, and you went to church together, and you worked garden together. You saw each other at Homecoming, you ate each other’s food out on the long table under the tree. You went around from house to house, and you visited. It was family. ²³³
[REDACTED]	1978 ca.	[...] Well every day was pretty much the culture. The older ones still fished, hunted, and trapped to survive. And we’d throw nets to fish out here in the Mattaponi River to catch shad and herring and catfish. We learned how to weave nets and stuff like that and fix nets as well. Making traps, rabbit traps, gardening. All sorts of stuff. You had certain times of the year you

²³⁰ Interview with [REDACTED], 16 June 1970, Helen C. Rountree Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, Washington, D.C., Box 2.

²³¹ [REDACTED], “Interview: [REDACTED],” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 19, 2023, PDF Page 5.

²³² [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

²³³ [REDACTED], “Interview: [REDACTED],” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 2-3, 12.

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Interviewee	Date	Excerpt
		would harvest your vegetables and sweet potatoes and potatoes and put them down in the root cellars, put lime over them. That will preserve them through the winter months so you have something to eat. Also, we would take the corn and cut it all off the cob and you take and freeze that and you can a lot of stuff as well. Preserve and salt your meats and fish. And the roe, we used to take it and clean all the fish, which was thousands of fish back then. [...] If you happen to hit that roe, Grandpa [REDACTED] [REDACTED] would tear you up [Laughter] because they made their living like that. And also, pulpwood hauling and cutting the trees and timber. Carrying to the mill, selling that. ²³⁴

The significance of fishing caught the attention of newspapers in this period. Several newspaper articles cited fishing and the annual shad cycle (March 10, 1973) and the hatchery (September 7, 1961) as important to Mattaponi subsistence strategies. Journalists also covered the state appropriation to fund the hatchery (e.g., February 22, 1968), highlighting the importance of natural resource protection to the Mattaponi Indian Tribe as a cultural and economic matter.

Table B4-17. Community Activities, 1960-1979: Economic Cooperation and Livelihood Strategies in Other Sources.

Date	Excerpt
September 7, 1961	The Indians look to the water for their main subsistence, the item states. Last year the reservation reported over 200 shad stripped of their roe, yielding 6,000,000 eggs for the small hatchery there. The hatching [sic, hatchery] is under the auspices of the state commission of fisheries. Chief Custalow [REDACTED] said he thought 80% of the eggs survived but that the Indians catch only a pittance of those that are spawned. "But it does keep the shad coming back from year to year," he added. ²³⁵
February 14, 1964	Custalow [REDACTED] told the committee there are about 65 living on the Mattaponi reservation now, many of them making their living from fishing and hunting. He urged approval of re-establishment of the hatcheries so his people can continue to reside and earn their living there. [...] ²³⁶
November 26, 1965	"We could work the timber on some nearby land," Custalow [REDACTED]; [REDACTED] said. The reservation operates a fishery and traps and farms but all of the work is seasonal, he said. He said the farming was too small to be profitable. ²³⁷
February 16, 1968	The Pamunkey and Mattaponi Indians will be pleased to hear that the House of Delegates pushed ahead Thursday a bill appropriating \$2,000, for the next two years to maintain fish hatcheries that help stock the Pamunkey and Mattaponi rivers. Chiefs of the two tribes, whose reservations lie in King William County, say fishing is their livelihood. ²³⁸

²³⁴ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 31, 2023, PDF Page 3-4.

²³⁵ Staff, "Indian Reservation Featured in Baltimore Newspaper," *The Tidewater Review* (West Point, VA), September 7, 1961.

²³⁶ Marble, Robert L. "Hatcheries Bill Out of Committee Following Plea by Indian Chief," *Newport News Daily Dispatch* (Newport News, VA), February 14, 1964.

²³⁷ Staff, "Indian Chief Pays Tribe's Tribute to Va. Governor," *Newport News Daily Press* (Newport News, VA), November 26, 1965.

²³⁸ Staff, "Fish Hatcheries Bill Is Passed," *Newport News Daily Press* (Newport News, VA), February 16, 1968.

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Date	Excerpt
February 22, 1968	<p>Two area Indian chiefs visited the General Assembly last week on behalf of a special law which would affect two rivers near their reservations.</p> <p>At the request of Chief Tecumseh Deerfoot Cook of the Pamunkey Indian tribe, Chief O. T. Custalow [REDACTED] of the Mattaponi tribe, and paleface Del. Robert R. Gwathmey III, who represents King William County where both reservations are located, the House Committee on the Chesapeake and its Tributaries authorized an expenditure of \$2,000 over the coming biennium to maintain fish hatcheries that help stock the Mattaponi and Pamunkey Rivers. [...]</p> <p>"Fishing is our livelihood," said Custalow. He said he was happy to hear the committee also discussing ways to preserve marshlands.²³⁹</p>
February 18, 1971	<p>In such a backwater, the Mattaponi are no richer and not much poorer than their neighbors. They live in small homes, but they keep warm. They go to the county public schools - by bus, without complaining. They are free to go to the city, to Richmond or north or even to California to seek jobs, and often they do. But most of them come back.</p> <p>Chief Curtis T. Custalow [REDACTED] lives in a neat recently built cinder-block house on the single circular street of the Mattaponi reservation. He has a big color TV in the living room, and he and his wife Gertrude [REDACTED] are articulate about life on the reservation.</p> <p>[...] Between now and revival comes spring, when the shad, rock and perch are thriving in the river, and the men and boys go out in their flat bottom boats and drink the water of the Mattaponi and bring home strings of fish for frying. None of the Mattaponi is on welfare, and the last time one of them was thrown off the reservation for misbehavior was 30 years ago.²⁴⁰</p>
March 10, 1973	<p>Mattaponi Indians Thursday worked in their potter sheds, mended fishing nets, overhauled outboard motors and prepared their fields for the spring planting. The Indians appeared to be far too preoccupied with their tasks for politics. [...] On the Mattaponi reservation, Jacob [REDACTED] and Norman Custalow [REDACTED] sons of the late Chief O. T. Custalow [REDACTED]; [REDACTED] were working on two new outboard motors to be used during the annual shad run, later this month [...] ²⁴¹</p>
April 29, 1974	<p>On the Mattaponi reservation, Will Custalow [REDACTED] brother of Chief Curtis Custalow [REDACTED] has the reputation as the best fisherman.</p> <p>The shad season on the Mattaponi had all but ended, and Will Custalow sat watching a television game show as he warned his listeners to be careful about eating shad. [...] ²⁴²</p>

Social Cooperation and Mutual Aid

Throughout this time period, members of the Mattaponi Indian Tribe participated in various forms of social cooperation, such as sharing resources related to food and housing when community members were in need and administering grants for community services. Oral history interviews recount events during which

²³⁹ Staff, "Area Indians Visit Assembly," *Southside Sentinel* (Urbanna, VA), February 22, 1968.

²⁴⁰ Furgurson, Ernest B., "The Advantages of Backwater Living," *The Baltimore Sun* (Baltimore, MD), February 18, 1971.

²⁴¹ Nichols, J., "Wounded Knee Tensions Secondary in Va. Indians' Minds," *Newport News Daily Press* (Newport News, VA), March 10, 1973. See also: Nichols, J. "Indians in State More Interested in Fishing, Tourists Than Tensions," *The Danville Register* (Danville, VA), March 11, 1973.

²⁴² Cooke, K. "Indians Aid Shad Project," *Intelligencer Journal* (Lancaster, PA), April 29, 1974.

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families on the Mattaponi Indian Reservation provided housing for each other in moments of crisis and describe how it was common practice during this period to share food. Reservation residents also recall the Tribe administering HUD funds for the betterment of the community. Such activities were often, though not exclusively, managed through the tribal government.²⁴³

Table B4-18. Community Activities, 1960-1979: Social Cooperation and Mutual Aid in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1960 ca.	[REDACTED] house burned down, and he needed a place to live with his children, so my dad [REDACTED] let him use his house for that until he could build his back. ²⁴⁴
[REDACTED]	1960 ca.	I remember [REDACTED] who lived right over here. And I remember when I was young, his house had burned down. And then they built the brick home after a while. And I think they stayed over at Mama and Daddy's [REDACTED] house, because I was coming in for a little bit until they started getting that house back in shape. [...] You know, my father [REDACTED] was staying here because in the [19]70s, HUD was going in and helping with remodeling the homes and everything else around here, bringing in running water and bathrooms and all that. They just didn't have it. [...]. So, after they did what they needed with the HUD program, Mama came down here, too. ²⁴⁵
[REDACTED]	1963 ca.	And then of course in my grandfather's day, it was a community. Everybody, if you need some vegetables or eggs from your chickens or whatever there may be, they'd all share. [...] My daddy [REDACTED] grew more stuff he gave away than what he grew for us to eat. Which he always said you gotta plant enough to make sure you can feed the rabbits and the squirrels, and the deer, and your friends. ²⁴⁶
[REDACTED]	1970 ca.	We have funds that have been allocated and they are utilized in the King William school system for our Indian children." [...] We have used in times past, federal funds to do some hiring on the Reservation, for the tribal government's [inaudible] funds, Title IV funds, that sort of thing. Those funds primarily were funded by federal government. Aside from the state, state had very little, if anything, to do with that. The

²⁴³ Such management is discussed in detail in Section IV, Part C of this petition.

²⁴⁴ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 3-4.

²⁴⁵ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 9.

²⁴⁶ [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 28, 2023, PDF Page 8-9.

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Interviewee	Date	Excerpt
		state, up to this point, has not, it has not been engaged in anything to my knowledge, since the closing of our school. ²⁴⁷
[REDACTED]	1971 ca.	I remember when [REDACTED] moved back down here from Richmond, and him and Susie—the house over here, we cleaned up in there and all that stuff and got everything ready and helped them move. I was a little kid then. Then over here we had Margaret Allmond's and them, who was the house that [REDACTED] got down on the other side of the lane. I remember when they moved back here. And we had to go there and clean up in there and stuff like that and help them move in and different things. ²⁴⁸
[REDACTED]	1973 ca.	I'd go over to cousin [REDACTED] and aunt [REDACTED]. Aunt [REDACTED] was papa's [REDACTED] sister. I'd go to their house and knock on the door. This was when cousin [REDACTED] was older, [REDACTED]. I would take the dogs and I would get the dogs and I'd go right out of their back door step and if we shot a deer or something, I would get some meat and I would bring it back around there. [...] I'd bring them some meat cause they didn't have much. ²⁴⁹
[REDACTED]	1978 ca.	Well, this is a story that kind of covers the neighbor part as well as everything else. 'Cause when I got married and I lived across the road from where my parents are and we were putting the garden in and you put potatoes in the ground by March 17. And we were fighting to get everything in the ground and Mama [REDACTED] was cutting the potatoes up for the eyes. And we had planted Daddy's [REDACTED] and we were trying to get mine planted. And rain was coming, storm was coming. Daddy said I don't think we gonna get it done. And next thing you know here comes Uncle [REDACTED]. Here comes your daddy, Uncle [REDACTED] coming across the way, dropping potatoes, bringing their tractor to throw dirt to 'em. And then your daddy was getting his potatoes in the ground. When they finished mine, everybody went and got his potatoes in the ground. And you didn't have to go get a neighbor. You didn't have to go ask. People saw you were in need. They knew it was gonna rain and he wanted to get his potatoes in. I was trying to get my potatoes in. Everybody just chipped in and then sat on the picnic table in the backyard and started drizzling. Everybody said, well, I guess I better go home. I think about that often, how people just got along. ²⁵⁰

Community efforts to provide support and mutual aid were further documented during this period by journalists, primarily in coverage of aid programs and grants administered by the Tribe. Examples include action on behalf of Mattaponi leadership to deliver support programs to rural Indians (December 7, 1972)

²⁴⁷ [REDACTED], Interview: Chickahominy Fall Festival, edited by Helen Rountree, National Anthropological Archive, Washington, D.C.: Smithsonian Institution, Original edition, Helen Rountree, 1981.

²⁴⁸ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 31, 2023, PDF Page 14.

²⁴⁹ [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 6.

²⁵⁰ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 8-9.

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and grants from the federal Department of Housing and Urban Development (July 16, 1975) and the Williamsburg-James City County Community Action Agency (September 28, 1978).

Table B4-19. *Community Activities, 1960-1979: Social Cooperation and Mutual Aid in Other Sources.*

Date	Excerpt
November 26, 1963	It was announced that over 200 pounds of good clothing had been sent by the W-L Society to the Mattaponi Indian Reservation in Virginia, and a large box of silver coupons to Crossnore School in North Carolina. [...] ²⁵¹
December 7, 1972	Custalow [REDACTED] said educating the Indians to government programs designed to help them is another reason behind the meeting. "We have prepared some information that should help them understand just what is available for them." [...] The Atlantic Indian differs from his western brother in the fact that the Bureau of Indian Affairs does not help him. Eastern Indians are helped only by state governments, with the exception of, perhaps, Cherokee and Florida Indians, said Custalow. [...] He said the concern for the moment is in contacting rural Indians since funds from the native American rights funds are limited. ²⁵²
July 16, 1975	Notification has been received of approval of grants totaling \$250,000 to Virginia's two Indian reservations. Notice from the office of Rep. Thomas N. Downing in Washington said Community Development block grants of \$125,000 each have been approved by the Department of Housing and Urban Development for the Pamunkey and Mattaponi tribes. Applications were made by Chief T. D. Cooke for the Pamunkeys and Chief Curtis Lee Custalow [REDACTED] of the Mattaponis. The grant to the Pamunkey reservation will be used for a community center. The one to the Mattaponis will be used for a central water system, rehabilitation work and planning activities. ²⁵³
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. [...] ²⁵⁴
December 14, 1977	[...] Chief Curtis Lee (Warhorse) Custalow [REDACTED] chief of the Mattaponi Indian tribe in King William County for the past eight years, has resigned over a dispute which started with a federal grant. He said the tribe is arguing how to spend a \$250,000 community grant received this year from the Department of Housing and Urban Development. Chief Custalow said the money would [sic; would] be spent to rehabilitate houses on the reservation and build roads whereas others want to relocate the houses. Daniel Webster [REDACTED] a cousin of the former chief, is now chief of the Mattaponi tribe. ²⁵⁵

²⁵¹ Staff, "Revolution Children Unit Meeting Held," *Northern Virginia Sun* (Fairfax, VA), November 26, 1963.

²⁵² Staff, "Eastern Indians Ready for First Parley Today," *The Hartford Courant*, (Hartford, CT), December 7, 1972.

²⁵³ Staff, "Reservations Granted \$250,000," *Newport News Daily Press* (Newport News, VA), July 16, 1975. See also: Staff, "Mattaponi, Pamunkey Get Federal Grants," *Newport News Daily Press* (Newport News, VA), June 21, 1977.

²⁵⁴ Staff, "Job Funds for Indians Approved for Agency," *Newport News Daily Press* (Newport News, VA), January 9, 1976.

²⁵⁵ Staff, "Congressman Paul Trible," *Glo-Quips* (Gloucester, VA), December 14, 1977.

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Date	Excerpt
September 28, 1978	<p>[...] Larry Trumbo, executive director of the Williamsburg-James City County Community Action Agency which will administer the \$126,500 grant, said the project's goal is to make the Indians self-sufficient and allow them to retain their heritage. [...]</p> <p>Federal Comprehensive Employment Training Act (CETA) money from the Department of Labor is being funneled through the Governor's Manpower Services Council for the Native American Program to the local community action agency.</p> <p>Trumbo said approximately 1,000 Indians are included in the Chickahominy, Mattaponi, Pamunkey and Rappahannock tribes that will benefit from the program. [...] ²⁵⁶</p>
November 23, 1979	<p>[...] Another pocketful of CETA [Comprehensive Employment Training Act] money, designated for Indians living on reservations, is limited to the Pamunkey and Mattaponi tribes but Cook said it was cut from \$67,000 to \$37,000 this year. ²⁵⁷</p>

Annual Homecoming

Homecoming is an important annual event within the tribal community that consists of community members returning to attend services at the Mattaponi Indian Baptist church. Oral history interviews document memories of this event, with several individuals reporting how they would attend every year over the span of their lives. ²⁵⁸

Table B4-20. Community Activities, 1960-1979: Annual Homecoming in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1963 ca.	<p>We had homecoming every year on the fourth Sunday. We went to the capitol with my grandfather to pay our taxes. And I remember first time I seen pictures and like I said, my memory is four, but I'm sure before then. [...]</p> <p>And my grandfather [REDACTED] was the Baptist minister here at the church on the reservation. So, we always, Sundays, went to church. We had Bible study after homecoming, the Bible study Monday. It used to be five days. Now it's only three days. So, we used to come down every night when I was a kid and do the revival. ²⁵⁹</p>
[REDACTED]	1973 ca.	<p>We had a lot of my cousins that didn't live here also would come down. We would have over at the museum, my grandfather's [REDACTED]; [REDACTED] house, we would first come to church on Sundays and then had a big feast, a picnic table stretched all the way out in the front yard. And everybody would bring food down and everyone would eat together and play together and hang out together and good times, good fellowship.</p> <p>[...] We would always do things together, so we would see each other at different events. Also at homecoming, not just here, but homecomings for the other Native churches, we would go to their homecomings and that being</p>

²⁵⁶ Dorsey, S., "Grant Is Awarded for Indians to Learn Tribal Art, Crafts," *Newport News Daily Press* (Newport News, VA), September 28, 1978.

²⁵⁷ Dorsey, S., "Federal Money Helping Indians Learn Old Crafts," *Newport News Daily Press* (Newport News, VA), November 23, 1979.

²⁵⁸ Mattaponi citizens who discussed the annual homecoming event as a significant part of Mattaponi community throughout their lives in their interviews included [REDACTED]

²⁵⁹ [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 24, 2023, PDF Page 3-5.

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Interviewee	Date	Excerpt
		Pamunkey, Upper Mattaponi, as we knew ‘em as Adamstown at the time, Rappahannock, Chickahominy. So, we would go to all the homecomings and then we would see each other and see other Native people also. ²⁶⁰
	1965 ca.	You know I’d see them at homecoming and the people that would actually come down. We would go to Philadelphia on vacation to see some of the ones from the reservation that lived up there in Philadelphia but that was it. ²⁶¹
	1970 ca.	[...] Well, of course was that we had a homecoming the fourth Sunday in August every year. That was one of the main things that was always a big deal. I’d meet cousins I’d never met before because we got such a big family. Both my mama and my daddy ██████████ ██████████ had thirteen brothers and sisters. So, it was a lot of cousins out there. ²⁶²
	1979 ca.	We just participated in the powwows and that’s about it... Of course, the church and the homecomings and all was very important. ²⁶³
	1965 ca.	Every fourth Sunday in August, the neighboring Indian churches would come over for revival services and church on the ground. [...] And then, of course, we would come to the homecomings or when different revivals, and all of my uncles ██████████ ██████████ ██████████ ██████████ were in a singing group. It was called the Custalow Brothers. My ██████████ played the guitar and all the other uncles: ██████████ ██████████ were in the group. And so, they did that for years. I mean, they traveled around to lots of different churches and sometimes out of state singing gospel music. ²⁶⁴

In addition to personal recollections, Homecoming was noted in popular publications that included detailed speaking schedules (August 22, 1963) and recorded the regular occurrence of the event on the fourth Sunday in August each year (February 18, 1971).

Table B4-21. Community Activities, 1960-1979: Annual Homecoming in Other Sources.

Date	Excerpt
August 22, 1963	Mattaponi Baptist Church on the Mattaponi Indian Reservation will observe home-coming next Sunday, Aug. 24. Chief O. T. Custalow ██████████ will speak at the 11:30 a.m. service. Lunch will be served on the church grounds after the morning service and the Rev. John H. Brooks, pastor of Chesapeake Baptist Church, will speak at a 2:30 pm. service. The

²⁶⁰ ██████████, “Interview: ██████████,” by ██████████ and ██████████, Mattaponi Indian Tribe, July 26, 2023, PDF Page 2-3.

²⁶¹ ██████████, “Interview: ██████████,” by ██████████, Mattaponi Indian Tribe, October 16, 2023, PDF Page 13.

²⁶² ██████████, “Interview: ██████████,” by ██████████, Mattaponi Indian Tribe, July 28, 2023, PDF Page 3.

²⁶³ ██████████, “Interview: ██████████,” by ██████████ and ██████████, Mattaponi Indian Tribe, July 12, 2023, PDF Page 4.

²⁶⁴ ██████████, “Interview: ██████████,” by ██████████ and ██████████, Mattaponi Indian Tribe, July 19, 2023, PDF Page 6.

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Date	Excerpt
	<p>Rev. H. N. Custalow [REDACTED] pastor of the Mattaponi church, will preside at the services.</p> <p>Mr. Brooks will preach for services at the church Monday through Friday, each evening at 7:45. Members and friends are invited to attend the home-coming and the services next week. ²⁶⁵</p>
February 18, 1971	<p>Weekends are when the families that have gone out to the great beyond come back to visit. Each weekend is a preview of the big one, the fourth Sunday in August of every year, when there is a tribal reunion and the Mattaponis converge here from all directions for an old-time Baptist revival. ²⁶⁶</p>
August 24, 1972	<p>The Sunday, August 27 service has been CANCELLED in order that all may attend the homecoming service at Mattaponi Indian Reservation Baptist Church. The Coburns and the Calvary Quartet will be singing there. All people who attend Rock Church have been invited to this service. ²⁶⁷</p>
September 3, 1978	<p>At the Mattaponi Indian Baptist Church's August 27th homecoming, the scouts gave Chief Custalow [REDACTED] a replica of the statue of Pocahontas that was erected over the grave during former Gov. Mills Godwin's administration. ²⁶⁸</p>

Historic Preservation and Cultural Education

The Mattaponi Indian Tribe practiced distinct cultural patterns and upheld cultural practices, often participating in educational programming for the public. Such activities included learning and practicing beadwork, pottery-making, tanning hides, and learning and performing traditional dance. In oral history interviews, Mattaponi people recall gathering amongst themselves to practice distinctive Mattaponi arts and practices and sharing their work with others in an educational capacity.

Table B4-22. Community Activities, 1960-1979: Historic Preservation and Cultural Education in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1960 ca.	<p>I remember just like going into the museum, and you would always have people there, on Sundays especially. And not just family, visitors were constantly coming in and out. And then my grandpa [REDACTED] would give them a little tour of the museum and he would come out and do a dance with them. And kids during the week, especially in the summer, kids would come down here. Boy Scouts, Girl Scouts, church groups, all that. They would come down here. Is it the Daughters of the Revolution? They would come and he would go there and talk to them about Native Americans and so forth. And then, the culture was--there were times where we would have gatherings like homecoming. Just getting together, going to the tribute at the governor's every year.</p> <p>[...] Boy Scouts, Cub Scouts, I went to that with my dad [REDACTED] After my grandpa [REDACTED], I call him Pawpaw, but after he was gone, I've been to Boy Scouts, Girl Scouts, I went to churches with him. We went to Kings Dominion, and y'all tell me, I don't know how long Kings Dominion has</p>

²⁶⁵ Staff, "Indian Church Sets Home-Coming," *The Tidewater Review* (West Point, VA), August 22, 1963; Staff, "UPI- haliwa," *The Herald Citizen Tri-County Shopper* (Woodstock, IL), January 28, 1970.

²⁶⁶ Furgurson, Ernest. B. "The Advantages of Backwater Living," *The Baltimore Sun*. (Baltimore, MD), February 18, 1971.

²⁶⁷ Staff, "The Calvary Quartet," *Southside Sentinel* (Urbanna, VA), August 24, 1972.

²⁶⁸ Staff, "Tidewater Girl Scouts," *Newport News Daily Press* (Newport News, VA), September 3, 1978.

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Interviewee	Date	Excerpt
		been open, but it was two years after it was opened, and they invited us. So, it was my two brothers [REDACTED] myself and my three kids [REDACTED] and my dad. And we got on that center, it was the center stage there. [...] You walk in and you probably have to go up like a block and then you see this big old stage. And we danced. And he talked. And he beat the drum while we danced. So, that was kind of an honor. ²⁶⁹
[REDACTED]	1960 ca.	We learned to bead. We learned how to make the hides. And to this day, it's my family's family, which is my grandson [REDACTED] and my son [REDACTED] they get the deer for the governor. So, we hunted. I've gone hunting more than once and fishing more than once with my dad. But yes, and my dad made us learn everything in the museum. Everything. And then told us things from way, way back. It was even more. We learned a lot from just him here. Because he knew quite a bit. ²⁷⁰ [...]
[REDACTED]	1963 ca.	I made pottery. I didn't do any beadwork. My mother [REDACTED] did beadwork. Yeah, we did all our own things like that. We planted. My mother and my grandmother [REDACTED] and all did gardens for food. And my grandmother had a full-fledged store here ²⁷¹ [...]
[REDACTED]	1979 ca.	The culture? Yes, [REDACTED] he passed now, but back when I was young, while I was in my twenties, he would get all of us together, all of us young 'uns around here, and he would play the drum and teach us the dances. And then he got a group together. And we got some of the Rappahannock kids, too. So we called us the Matty Rapps and we would go places and put on our little shows and dance. And that's when I actually started really getting into my culture, as I got older in my twenties. [...] We just participated in the powwows and that's about it... Of course, the church and the homecomings and all was very important. ²⁷²
[REDACTED]	1979 ca.	I've attended several, but they weren't cultural classes back then. It was the ladies gathering in the—I call this the big room, and I call that the pottery room, but in the pottery room. And they had wooden tables that they had covered in some kind of cloth, and they would beat their clay and they would make their pottery. And gosh, it's probably four or five Mattaponi ladies, and then probably four or five Upper Mattaponi, and even a few Pamunkey that would come over and they would get together and come over here. ²⁷³
[REDACTED]	1965 ca.	[REDACTED]: Do you remember hearing family names or members of people speaking of the Powhatan language? The Algonquian language?

²⁶⁹ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 8.

²⁷⁰ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 5.

²⁷¹ [REDACTED], "Interview: Dotty Hall," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 13, 2023, PDF Page 7.

²⁷² [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 12, 2023, PDF Page 4.

²⁷³ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 16.

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Interviewee	Date	Excerpt
		There were words. I know I've heard Mama [REDACTED] talk about Uncle [REDACTED], who at the time was probably the oldest on the reservation and it was certain words he would say. Mama, we never knew exactly. He would refer to something as tom, like the bottom of the tub, he called it tom. Mama said I believe that when he was a child that he heard some Native language and those words kind of evolved into something else and it was his everyday language, but he didn't really know why he was saying that. ²⁷⁴
[REDACTED]	1966 ca.	That school asked my mom [REDACTED] being that she was from the reservation, would you mind coming in? It was again around Thanksgiving. That's when everybody wants us. So, it was around Thanksgiving. And anyway they asked, could you come in and talk a little bit about your people? So, my mom says she came in. She brought a couple baskets of some of the things that our people make here and that she made and some of the other folks made, some actual artifacts that were found. And she talked to the school group, the children, about our people. And she said she remembers it clear as day. She said it was like a light bulb just went off. She said she knew how she was going to fulfill her mission in life. ²⁷⁵
[REDACTED]	1970 ca.	[REDACTED] and [REDACTED] later in life they did pottery and had a place in their home there. ²⁷⁶ [...]
[REDACTED]	1973 ca.	So, my dad [REDACTED] was very active. I remember – I can't tell you a date and a time, but I saw my dad even as a kid going to schools and giving presentations. He did that, just about yearly, and he took a lot of pride in that. [...] He did a lot of education about Mattaponi history in Richmond schools for as long back as I can remember. And then, in 2006 I believe it was, when the delegation went over to England, dad and my brother [REDACTED] ²⁷⁸ were among them. ²⁷⁹

The Mattaponi Indian Tribe invested considerable time in presentations and performances, on and off the reservation, to educate non-Mattaponi people about their culture and history. Examples of cultural education activities documented newspaper coverage and include presentations for school groups (December 14, 1961), visits with Scout troops (June 15, 1961), and hosting visitors at the reservation for educational programming (October 12, 1962). Such activities were frequently reported in newspapers during this period, excerpted below. Ethnographic research also documented ongoing cultural heritage preservation efforts on the Mattaponi Indian Reservation (August 1, 1970).

²⁷⁴ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 7.

²⁷⁵ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 12.

²⁷⁶ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 19, 2023, PDF Page 3.

²⁷⁷ [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

²⁷⁸ [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

²⁷⁹ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 8.

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Table B4-23. Community Activities, 1960-1979: Historic Preservation and Cultural Education in Other Sources.

Date	Excerpt
June 15, 1961	<p>Seventeen Brownies and five adults, including the leaders of the group, from Stafford County were visitors at the Mattaponi Indian Reservation on Wednesday. One of the leaders was Mrs. Mickey Doyle, who said the children were having a wonderful time.</p> <p>Chief O. T. Custalow [REDACTED] was dressed in his regalia and gave much of his time in showing the group over the reservation.²⁸⁰</p>
July 27, 1961	<p>An Indian family from the Mattaponi Reservation near King and Queen will visit the two all-city playground pow-wows.. [...]</p> <p>Chief Custalow [REDACTED] his wife, White Feather, and seven-year-old son, Little Chief Blue Wing [REDACTED] will be at Dorie Miller Recreation Center at 5 p.m. and at Jackson Elementary School at 6 p.m. ²⁸¹</p>
August 3, 1961	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation spoke at two services Sunday at the New Testament Baptist Church, Baltimore. He and his young son, Blue Wing [REDACTED], also were on the program for the Sunday school worship period. Blue Wing sang several selections.</p> <p>The chief, an active Baptist evangelist, will speak at the morning and evening services Sunday at Fellowship Baptist Church, Hampton. He and Blue Wing will appear on a special program next Wednesday at the city recreation center in Newport News. Blue Wing will present several Indian dances.²⁸²</p>
October 13, 1961	<p>Sunday the Society is sponsoring a picnic pilgrimage to the Mattaponi Indian Reservation. Chief Custalow [REDACTED] a direct descendant of Powhatan, will preach a sermon and conduct the visitors through the museum. A 50-star flag will be given him, along with other gifts for the Indians.[...] ²⁸³</p>
December 14, 1961	<p>Recently the fifth grade went to West Point to visit the Mattaponi Indian Tribe. When we arrived we first talked to the chief [REDACTED] and followed a path in the woods until ten o'clock. Then we had a history class inside the museum. Afterwards the chief showed us around the museum and we had an Indian dance.</p> <p>[...] At two o'clock we went to visit their school. The school was made up of the first to fifth [sic] grades. Their enrollment was twelve. The last place we went was their church. There the chief told us about the trouble of building the church.²⁸⁴</p>
February 8, 1962	<p>Chief O. T. Custalow [REDACTED] of the Mattaponis and Chief Tecumseh Deerfoot Cook of the Pamunkeys appeared wearing headdress [...] ²⁸⁵</p>
March 29, 1962	<p>Chief O. T. Custalow [REDACTED] and his son, Little Chief Blue Wing [REDACTED] of the Mattaponi Indians will give a brief demonstration of the Indian War Dance. ²⁸⁶</p>
October 12, 1962	<p>The group ate picnic lunches under shade trees near the museum at the reservation and their hosts for the day were Chief O. T. Custalow [REDACTED], his squaw and their eight-year-old son [REDACTED]</p>

²⁸⁰ Staff, "Stafford Brownies Visit Reservation," *The Tidewater Review* (West Point, VA), June 15, 1961.

²⁸¹ Staff, "Indian Family to Visit Two City Play Spots," *Newport News Daily Press* (Newport News, VA), July 27, 1961.

²⁸² Staff, "Custalow And Son on Church Programs," *The Tidewater Review* (West Point, VA), August 3, 1961.

²⁸³ Staff, "Patriotic Week Plans Set by W-L," *Northern Virginia Sun* (Fairfax, VA), October 13, 1961.

²⁸⁴ Coggin, Turner. "Student Describes Trip to Indian Reservation," *Northern Neck News* (Warsaw, VA), December 14, 1961.

²⁸⁵ Staff, "Virginia Assembly Briefs," *The News Journal* (Radford, VA), February 8, 1962.

²⁸⁶ Staff, "Texacos Festival Plans Completed," *Rappahannock Record* (Kilmarnock, VA), March 29, 1962.

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Date	Excerpt
	<p>Chief Custalow, they learned, is, a direct descendent of Chief Powhatan, and he is of the Mattaponi tribe. He and his first squaw, who died in 1939, had 12 children.</p> <p>In addition to being chief of the tribe, Chief Custalow is a Baptist minister. The Golden Agers were taken to the Baptist Church, where he made a talk and they stayed to sing several songs, They visited the reservation museum, also. ²⁸⁷</p>
November 22, 1962	<p>On Sunday, November 25, at 3:30 the Church Aide Circle of the Calvary Baptist Church will present Chief O. T. Custalow [REDACTED] and his son, Blue Wing [REDACTED] from the Indian Reservation at Mattaponi. These Indians will be wearing their native costumes. Be sure and witness this program for it will give you something to think on for the week. ²⁸⁸</p>
February 21, 1963	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation will speak at a meeting of the Methodist Youth Fellowship of Old Church Methodist Church, Shanghai, Monday, March 4, at 7:45 p.m.</p> <p>He will be accompanied by his wife and young son, Little Chief Blue Wing [REDACTED] and they will present several songs. ²⁸⁹</p>
November 22, 1963	<p>Chief Hoskinowanh [REDACTED] of the Mattaponi Tribe, accompanied by his wife, Princess White Feather, and their nine-year-old son, Blue Wing [REDACTED] all in tribal attire, described their way of life on the reservation. He declared that their earlier, cruder way of living was more satisfying and more healthful than their present form of life.</p> <p>From a reservation of 40,000 acres with 7,000 tribal members in 1648, the reservation has dwindled to 125 acres the tribe numbers slightly over 300 people, only 65 of them living on the reservation.</p> <p>Once Virginia had 32 reservations; now there are only the Mattaponis and Pamunkeys, the latter tribe owning 750 acres. [...] ²⁹⁰</p>
April 23, 1964	<p>[...] Special guest during the campout will be [...] Chief O. T. Custalow [REDACTED] and Blue Wing [REDACTED] of the Mattaponi Indian Reservation will entertain at the Campfire program on Saturday night. ²⁹¹</p>
January 21, 1965	<p>Cobbs Hall Chapter, NSDAR, met in the Wicomico Parish House January 11 at 2 p. m.</p> <p>Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe was the guest speaker. He began his talk with the telling of the landing of our forefathers at Jamestown, of their reception by Chief Powhatan and his many braves. Chief Custalow is a direct descendant of Chief Blue Wing, brother of Chief Powhatan. He touched briefly on the participation of the American Indians in all our wars, 17,000 in World War One, 85% being volunteers.</p> <p>[...] Chief Custalow brought with him his wife. Both were dressed in their tribal regalia. He showed Cobbs Hall Chapter members a board depicting a treaty made of arrows, also a tomahawk used by Chief Powhatan's brother in the capture of Capt. John Smith. Chief</p>

²⁸⁷ Staff, "Indian Chief, Squaw Hosts to Golden Agers," *The Hopewell News* (Hopewell, VA), October 12, 1962.

²⁸⁸ Staff, "Colored News," *Rappahannock Record* (Kilmarnock, VA).

²⁸⁹ Staff, "Old Church MYF To Hear Talk By Chief Custalow," *The Tidewater Review* (West Point, VA), February 21, 1963.

²⁹⁰ Staff, "Prince George Club Hears Facts, Figures On Indian Tribes," *The Progress-Index* (Petersburg, VA), November 22, 1963.

See also: Staff, "Indians Give Program," *The Progress Index* (Petersburg, VA), November 22, 1963.

²⁹¹ Staff, "Ambassadors to assemble at Heathsville," *Northern Neck News* (Warsaw, VA), April 23, 1964. See also: Staff, "Royal Ambassadors To Hold Campout," *Rappahannock Record* (Kilmarnock, VA), April 23, 1964; Staff, "Royal Ambassadors Hold Annual Campout," *Rappahannock Record* (Kilmarnock, VA), May 14, 1964.

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Date	Excerpt
	Custalow's talk was very interesting and informative. He closed his remarks by asking Cobbs Hall Chapter members to see that the state returns to the Mattaponi Tribe all or some of their land taken from them. He also extended a cordial invitation to all to visit the reservation and museum. ²⁹²
July 29, 1965	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, near West Point, has been invited to White Stone Baptist Church on August 3 at 7:30 p. m. to speak to the members of the various organizations of the Woman's Missionary Society.</p> <p>Chief Custalow [...] recently was guest speaker at the Talbot Park Church in Norfolk, where he was heard by a large group with much interest.</p> <p>Princess White Feather (Mrs. Custalow) and his son, Little Chief Blue Wing [REDACTED] [REDACTED] accompany Chief Custalow when he speaks to different organizations and they have been asked especially to come to the White Stone Church. ²⁹³</p>
August 15, 1965	[...] Also at the landing were Chief Custalow [REDACTED] of the Mattaponi Indians, his daughters, the Princesses Matoaka [REDACTED]; [REDACTED] and Wa-Wa-ta-see [REDACTED] and a band of Indians, members of the Mattaponi tribe. [...] ²⁹⁴
November 18, 1965	[...] See such treasures of the Mattaponi tribe as Pocahontas' necklace, Opechaneough's [<i>sic</i> ; Opechancanough] tomahawk, the Execution Club that was to be used on Captain John Smith, and many other historical Indian artifacts. ²⁹⁵
January 27, 1966	Chief Custalow [REDACTED] his wife Princess White Feather and son Little Chief Blue Wing [REDACTED] from the Mattaponi Indian Reservation appeared at the meeting of the "Sunbeams" class at Warsaw Baptist Church last Friday. Shown with the Indian family front row l. to r. Mandy Gallagher, Penny Self, Rhonda and Phillip Garrett. ²⁹⁶
February 22, 1968	Both chiefs, resplendent in full headdress, buckskins and a variety of arrowheads, bones and teeth, strongly supported the request. ²⁹⁷
May 29, 1968	Many tribes are expected to bring crafts made on their reservations and these crafts will be sold during the day. A few of the American Indian tribes invited, in addition to the Chickahominy Tribe are: Pamunkey, Mattaponi, Shawnee, Rappahannock, Seneca, Montagnais [<i>sic</i> ; Montagnais], Cherokee, Tuscarrora [<i>sic</i> ; Tuscarora], Taos-Navaho and Mohegan. ²⁹⁸
March 28, 1969	Chief Hoskinowanaah [<i>sic</i> ; Hos-Ki-No-Wa-Na-Ah; [REDACTED] [REDACTED] and Little Blue Wing [REDACTED] will be visiting the departments of the Sunday School and will give to each person, age 2 through high school, large photographs of themselves.

²⁹² Staff, "Cobbs Hall Chapter Hears Indian Chief," *Rappahannock Record* (Kilmarnock, VA), January 21, 1965. See also: Staff, "DAR To Hear Indian Chief," *Rappahannock Record* (Kilmarnock, VA), January 7, 1965.

²⁹³ Staff, "Chief Custalow to Speak Sunday," *Rappahannock Record* (Kilmarnock, VA), July 29, 1965. See also: Staff, "White Stone," *Rappahannock Record* (Kilmarnock, VA), August 12, 1965.

²⁹⁴ Staff, "The Idler's Column," *The Progress Index* (Petersburg, VA), August 15, 1965.

²⁹⁵ Staff, "4th Annual Turkey Shoot," *Newport News Daily Press* (Newport News, VA), November 18, 1965.

²⁹⁶ Staff, "Chief Custalow and his wife Princess White Feather," *Northern Neck News* (Warsaw, VA), January 27, 1966.

²⁹⁷ Staff, "Area Indians Visit Assembly," *Southside Sentinel* (Urbanna, VA), February 22, 1968.

²⁹⁸ Staff, "Tsongani Dancers Plan Ceremonial," *Daily News Leader* (Staunton, VA), May 29, 1968.

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	They are from the Powhatan Tribe on the Mattaponi Reservation in Virginia. They are Christians and will be telling about their lives as Indians in America today. ²⁹⁹
April 25, 1969	<p>Den 1 of Keysville Troup #508 Cub Scouts spent Sunday, April 20, visiting the Mattaponi Indian Reservation at West Point. Arriving in time to attend Sunday School and church in a teepee, the Scouts listened to Chief O. T. Custalow [REDACTED], who is an ordained minister as well as chief of his tribe, preach wearing his traditional headdress and native costume.</p> <p>After a picnic lunch, the visitors went to the Indian Museum. Here, they were most impressed by the necklace and stone wash basin, said to have belonged to Pocahontas.³⁰⁰</p>
November 9, 1969	<p>[...] caught him without the traditional Indian dress worn for ceremonial occasions</p> <p>[...] Chief Custalow [REDACTED] never got around to replacing his Indian regalia which was destroyed in a fire several years ago.</p> <p>[...] "Last year I put on a head dress and Indian costume and went with my grandfather to take the tribute to the governor."³⁰¹</p>
November 28, 1969	<p>The family was dressed largely in traditional tribal garb for the occasion, except for the chief [REDACTED]. His fringed jacket was made of vinyl plastic.</p> <p>"Madame (Mrs. Custalow) [REDACTED] made it for me. My costume was burned in a house fire a few weeks ago," he said.³⁰²</p>
February 11, 1970	<p>The Mattaponi Indians, one of Virginia's two remaining tribes, were presented a plaque from their naval namesake, the USS Mattaponi, in recent ceremonies on the Indian reservation here.</p> <p>The walnut plaque, with a ceramic medallion depicting the naval vessel, was presented to Chief Curtis Lee Custalow [REDACTED] by Cmdr. Raymond Shinwell of Norfolk. It was presented on behalf of Capt. Charles E. Hathaway, commanding officer of the USS Mattaponi.</p> <p>The plaque is inscribed, "To the Mattaponi, AO-41." It is to be placed in the chiefs artifacts room.</p> <p>Comdr. Shinwell said the men of the USS Mattaponi were unaware of the Indian Tribe until someone sent Capt. Hathaway a clipping of a news article on the death of Chief O. T. Custalow [REDACTED] late last year.</p> <p>[...] The Mattaponi is one of the two remaining tribes of the Algonquin Nation ruled by Chief Powhatan when the English settled at Jamestown. The other is the Pamunkey tribe located on a reservation just a few miles from the Mattaponis.³⁰³</p>

²⁹⁹ Staff, "Indian Chief and Son to Visit First Baptist Church March 30-- 9:40 A.M.," *The Times* (Munster, IN), March 28, 1969.

³⁰⁰ Staff, "Cub Scouts Spend Day with Indians at Mattaponi Reservation on Sun.," *The Farmville Herald* (Farmville, VA), April 25, 1969.

³⁰¹ Phillips, Gene. "New Chief Will Continue Tradition of Mattaponi Indians," *Newport News Daily Press* (Newport News, VA), November 9, 1969.

³⁰² Staff, "Mattaponi Indian Chief Pays Annual Tax Bill of Tribe," *Newport News Daily Press* (Newport News, VA), November 28, 1969.

³⁰³ Staff, "Tribe, Crew Form Bond of Friendship," *Newport News Daily Press* (Newport News, VA), February 11, 1970.

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Date	Excerpt
April 3, 1970	<p>A painting of the late O. T. Custalow [REDACTED] chief of the Mattaponi Indians for a quarter of a century, will be presented to the tribe Sunday by a Roanoke Boy Scout Troop.</p> <p>The painting will be hung in the Baptist Church which the chief served as pastor on the reservation. [...]</p> <p>Chief Custalow died in October, 1969 after serving 25 years as chief. [...] ³⁰⁴</p>
August 1, 1970	<p>[...] Pottery was made by the old-fashioned coil method. Clay was gathered on the reservation, there being three places to gather it. (a) in the northeast part of the reservation, on "Nannie Major's creek" [REDACTED] This is a white clay intermixed with sand [...] Decoration of the pottery was in a marbled design made with berry juice dyes; it was then glazed.</p> <p>Baskets were also made, of various shapes. The State bought raffia for the students; [...] Leatherwork was also taught. Mrs. Custalow [REDACTED] [REDACTED] says there is hardly a person on the reservation today [except the youngest children] who doesn't know how to do leatherwork.³⁰⁵</p>
November 17, 1971	<p>Mattaponi- Curtis L. Custalow Sr. [REDACTED] has been relected [<i>sic</i>] to a two-year term as chief of the Mattaponi Indian reservation.</p> <p>Members of the council were also re-elected with the addition of George F. Custalow Jr. [REDACTED] 80, one of the oldest men of hhe [<i>sic</i>; the] tribe.</p> <p>The election was by secret ballot with a grain of corn used to designate "yes" and a bean for "no" following tribal custom.³⁰⁶</p>
November 25, 1971	<p>All the tribesmen wore headdresses over their civilian attire, and the governor correctly pointed out that because of his station Chief Custelow [<i>sic</i>; Curtis Lee Custalow Sr.; b.1916 – d.2001] wore 100 feathers in his.³⁰⁷</p>
October 10, 1972	<p>A class of York Academy history students recently visited the Mattaponi Indian Reservation in conclusion of a study of early American history.</p> <p>Classes in Indian dance were conducted for the students by Princess White Feather [REDACTED] [REDACTED] daughter, and Minnie-Ha-Ha [<i>sic</i>; Minnie Ha-Ha; [REDACTED] [REDACTED] wife, of Chief Curtis Custalow [REDACTED] [REDACTED]. They also gave explanations of Indian medicine and foods.</p> <p>Following an orientation to the reservation, the students visited burial grounds, the local church and the Mattaponi River.</p> <p>Highlights of the visit included seeing Mattaponi Indian crafts and a tour through the Indian museum.³⁰⁸</p>

³⁰⁴ Staff, "Mattaponi Tribe To Get Painting," *Newport News Daily Press* (Newport News, VA), April 3, 1970.

³⁰⁵ Interview with Gertrude Custalow Notes, 1 August 1970. Helen C. Rountree Fieldnotes, 1969-1973. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution. National Anthropological Archives, Washington, D.C. Box 2.

³⁰⁶ Staff, "Mattaponi Chief Gets New Term," *Newport News Daily Press* (Newport News, VA), November 17, 1971.

³⁰⁷ Staff, "Gov. Holton Bags Wild Turkey," *Suffolk News-Herald* (Suffolk, VA), November 25, 1971.

³⁰⁸ Staff, "History Students Visit Reservation," *Newport News Daily Press* (Newport News, VA), October 10, 1972.

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Date	Excerpt
November 23, 1972	Minnie Ha-Ha Custalow [REDACTED] presented the governor with a small beadwork headband with the words "Gov. L. Holton" inscribed on it. Holton said he would take the headband home and "share it with my young ones." ³⁰⁹
October 16, 1973	Members of the Augustine Warner Chapter of the Daughters of the American Revolution were guests Saturday at the Mattaponi Indian Reservation in King William County. Chief Curtis L. Custalow Sr. [REDACTED] led chapter members in Indian dances and discussed the history of the 125-acre reservation. Custalow said it has a population of 60 persons and said more young people are returning to the reservation since improved transportation methods allow them to work outside the area. ³¹⁰
November 22, 1973	Custalow [REDACTED] told Holton he would perform a brief war dance "just to prove the point that we have buried the hatchet and are working together." [...] decked out in traditional Indian regalia, attended the presentation at the foot of the State Capitol steps. Custalow himself displayed a long beaded and feathered headdress. ³¹¹
1974 ca.	[Advertisement for Minnie-Ha-Ha [<i>sic</i> ; Minnie Ha-Ha] Educational Trading Post] Visit the Mattaponi Indian Reservation at the Minnie-Ha-Ha [<i>sic</i> ; Minnie Ha-Ha] Educational Trading Post. See Indians in their native dress. Classes will be held on Indian Culture. Indian Medicine, foods that are native to the Va. Indian. Native dances will be taught by Princess Denise Carole Custalow [REDACTED] the daughter of Chief Curtis L. Custalow, Sr. [REDACTED] Classes will be taught by Mrs. Curtis L. Custalow, Sr. (Minnie-Ha-Ha) [REDACTED] ³¹²
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. The chief and his brother led the cubs in a round dance and then adults in a snake dance before approximately 325 people attending the event. Chief Thundercloud invited the cubs to visit the Indian reservations and museum at West Point. ³¹³
March 31, 1974	Welcome Dance (1974): This was done indoors, unlike the other two. Here are my fieldnotes for the dance, recorded the same day: "Denise Custalow [REDACTED] [REDACTED] led the children in an Indian dance before the speaking began. She was dressed in buckskin (I think, real buck-skin), in a two piece outfit: a midi-length fringed

³⁰⁹ Staff, "Indians Give Gift to Holton," *Newport News Daily Press* (Newport News, VA), November 23, 1972. See also: Staff, "Tax-exempt Virginia Indians Make Their Annual Tribute," *Kingsport News* (Kingsport, TN), November 24, 1972.

³¹⁰ Staff, "Members Of DAR Visit Reservation," *Newport News Daily Press* (Newport News, VA), October 16, 1973. See also: Staff, "DAR Chapter to Meet," *Newport News Daily Press* (Newport News, VA), October 12, 1973.

³¹¹ Staff, "Indians Give Traditional Gifts to Holton," *The Danville Register* (Danville, VA), November 22, 1973.

³¹² Copy of Advertisement for Minnie Ha-Ha Educational Trading Post, ca. 1974. Helen C. Rountree, Fieldnotes, 1973-1982 Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution. National Anthropological Archives, Washington, D.C. Box 2.

³¹³ Staff, "Winners Listed in Pack's Kite Flying Contest," *Newport News Daily Press* (Newport News, VA), March 20, 1974.

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	skirt and a fringed jacket. The dance she led the children in she called the "Welcome Dance." ³¹⁴ [...]
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. [...] ³¹⁵
November 27, 1975	Heading the delegation from the Mattaponi Reservation in King and Queen County was Chief Curtis Custalow [REDACTED] a blaze of color in his beaded buckskins and long feathered headdress. ³¹⁶
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. ³¹⁷
July 9, 1976	She had never seen an Indian before and she visited the Mattaponi Indian Reservation. There she met the Chief [REDACTED] who put his native attire on for her and personally escorted her through the museum [...] ³¹⁸
September 10, 1976	"Leading the Labor Day parade was Chief Custalow [REDACTED] from the Mattaponi Indian tribe and his wife [REDACTED]. The convertible is driven by [REDACTED], of Brown's Chevrolet-Olds, Inc., of Powhatan." ³¹⁹
November 19, 1976	Last year Chief Thundercloud (Jacob V.) Custalow [REDACTED] ³²⁰ presented the chief executive with freshly-caught fish and an Indian headdress made of turkey feathers. ³²¹
November 24, 1976	The Mattaponi Indians gave Godwin a peace pipe on Tuesday. The token of friendship was nonpartisan, and it was presented to the governor by Mattaponi Chief Curtis Custalow [REDACTED]. The hand-carved pipe came as a surprise [...] "But since we know you always contribute the game to charity, we wanted you to have the pipe as a personal gift," said Custalow, who was dressed for the occasion in buckskins and a ground sweeping feathered headdress. ³²²
February 2, 1978	On Saturday, February 4, time will stand still at Rappahannock Community College, South Campus, as the Chief of the Mattaponi Indians introduces his culture to area residents.

³¹⁴ Letter from Rountree to J. Coile & G. Adams, 31 March 1974, Helen C. Rountree Correspondence, 1969-1974 Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington D.C. Box 1.

³¹⁵ Staff, "Gloucester Group Hosts CAR Meeting," *Newport News Daily Press* (Newport News, VA), June 20, 1974.

³¹⁶ Staff, "Annual Tribute," *Newport News Daily Press* (Newport News, VA), November 27, 1975.

³¹⁷ Phillips, G., "Byrd Says Nation on Unsound Basis," *Newport News Daily Press* (Newport News, Virginia), May 9, 1976.

³¹⁸ Powell, L., "AFS Exchange students reveal their impressions before leaving for their homes," *The Daily Mail* (Hagerstown, MD), July 9, 1976.

³¹⁹ Staff, "Leading the Labor Day Parade," *The Farmville Herald* (Farmville, VA), September 10, 1976.

³²⁰ 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.

³²¹ Staff, "Indians Give Annual Gifts for Thanksgiving to Godwin," *Newport News Daily Press* (Newport News, VA), November 19, 1976.

³²² Staff, "Godwin gets peace pipe from Indians," *The Daily News Leader* (Staunton, VA), November 24, 1976.

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	<p>Displaying many of the same utensils Pocahontas used in John Smith's time. Chief Thundercloud [REDACTED] in full Indian regalia, will tell the story of local Indian tribes for youngsters and their parents.</p> <p>Sponsored by the Department of Continuing Education and Community Services, the three-week Indian History and Archeology course has been designed for family learning and enjoyment.</p> <p>"Tidewater Virginia is the beginning of American history on this continent," said coordinator. William D. Lymangrover. "We are fortunate to have such rich heritage at our doorsteps. The Mattaponi and Pamunkey Indians are our neighbors Indian artifacts are scattered through our woods and along our beaches. Charles Carter, who taught our highly successful geology courses this fall, visited Chief Custalow and together they planned this course."</p> <p>The first session will be on Saturday, February 4, from 10:00 to 12:00 noon at the College at Glenss Chief Custalow or Thundercloud will discuss the history of the local Indian tribes and answer questions. Carter, a Rappahannock honors graduate, will be discussion leader.</p> <p>[...] "The Mattaponi tribe is the last remnant of one of the thirty-two tribes once ruled by the great chief Powhatan." Chief Custalow said.</p> <p>[...]</p> <p>"Life has changed for the Indian just as it has for his neighbor, but for a few hours during February youngsters will step back into the foreign but efficient world of the seventeenth century American Indian." ³²³</p>
May 4, 1978	<p>Chief J. V. Custalow [REDACTED] of the Mattaponi Indian Tribe (above) visited Mrs. Leola Baytop's second grade class on April 15 at Rappahannock Central Elementary School. Mrs. Grace Moon, a Title I reading teacher, and Mrs. Almeda Clements, a second grade teacher, and their classes were present also. All students thoroughly enjoyed the history and exhibits of the Mattaponi Indians, but the highlight of the visit was the Indian Snake Dance performed by the Chief to the beat of a drum.³²⁴</p>
September 3, 1978	<p>Tidewater Girl Scouts share pictures and brochures from their recent visit to the grave of Pocahontas with Webster Custalow [REDACTED] Chief of the Mattaponi Indian Reservation. A handmade vase presented by Chief Custalow and taken by the scouts to England remains on the grave of Pocahontas. At the Mattaponi Indian Baptist Church's August 27th homecoming, the scouts gave Chief Custalow a replica of the statue of Pocahontas that was erected over the grave during former Gov. Mills Godwin's administration. Pocahontas was the daughter of Chief Powhatan who ruled 32 villages at the time of the English settlement of Jamestown. One of Chief Powhatan's sons was chieftain of the Mattaponi village at that time.³²⁵</p>
September 6, 1978	<p>Representatives of the Pamunkey and Mattaponi Indian tribes will be on hand to demonstrate different crafts, and display artifacts from the past on Saturday.</p> <p>The Mattaponis will be represented by Mr. and Mrs. Curtis Lee Custalow [REDACTED] [REDACTED] and Gertrude Elizabeth Custalow [REDACTED] past chief of the tribe, and the present assistant chief Jacob Custalow [REDACTED]</p>

³²³ Delo, P. "Glenss Plans Course on Indian History," *Rappahannock Record* (Kilmarnock, VA), February 2, 1978. See Also: Delo, P. "Real Indians help conduct unique RCC history course," *Southside Sentinel* (Urbanna, VA), February 2, 1978; Staff, "Indian Culture Seminars Set," *Newport News Daily Press* (Newport News, VA), February 3, 1978.

³²⁴ Staff, "Chief Custalow visits," *The Southside Sentinel* (Urbanna, VA), May 4, 1978.

³²⁵ Staff, "Tidewater Girl Scouts," *Newport News Daily Press* (Newport News, VA), September 3, 1978.

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Date	Excerpt
	<p>██████████ (For more details and interesting accounts of Indian life in King William County see interview with the Custalows, page 5).³²⁶</p>
September 6, 1978	<p>When the smoke rose out of the Sistine Chapel in Rome announcing the new Pope had been chosen, Minnie Ha Ha [<i>sic</i>; Minnie Ha-Ha; ██████████] felt very proud of her heritage.</p> <p>She saw the use of smoke to signal to 700 million Catholics in the world was proof that Indians traditional use of smoke signals was not silly.</p> <p>[...] Although so many of the Indian rituals and beliefs seem silly or strange to us today, Mrs. Custalow explained that they are not really from what science has proven.</p> <p>"My grandmother was a medicine woman," she said. Then and today the willow tree serves as aspirin and balled up cob webs will stop the bleeding on a deep wound.</p> <p>Although the Indians probably learned these remedies through centuries of observation and experimentation, they work because the willow has the same chemical properties in it as aspirin, and certain cob webs contain the human clotting agent, Mrs. Custalow explained.</p> <p>The Custalows will be displaying different artifacts from the past, and art work done recently, on Founders' Day. Mrs. Custalow will demonstrate the bead working craft on looms, and will exhibit leatherwork, a bead on a medallion, and wooden bowls.³²⁷</p>
September 17, 1978	<p>On Saturday, Sept. 9, Cub Scouts from Packs 4 and 30, and their families and leaders traveled [...] to visit the Mattaponi and Pumunky [<i>sic</i>; Pamunkey] Indian Reservations.</p> <p>Chief Custalow ██████████ of the Mattaponi gave a talk on how his tribe came to be located near West Point. His daughter led the scouts in a Welcome Dance, having each scout participate.³²⁸</p>
November 22, 1978	<p>As Little Eagle ██████████ Thunder Cloud ██████████ ██████████ and other tribe members gathered at the foot of the Capitol stairs, Dalton praised the tradition and "smoked" an unlit peace pipe offered by his guests.³²⁹</p>
April 29, 1979	<p>Christine Custalow ██████████ renders nature in clay, creating the face of the wind in the same manner her ancestors did hundreds of years ago.</p> <p>The Mattaponi potter is one of 27 Powhatan Tribal Artisans who are learning to use clay the way their forebears did, shaping pieces by hand and firing them outdoors with wood and pine tags.³³⁰</p>
July 8, 1979	<p>[...] As a tribute to the Indians, the Pork, Peanut and Pine Festival at Chippokes State Park will feature on Sunday two Indian tribes, the Mattaponi and the Pamunkey.</p> <p>The festival on Saturday and Sunday will open at 10 a.m. with a peace pipe ceremony performed by Chief Curtis L. Custalow ██████████ of the Mattaponi. Chief Custalow will wear his traditional Indian dress, handmade by his wife Princess Minnie Ha-Ha ██████████ with its 6 1/2-foot-long, 60-pound headpiece of feather and beads.</p>

³²⁶ Staff, "What's Happening in West Point Sept. 7, 8, 9?" *Southside Sentinel* (Urbanna, VA), September 6, 1978. See also: Byrd, J. "Mattaponi live in present with regard for past," *The Tidewater Review* (West Point, VA), September 6, 1978. Staff, "Town, County to Celebrate," *Newport News Daily Press* (Newport News, VA), September 7, 1978.

³²⁷ Byrd, J. "Mattaponi live in present with regard for past," *The Tidewater Review* (West Point, VA), September 6, 1976.

³²⁸ Staff, "Cubs Visit Indians," *Suffolk News-Herald* (Suffolk, VA), September 17, 1978.

³²⁹ Staff, "Indians Pay Tribute; give Gov. Turkey, Fish," *Suffolk News-Herald* (Suffolk, VA), November 22, 1978.

³³⁰ Staff, "Celebrate The Day of The Dragon," *Newport News Daily Press* (Newport News, VA), April 29, 1979.

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Date	Excerpt
	<p>After the peace pipe ceremony, Chief Custalow will invite volunteers from the audience to learn Indian dance steps as he explains the symbolism of dance.</p> <p>After this the chief and other tribe members will invite vistor[sic; visitors] to talk with them about their culture and history. Indian artifacts will be displayed. The Mattaponi frequently schedule appearances to talk about their history and life on the reservation.³³¹</p>
July 18, 1979	<p>Chief Custalow [REDACTED]³³² opened the fourth annual Pork, Peanut and Pine Festival with a peace pipe ceremony. He used tobacco that was grown on the King William County reservation and sweet sage which he brought back from Colorado. He explained that the sweet sage does grow on the reservation but is not as abundant as it once was.</p> <p>The Chief also said that his costume which features a headdress of 100 simulated golden eagle feathers is not an authentic Mattaponi ceremonial dress but rather a mixture of the Mattaponi and Plains Indian dress.</p> <p>"At the time it was made for me," he said, "people and the media were expecting to see this type of costume. At that time I was appearing a lot and doing a lot of things so the costume was made to satisfy what the public thought the Indian should look like."</p> <p>Custalow's costume was made by his wife [REDACTED] and daughter 10 years ago.³³³</p>
November 14, 1979	<p>[...] A true believer in Mother Nature's signs, however, is Chief Webster Custalow [REDACTED] of Virginia's Mattaponi Indians.</p> <p>"In older times before we had today's modern instruments, they were the only indicators we had. Indians relied on them completely.</p> <p>"I think you'd find they forecast the weather as good as the weather bureau does today," he said. [...]³³⁴</p>

Intertribal Events

The Mattaponi Indian Tribe regularly participated in intertribal events such as powwows and annual picnics hosted by neighboring tribes. Such occasions included social participation (April 14, 1972), joint public appearances (June 13, 1969), and intertribal powwows (e.g., April 17, 1972).

Table B4-24. Community Activities, 1960-1979: Intertribal Events.

Date	Excerpt
June 13, 1969	Coronation of the festival queen will be a highlight of ceremonies tonight to open the 19th Mathews Spring Festival.

³³¹ Berryman, L. "Mattaponi, Pamunkey Indians Attend Chippokes Festival," *Newport News Daily Press* (Newport News, VA), July 8, 1979. See also: Staff, "Virginia Indians to highlight festival," *Smithfield Times* (Smithfield, VA), June 27, 1979; Staff, "Songwriter among talent," *Smithfield Times* (Smithfield, VA), July 11, 1979; Staff, "Peaceful beginning," *Smithfield Times* (Smithfield, VA), July 18, 1979.

³³² Throughout this period newspaper articles referred to Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

³³³ Harrell, B. "Va. Indians open festival," *The Smithfield Times* (Smithfield, VA), July 18, 1979.

³³⁴ Staff, "Even Woolly Worms Unsure Of Weather," *Newport News Daily Press* (Newport News, VA), November 14, 1979. See also: "Using Mother Nature to forecast weather," *The Daily News Leader* (Staunton, VA), November 14, 1979.

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Date	Excerpt
	[...] Taking part will be decorated convertibles and floats, several hundred marching shriners, a Marine drum and bugle corps and color guard, Virginia Gentlemen Marching Band, Dixie Artillery, and members of the Mattaponi and Pamunkey Indian tribes. ³³⁵
September 20, 1970	Among Virginia tribes with representatives at the festival, in addition to the Chickahominy tribe, will be the Rappahannock, Mattaponi and Pamunkey tribes along with the Nansemond Indians. ³³⁶
April 14, 1972	[...] Various guests from neighboring areas are expected to be on hand including Chief Oliver Adkins of the Chickahominy Tribe near Providence Forge, Va.; Chief Curtis Custalow [REDACTED] of Mattaponi Indian Reservation, West Point, Va.; and Mayor Earlie Maynor of Pembroke. ³³⁷
April 17, 1972	[...] Chief Richardson, whose Indian name means "Talking Eagle," introduced speakers from several other tribes, including Chief Oliver Adkins of the Chickahominy Tribe and Chief Curtis Custalow [REDACTED] of the Mattaponi Indian Reservation, both in Virginia. [...] ³³⁸
April 11, 1973	<p>A Haliwa tride [<i>sic</i>; tribe] Indian pow-wow will start Friday evening, April 20, at 6 p.m. at the original site of the Haliwa school near here.</p> <p>The main event will be on Saturday, beginning at 11 a.m. Guest speaker will be Chief Curtis Custalow [REDACTED] (Mattaponi) from the Indian reservation at West Point, Va.</p> <p>There will be Indian dancing, crowning the new princess, a pony parade, crafts and refreshments for sale, with plenty of space for camping. ³³⁹</p>

Annual Tax Tribute

Every year the Mattaponi and Pamunkey tribes present an annual tribute to the Governor of Virginia in lieu of taxes. This practice dates to the treaties of 1646 and 1677.³⁴⁰ The ceremony was well covered during the period from 1960 and 1979. Both the hunt and the presentation to the governor were activities in which tribal members were active participants who recognized the event as establishing continuity with their forebearers.

Table B4-25. Community Activities, 1960-1979: Annual Tax Tribute.

Date	Excerpt
November 22, 1962	[...] First it was the Mattaponi Indians, led by Chief Hos-Ki-No-Wanah [<i>sic</i> ; Hos-Ki-No-Wa-Na-Ah], or as he is better known, O. T. Custalow [REDACTED]. They had a wild turkey and four rockfish.

³³⁵ Staff, "Coronation Will Highlight Mathews Spring Festival," *Newport News Daily Press* (Newport News, VA), June 13, 1969.

³³⁶ Staff, "Indian Leaders Expected for Chickahominy Festival," *Newport News Daily Press* (Newport News, VA), September 20, 1970.

³³⁷ Staff, "Haliwar [*sic*] Indian Tribes Meet Today," *Durham Morning Herald* (Durham, NC), April 14, 1972.

³³⁸ Hopchas, Rocky. "Beat of Tom-Toms, Song Chants, And Dancing Highlight Annual Pow-Wow," *The Evening Telegram* (Rocky Mount, NC), April 17, 1972.

³³⁹ Staff, "Haliwa Tribe Plans Pow Wow on April 20," *The Robesonian* (Lumberton, NC), April 11, 1973. See also: Staff, "Gov. Holshouser To Attend Haliwa Indian Pow-Wow Program Saturday," *Rocky Mount Telegram* (Rocky Mount, NC), April 19, 1973; Parrish, F. "Tar Heel Governor Is Guest at Annual Haliwa Gathering," *The Rocky Mount Sunday Telegram* (Rocky Mount, NC), April 22, 1973; Wang, G. "Haliwa Indian Powwow Draws Many Top Chiefs," *Durham Morning Herald* (Durham, NC), April 22, 1973.

³⁴⁰ Alden T. Vaughan, *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

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Date	Excerpt
	<p>"I'm sorry we couldn't bring a deer," Chief Custalow said. "We shot one but he was so shot up I was ashamed to bring him."</p> <p>[...] Chief Custalow made his presentation in front of the governor's mansion as Mrs. Harrison looked on. After a few moments of shyness, the chief's 8-year-old son, Little Chief Blue Wing [REDACTED] went through a brief Indian dance.³⁴¹</p>
November 26, 1965	<p>An unhappy Indian chief paid his Tribe's customary tribute to the Governor of Virginia- a wild turkey and three rock fish.</p> <p>O. T. Custalow [REDACTED], accompanied by two of his 13 children, and wearing the tribal costumes and headdress met with Gov. Albertis S. Harrison briefly and then cornered newsmen to report that things weren't going well on the reservation.³⁴²</p>
November 24, 1966	<p>The Mattaponi Indians forked over their annual Thanksgiving tribute yesterday to Gov. Mills E. Godwin Jr.</p> <p>It amounted to seven rockfish and a sizable turkey.</p> <p>Under agreement reached more than a century ago, Virginia Indians escape the outstretched hand of the state tax assessor by shooting a bit of game for the governor once a year.</p> <p>The Pamunkey Tribe lugged a nine-point buck into Capitol Square on Tuesday.³⁴³</p>
November 24, 1966	<p>The chief of the Mattaponis strode up to the Capitol yesterday to pay his tribe's taxes- a wild turkey and 10 fresh rockfish, slung on a pole and lugged by his squaw.</p> <p>But there was no grass growing on Chief O. T. Castalow [REDACTED] [REDACTED]. After presenting the taxes to Gov. Mills E. Godwin- whom he disdainfully addresses as "boy"- the chief danced with the governor's 13-year-old daughter and lined up a television interview to promote trade back on the reservation.</p> <p>The chief is a Baptist minister. He paid the taxes for the Mattaponis one day after the Pamunkey tribe paid it's toll- a 180-pound buck deer.</p> <p>Both Indian tribes give such gifts as tribute to the governor in lieu of taxes. The arrangement was made years ago.³⁴⁴</p>
November 22, 1968	<p>Some things get to be a habit, even paying taxes.</p> <p>The chiefs of two Indian tribes met with Gov. Mills E. Godwin Jr., Thursday to pay their taxes- an 18-pound turkey, 13 rockfish and a 140-pound deer.</p>

³⁴¹ Johnson, Bill. "Tradition Kept," *Newport News Daily Press* (Newport News, VA), November 22, 1962. See also: Staff, "Harrison Gets Offering of Wild," *The Register* (Danville, VA), November 22, 1962.

³⁴² Staff, "Indian Chief Pays Tribe's Tribute to Va. Governor," *Newport News Daily Press* (Newport News, VA), November 26, 1965.

³⁴³ Staff, "Indians Pay Tribute," *The Albuquerque Tribune* (Albuquerque, NM), November 24, 1966. See also: Staff, "Virginia Indians Bring Tribute," *Des Moines Tribune* (Des Moines, IA), November 24, 1966; Staff, "Virginia Indians Pay Tax 'Debt' To Governor," *The Sacramento Bee* (Sacramento, CA), November 24, 1966; Staff, "Good Bracket," *Spokane Daily Chronicle* (Spokane, WA), November 24, 1966; Staff, "Virginia Indians Fork Over Game To Escape Taxes," *Tallahassee Democrat* (Tallahassee, FL), November 24, 1966; Staff, "Tribe Forks Over Annual Tribute," *The Minneapolis Star* (Minneapolis, MN), November 24, 1966; Staff, "Today's Ho Hum," *Springfield Leader and Press* (Springfield, MO), November 24, 1966.

³⁴⁴ Staff, "Turkey, 10 Fish Meet Tax Bill," *Journal Herald* (Dayton, OH), November 24, 1966. See also: Staff, "Chief Remembers Thanksgiving Day," *Sandusky Register* (Sandusky, OH), November 24, 1966; Staff, "Tribe Pays Tribute to Governor Godwin," *The Selma Times-Journal* (Selma, AL), November 24, 1966; Staff, "Tribe Pays Tax -I Turkey, 10 Fish," *The Charlotte Observer* (Charlotte, NC), November 24, 1966; Staff, "Tribe Tax: A Turkey, Ten Fish," *The Miami Herald* (Miami, FL), November 24, 1966; Brumfield, Bob. "The Weather," *The Cincinnati Enquirer* (Cincinnati, OH), November 25, 1966. 24, 1966.

³⁴⁴ Staff, "One Way to Beat the Taxes," *Daily Times-Advocate* (Escondido, California), November 24, 1966.

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Date	Excerpt
	<p>"It looks like your bounty is pretty good this year," the governor told the chiefs of the shrinking Mattaponi and Pamunkey Indian tribes which still live on state-maintained reservations in King William County.</p> <p>Three centuries ago the Indians were required to pay 20 beaver skins to the King of England. The law obviously is no longer in effect, but the Indians are tradition minded.</p> <p>Virginia governors normally donate the annual thanksgiving gifts to the needy or to state institutions.</p> <p>The Mattaponi and Pamunkey are fiercely competitive and usually show up on separate days, Thursday, they were both in town at the same time.</p> <p>Godwin accepted the turkey and the fish from Chief O. T. Custalow [REDACTED] [REDACTED] head of the Mattaponi. After a few words, Godwin stepped around the capitol to the mansion and accepted the four-point buck from Chief Tecumseh Deerfoot Cook of the Pamunkey.³⁴⁵</p>
November 9, 1969	<p>We have a heritage and a tradition that I want to maintain," says the newly elected chief of the Mattaponi Indians. [...] "We're no longer compelled to pay the tribute," Chief Custalow [REDACTED] says, "but it's an old tradition we love to continue. I feel it's an honor to take the tribute and present it to the governor of our state." [...] The new chief, looking at his predecessor's work, says, "We have a heritage and a tradition that I want to maintain. Keeping up our traditions is important."³⁴⁶</p>
November 27, 1969	<p>[...] As On Every Thanksgiving, Curtis Custelow Jr. [REDACTED], chief of the Mattaponi Indians, showed up in Richmond, Va., to pay his tribe's annual tax of seven fish and a turkey and did a taxation dance despite his heart ailment. Gov. Mills E. Godwin accepted the traditional tax. As Minnehaha [REDACTED] [REDACTED] White Feather [REDACTED] [REDACTED] and Fox [REDACTED] - the chief's family- looked on, Custelow [<i>sic</i>; Custalow] made good his promise to dance. [...] ³⁴⁷</p>

³⁴⁵ Staff, "Indians Pay the Tax," *The Bonham Favorite* (Bonham, TX), November 22, 1968. See also: Staff, "Indians Bring in Their Tax," *Courier-Post* (Camden, NJ), November 22, 1968; Staff, "Of Many Matters," *The Post & Times-Star* (Cincinnati, OH), November 22, 1968; Staff, "Chiefs Pay Taxes; Old English Law," *Dixon Evening Telegraph* (Dixon, IL), November 22, 1968. Staff, "Indians Pay Annual Tax," *The Daily News Journal* *Murfreesboro, TN), November 22, 1968; Staff, "Traditional Tax Paid by Indians," *The Daily Telegram Eau Claire* (WI), November 22, 1968; Staff, "Fish, Game Pay Taxes," *The Holland Evening Sentinel* (Holland, MI), November 22, 1968; Staff, "Taxes Paid By Indians," *Kingsport Times* (Kingsport, TN), November 22, 1968; Staff, "VA Indians Traditional Tax Payers," *The Latrobe Bulletin* (Latrobe, PA), November 22, 1968; Staff, "Indians Pay Bountiful Tax," *The Longview Daily News* (Longview, TX), November 22, 1968; Staff, "Indians Pay Annual Taxes in Virginia," *Princeton Daily Clarion* (Princeton, IN), November 22, 1968; Staff, "Indians Pay Annual Taxes," *Statesville Record & Landmark* (Statesville, NC), November 22, 1968; Staff, "Tax paying habitual," *The Tampa Times* (Tampa, FL), November 22, 1968; Staff, "Indians Pay Taxes with Fowl, Fish," *The Wichita Beacon* (Wichita, KS), November 22, 1968; Staff, "Indians Still Bring Bounty To Pay Taxes," *Greenville Advocate* (Greenville, OH), November 22, 1968; Staff, "Indians Pay Off Taxes In Bounty," *The News-Herald Franklin* (Franklin, PA), November 22, 1968; Staff, "Indians Pay With Bounty," *The Brownsville Herald* (Brownsville, TX), November 22, 1968; Staff, "For Surtax- Partridge In A Pear Tree?" *The Daily Herald* (Chicago, IL), November 22, 1968; Staff, "King George Not Around Any More But The Tax Habit Lingers On," *Lubbock Avalanche-Journal* (Lubbock, TX), November 22, 1968; McHale, E. "State Indians Pay Taxes With Turkey, Fish, Deer," *Northern Virginia Sun* (Fairfax, VA), November 22, 1968; Staff, "Indians Pay 'Turkey Tax' To Governor," *The Greenville News* (Greenville, SC), November 22, 1968.

³⁴⁶ Phillips, Gene. "New Chief Will Continue Tradition of Mattaponi Indians," *Newport News Daily Press* (Newport News, VA), November 9, 1969.

³⁴⁷ Staff, "Thanks All 'Round," *The Post & Times-Star* (Cincinnati, OH), November 27, 1969. See also: Staff, "Chief Pays Annual Tax," *The Hanford Sentinel* (Hanford, CA), November 27, 1969. Staff, "Indian Puts His Heart into Taxes," *Springfield Daily News* (Springfield, MO), November 27, 1969; Staff, "Indian Gives Fish, Dance in Tax Ritual," *The Idaho Statesman* (Boise, ID), November 27, 1969. Staff, "Indian Does Taxation Dance," *The Pampa Daily News* (Pampa, TX), November 27, 1969; Staff, "Chief

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Date	Excerpt
November 25, 1971	<p>Gov. Linwood Holton had a few hours to kill Wednesday before he accepted the annual Thanksgiving tribute from the Mattaponi Indians- so hsem [<i>sic</i>] a ddjred [<i>sic</i>] a wild turkey, [<i>sic</i>; .]</p> <p>The governor, a mountain man from Big Stone Gap before he became a citified lawyer in Roanoke to begin his upward march in Virginia politics, shot a 14-pound turkey in King William County during a pre-dawn hunting trip with two other men.</p> <p>So there was no duplication at noon when Chief "War Horse" Custelow [REDACTED] and his family presented him with a nine-point buck.</p> <p>Since colonial days the Mattaponi have paid their annual tax bill with fish and game, in return for rent-free living on the reservation in Virginia's northern neck.</p> <p>[...] Holton met Chief Custelow [<i>sic</i>; Custalow] and several members of the tribe on the sleet-slashed south portico of the capitol at noon. Nearly 100 elementary school students got an unexpected treat on their visit to the capitol when they saw the governor accept the buck from the chief, his wife, "Minni-Ha-Ha" [REDACTED] and three more relatives: "Thundercloud," [REDACTED] One Arrow" and "Swift Eagle." ³⁴⁸</p>
November 23, 1972	<p>The Mattaponi Indians presented Gov. Linwood Holton with six striped bass and a 22-pound turkey Wednesday, marking the 294th such tribute paid a Virginia governor since a 1677 treaty exempting the Mattaponi and Pamunkey tribes from state taxes.</p> <p>Chief Custalow [REDACTED] was joined at the State Capitol ceremony by his wife, Minnie Ha-Ha [REDACTED] two grandchildren and Blue Wing [REDACTED] a tribal elder.</p> <p>[...] Chief Custalow said the Mattaponi tribe varies the type of wild game they present to the governor each year. Last year, the tribe presented Gov. Holton with a 200-pound point buck.</p> <p>Minnie Ha-Ha Custalow presented the governor with a small beadwork headband with the words "Gov. L. Holton" inscribed on it. Holton said he would take the headband home and "share it with my young ones." ³⁴⁹</p>
October 7, 1973	<p>[...] When the Mattaponi Indians brought their traditional Thanksgiving tribute of game to the governor- deer and turkey- Chief Custalow [REDACTED] invited Becky to join them in an Indian dance. She did so with such obvious pleasure everyone was delighted. [...] ³⁵⁰</p>

Doesn't Tax Heart in Traditional Trot," *The Muncie Star* (Muncie, IN), November 27, 1969; Staff, "Pays Tax," *Times-News* (Twins Falls, ID), November 27, 1969; Staff, "Traditional Tax Paid by Indian," *Weirton Daily Times* (Weirton, WV), November 28, 1969; Staff, "Indian Chief Pays Taxes in Virginia," *The Cumberland News* (Cumberland, MD), November 29, 1969; Henderson, Mike. "Thanksgiving," *The Pensacola Journal* (Pensacola, FL), November 27, 1969; Staff, "Indians Pay Edible Tax," *The Times* (Munster, IL), November 27, 1969; Staff, "Mattaponi Indian Chief Pays Annual Tax Bill of Tribe," *Newport News Daily Press* (Newport News, VA), November 28, 1969; Staff, "Wampum Ways," *Aiken Standard* (Aiken, SC), December 22, 1969.

³⁴⁸ Staff, "One Arrow' Got Buck, But Governor Got Turkey," *Playground Daily News* (Fort Walton Beach, FL), November 25, 1971. See Also: Staff, "Bird Bagged, Gov. Gets Buck," *Northern Virginia Sun* (Fairfax, VA), November 25, 1971; Staff, "Gov. Holton Bags Wild Turkey," *Suffolk News-Herald* (Suffolk, VA), November 25, 1971; Staff, "A World of People," *The Cincinnati Post* (Cincinnati, OH), November 25, 1971; Staff, "Indians Present Virginia's Governor Thanksgiving Game," *The Register* (Danville, VA), November 25, 1971. Staff, "Buck-Passing At State Capitol," *Newport News Daily Press* (Newport News, VA), November 25, 1971.

³⁴⁹ Staff, "Indians Give Gift To Holton," *Newport News Daily Press* (Newport News, VA), November 23, 1972. See also: Staff, "Tax-exempt Virginia Indians Make Their Annual Tribute," *Kingsport News* (Kingsport, TN), November 24, 1972.

³⁵⁰ Staff, "Mrs. Godwin Proud of Glass, Husband's Role in Education," *Suffolk News-Herald* (Suffolk, VA), October 7, 1973.

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Date	Excerpt
November 22, 1973	<p>Gov. Linwood Holton has a few traditional extras to be thankful for that other governors of other state may envy- gifts of wild game from Virginia's Indians.</p> <p>Chief Curtis L. Custalow [REDACTED] of the Mattaponi Indians presented a wild turkey and six large rockfish to the governor Wednesday in a ceremony at the State Capitol.</p> <p>Earlier this week Chief Tecumseh Deerfoot Cooke of the Pamunkey tribe presented the state his tribute of two Canadian geese, a raccoon and some rockfish.</p> <p>Custalow told Holton he would perform a brief war dance "just to prove the point that we have buried the hatchet and are working together."</p> <p>Custalow's wife [REDACTED] and several other members of his family, decked out in traditional Indian regalia, attended the presentation at the foot of the State Capitol steps. Custalow himself displayed a long beaded and feathered headdress.</p> <p>Holton called the presentation a "very grand tradition" and said he planned to have the rockfish for breakfast Thanksgiving Day and the turkey at a later date.</p> <p>In asked the chief whether a small boy with his party if he might someday be his successor.</p> <p>"I've got my successor all lined up," the governor said, in reference to Gov. -elect Mills Godwin. The ceremony has been part of Virginia's history since the mid 17th century.³⁵¹</p>
November 27, 1975	<p>A wild turkey and a beautiful string of rockfish were presented to Gov. Mills Godwin Wednesday as the annual tribute by the Mattaponi Indians.</p> <p>The traditional Thanksgiving ceremony was held below the columned south portico of the State Capitol.</p> <p>Heading the delegation from the Mattaponi Reservation in King and Queen County was Chief Curtis Custalow [REDACTED], a blaze of color in his beaded buckskins and long feathered headdress.</p> <p>He was accompanied in a festive dance by members of his family.</p> <p>Reservation Indians since colonial times have paid an annual tribute of game to the governor in lieu of land taxes.</p> <p>A six-point buck was given Godwin Monday by the Pamunkey Indians.</p> <p>The gifts are traditionally donated by the governor to charitable institutions.³⁵²</p>
November 24, 1976	<p>Gov. Mills Godwin has had his troubles with the General Assembly, but now he's got just the thing to smooth over any situation.</p> <p>The Mattaponi Indians gave Godwin a peace pipe on Tuesday.</p> <p>The token of friendship was nonpartisan, and it was presented to the governor by Mattaponi Chief Curtis Custalow [REDACTED]. The hand-carved pipe came as a surprise as Godwin stood on the South Portico of the State Capitol</p>

³⁵¹ Staff, "Indians Give Traditional Gifts to Holton," *The Danville Register* (Danville, VA), November 22, 1973. See also: Staff, "Nobody's perfect," *The San Francisco Examiner* (San Francisco, CA), November 22, 1973; Staff, "About People," *Paterson News* (Paterson, NJ), November 23, 1973; Jackman, F. "Capitol Stuff," *The Odessa American* (Odessa, TX), November 27, 1973.

³⁵² Staff, "Annual Tribute," *Newport News Daily Press* (Newport News, VA), November 27, 1975. See also: Staff, "Virginia News Briefs," *The Register* (Danville, VA), November 27, 1975.

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Date	Excerpt
	<p>to receive his annual tribute of wild game. this year the Mattaponi gave him a wild turkey and six largemouth bass.</p> <p>"But since we know you always contribute the game to charity, we wanted you to have the pipe as a personal gift," said Custalow, who was dressed for the occasion in buckskins and a ground sweeping feathered headdress.</p> <p>The ceremony is an annual Thanksgiving tradition dating back to a treaty signed in 1646 that calls for the reservation Indians to give the governor a gift of game in lieu of property taxes.³⁵³</p>
November 22, 1978	<p>With the hunting season only days old, the Mattaponi Indians had to do some fast work in the woods to come up with enough game to pay homage to Virginia's governor in time for Thanksgiving.</p> <p>Chief Little Eagle [REDACTED] leader of the Mattaponi, ordered a dozen tribesmen to scour their 125-acre reservation for light game to make the presentation to Gov. John N. Dalton, honoring a 322-year tradition. Since colonial times the Indians have been paying tribute instead of taxes.</p> <p>"We went all out, looking here and there," said Little Eagle, whose fellow tribesmen found a 12-pound wild turkey and two glistening rockfish, all tied to a stick.</p> <p>Thunder Cloud [REDACTED] Little Eagle's brother, eyed the turkey during the State Capitol ceremony Tuesday and smiled.</p> <p>"I had my eye on that one. Well, not that one exactly, but I was stalking a group of them for days. I knew where they were, but I'm not saying where — that's a military secret," said Thunder Cloud.</p> <p>As Little Eagle, Thunder Cloud and other tribe members gathered at the foot of the Capitol stairs, Dalton praised the tradition and "smoked" an unlit peace pipe offered by his guests.</p> <p>"I wish you the best, and I hope this fine tradition will continue," he said.</p> <p>Thunder Cloud shook hands with Dalton beneath the gleaming white pillars of the Capitol and wished him "health and wisdom for many moons to come."³⁵⁴</p>
November 23, 1978	<p>[...] "The other Indian tribe in Virginia, the Mattaponi, gave Dalton a wild turkey and two rockfish. Mattaponi Chief Webster Custalow [REDACTED] said his tribe got no help from palefaces."³⁵⁵</p>
November 22, 1979	<p>Virginia Governor John Dalton thanks Mattaponi Indian Chief Little Eagle Webster Custalow [REDACTED] for the tribe's annual tax payment to the state - a fresh killed turkey. The Mattaponi and Pamunkey tribes pay taxes to the</p>

³⁵³ Staff, "Godwin gets peace pipe from Indians," *The Daily News Leader* (Staunton, VA), November 24, 1976.

³⁵⁴ Staff, "Indians Pay Tribute; give Gov. Turkey, Fish," *Suffolk News-Herald* (Suffolk, VA), November 22, 1978. Staff, "Paleface's deer," *The Anniston Star* (Anniston, AL), November 23, 1978. See also: "On the Lighter Side," *The Taylor Daily Press* (Taylor, TX), November 23, 1978; "Who Fired That Shot?" *Evening Herald* (Rockhill, SC), November 23, 1978; "Digest Calendar," *The Advocate* (Newark, OH), November 23, 1978; "Meanwhile..." *Telegram-Tribune* (San Luis Obispo County, CA), November 23, 1978; Staff, "Indians pay up with help," *The Kansas City Star* (Kansas City, MO), November 24, 1978. Parrott, J. "Life Has Few Wrinkles for Soviet Emigre," *Los Angeles Times* (Los Angeles, CA), November 24, 1978.

³⁵⁵ Staff, "Paleface's deer," *The Anniston Star* (Anniston, AL), November 23, 1978. See also: "On the Lighter Side," *The Taylor Daily Press* (Taylor, TX), November 23, 1978; "Who Fired That Shot?" *Evening Herald* (Rockhill, SC), November 23, 1978; "Digest Calendar," *The Advocate* (Newark, OH), November 23, 1978; "Meanwhile..." *Telegram-Tribune* (San Luis Obispo County, California), November 23, 1978; "Indians pay up with help," *The Kansas City Star*, November 24, 1978; Parrott, J. "Life Has Few Wrinkles for Soviet Emigre," *Los Angeles Times* (Los Angeles, CA), November 24, 1978.

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Date	Excerpt
	state each year at Thanksgiving time in the form of fresh killed game from their reservation - an agreement that was negotiated in the 17th century. ³⁵⁶

Conclusion

The community activities documented in this section demonstrate the existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns of informal social interaction” (83.11 (b)(1)(iii)), evident in the annual recurrence of the tribal Homecoming, local and regional social events and performances, the practice of Mattaponi skills and crafts, and the coordination and mutual aid provided for members of the community. Collaborative subsistence efforts, evidenced in oral history interviews, demonstrate the presence of “shared or cooperative labor” among reservation residents (83.11 (b)(1)(iv)). Annual traditions like Homecoming and the annual tax tribute serve as examples of “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). Overall, the centrality of reservation life and the significant resources dedicated to preserving and sharing Mattaponi history and culture demonstrate “persistence of a collective identity” (83.11 (b)(1)(viii)) between 1960 and 1979.

Distinction and Discrimination

The Mattaponi Indian Tribe’s treatment as distinct and its experience of discrimination based on its Indian status continued through this period. Personal accounts document the impact of anti-miscegenation and school segregation laws, particularly the ongoing effects of the Virginia Racial Integrity Act, and the discrimination and stereotyping the Tribe faced from the neighboring non-Indian community.

Table B4-26. Distinction and Discrimination, 1960-1979: Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1965 ca.	[...] I was not allowed to go to school [with] whites in 1965 at Battlefield elementary school because I was considered Black. And that was from Walter Plecker. I don’t know some of the others might have told her about Walter Plecker. He was terrible. He made life miserable for both African Americans and us on the reservation. My dad went to go get my birth certificate and he found out when he got my birth certificate that I was Black. And he said he asked the lady at the Bureau of Vital Statistics, “hey my son’s not black.” And they said well sir who are you and it said he was Black too. And he said well how can I be Black I was born on the reservation. Literally in the house on the reservation. He said well who are your parents? And he told them his parents and they said well your parents are black. And he said how can my parents be Black they were born, one was born at Chickahominy, one was born at Mattaponi. She said, “sir you don’t understand if you’re not white in Virginia you’re Black. So my dad worked really hard. By that time Plecker’s long reach was starting to fade and my dad somehow got me into Battlefield school with the whites.” ³⁵⁷
[REDACTED]	1979 ca.	[...] I guess when I first went to kindergarten and I, we had like the little Thanksgiving Day festivities, and we would make the little pilgrim hats or the little, the little headdresses and things, and I’m like—and I remember, like I said, I was in kindergarten, so I was five years old, so just vaguely remember saying something like, I have real feathers at home. My family has real feathers. I don’t need to cut these out of paper. I thought they were

³⁵⁶ Staff, “Paying Taxes,” *The Columbia Record* (Columbia, SC), November 22, 1979.

³⁵⁷ [REDACTED], “Interview: [REDACTED],” by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 12.

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Interviewee	Date	Excerpt
		<p>ugly 'cause I have real feathers at home. And that being a little bit different. [...] And I would bring my friends down here and they thought it was cool. I've always known where I came from and I'll always remember where I come from, but, I think it was kindergarten when I realized like, hmm, we're making the headdresses out of paper and glue, but they're supposed to be outta real feathers and leather and beads and we don't walk around going woo-woo-woo, and we don't live in the little tipis that we're watching on the cartoon. That's not what they're doing down there on the reservation.³⁵⁸</p>
[REDACTED]	1960 ca.	<p>My father [REDACTED] felt that all the way up until he married my mom. Indians couldn't marry whites. My parents eloped to Maryland so they could marry. They couldn't even get married here in Virginia. So, it was different, it was a different story for them.</p> <p>[...] The music, the church, and the food, and just the idea of being on the reservation, being close to the river, all of that was a part of just that whole experience of having a place to go to, because only the Mattaponi and Pamunkey, as you know, have reservations. So, when we saw our Chickahominy relatives and all, they didn't have a place to go to. So, there's a real tie to the land for those Indians who have reservations.[...] Because when I was growing up, everybody knew that we were Indians in our schools and everything in Hanover County. But it just—and people knew, when you said Custalow or some names, they knew who you were.³⁵⁹</p>
	1960 ca.	<p>They had to go to D.C. or somewhere. I remember them always talking about that, we had to go away to get married. Because you couldn't do it here. Like I said, my daddy was white. So, it was different. A lot of his buddies didn't know Mama was Indian. Then they found out about it. They sort of shunned away from him some, just like Uncle [REDACTED]. A lot of people didn't know he was an Indian. Everybody loved [REDACTED]. Then when they found out he was Indian, they sort of shunned away from him. Back then it was different. That's when there was a lot of racism and so forth. Even when I was young, it was like that way a little bit. Not as much as it was back then in the [19]50s and [19]60s. Late [19]60s and [19]70s. When I was out there, it was tough. Still a lot.³⁶⁰</p>
	1960 ca.	<p>And they decided to get married, they couldn't get married here, so they went to the courthouse and the judge said, Mickey, I can't marry you to her. She's one of the girls from the reservation. You're not allowed to marry them. And anyway, so my dad came up with the brilliant idea. They were going to go down to North Carolina, past Elizabeth City, and they'd just get married there. And he said if anybody asks, he said, because of your complexion and how you look, just tell them you're Italian [Laughter] because you're in a different state. And so anyway, they went down to North Carolina, they got married. And anyway, yeah, came back and then my dad's side of the family found out. They were not happy about that. My grandmother, dad's mom went down and got it annulled. I remember hearing that story. I've heard it so many times. I can hear her saying it now and my</p>

³⁵⁸ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 12-13.

³⁵⁹ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 19, 2023, PDF Page 7-13.

³⁶⁰ [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 31, 2023, PDF Page 11.

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Interviewee	Date	Excerpt
		<p>dad. She went down and she told me, I don't know how you guys do things in North Carolina. But here in Virginia, you're not supposed to marry Indians and whites. And you just married my son to an Indian girl [REDACTED] [REDACTED] from the reservation. So that got annulled and then finally later they found out that, if you went to Washington D.C., anybody can get married there. [Laughter] So, they got married in Washington, D.C.</p> <p>[...] My dad's family, truthfully. They weren't at first very accepting at all of my mother [REDACTED] and father getting married and some pretty nasty stuff was said. My brother [REDACTED] was born, some very bad stuff was said because they didn't want having a mixed nephew or whatnot. So, I think that's a struggle. And I think that's why a lot of the women truthfully at that point in time did not leave the reservation. My grandmother, most of them, honestly, I think most all of the women down here when I was a kid that were someone's grandparent, none of them had driver's license. They didn't leave the reservation. The men always left the reservation to go do things because they were scared to go. They were harassed.³⁶¹</p>
[REDACTED]	1970 ca.	<p>I remember my mom telling me stories that we weren't allowed into bars, and the same thing with separate restrooms. That's how it was here. Up in, and that went into the [19]70s she told me that there are signs on bars and, you know. [...] Once I was driving up with my ex-girlfriend, she was driving, but she accidentally drove too fast through a school zone, and we were pulled over, and the deputy was immediately—when I said that I was from the reservation, his whole demeanor changed.³⁶²</p>
[REDACTED]	1975 ca.	<p>But the discrimination was still there because, as I said, when I moved out here, I lived in Richmond and you found out he was Indian that was great. And people want to learn about who you are down here. They found out who you were, and then it was like you know, you stay away. You can't play with my kids. You can't, you know, go out with my daughter or any of this stuff. You know, you're off limits.³⁶³</p>
[REDACTED]	1970 ca.	<p>Well, going to King William County had—I don't know if it was a centennial or a celebration—And my daddy [REDACTED] [REDACTED] he always traditionally did the peace pipe ceremony. And we went there and he did that. And we have a lot of photographs when West Point celebrated their centennial and we built a float and we participated. And some people might think that doesn't sound like or mean a whole lot, but back in the [19]60s and early [19]70s, a lot of those folks didn't want you to be around them.³⁶⁴</p>

³⁶¹ [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 13.

³⁶² [REDACTED] "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 18, 2023, PDF Page 22.

³⁶³ [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 10.

³⁶⁴ [REDACTED], "Interview: [REDACTED] by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 14.

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The Mattaponi Indian Tribe was also distinguished from the surrounding Indian and non-Indian communities by outsiders. These included journalists speaking about the Mattaponi Indian Reservation and reporting on its distinct way of life, including the Tribe's spiritual and political practices (e.g. February 18, 1971; February 15, 1974; July 8, 1979), and scholars engaging in ethnographic research and analysis (Rountree 1973).

Table B4-27. *Distinction and Discrimination, 1960-1979: Other Sources.*

Date	Excerpt
August 7, 1961	They are the leading family of some 20 families of Mattaponi Indians on the reserve, all that are left of a once great tribe. ³⁶⁵
September 7, 1961	<p>The Mattaponi Indian Reservation in King William County, 12 miles almost north from West Point, which is ruled over by Chief Hos-ki-no-wa-na-ah (better known as O. T. Custalow) [REDACTED] was featured in picture and story in a recent Sunday magazine section of the Baltimore Morning Sun.</p> <p>The chief himself, in full regalia, adorned the front cover-all of it-in a tremendous and impressive color print.</p> <p>[...] The story goes on to tell about Chief Custalow and his tribe, about the museum and the ways of livelihood of the Indians on the reservation.³⁶⁶</p>
November 22, 1962	[...] On Sunday, November 25, at 3:30 the Church Aide Circle of the Calvary Baptist Church will present Chief O. T. Custalow [REDACTED] and his son, Blue Wing [REDACTED] from the Indian Reservation at Mattaponi. These Indians will be wearing their native costumes. ³⁶⁷
November 22, 1963	<p>From a reservation of 40,000 acres with 7,000 tribal members in 1648, the reservation has dwindled to 125 acres the tribe numbers slightly over 300 people, only 65 of them living on the reservation.</p> <p>Once Virginia had 32 reservations; now there are only the Mattaponis and Pamunkeys, the latter tribe owning 750 acres.³⁶⁸</p>
January 21, 1965	The Mattaponi Tribe, was allowed, as wards of the State, to live on approximately 40,000 acres. These acres have dwindled to approximately 125 acres per Indian now on the Reservation, about 60 living at the present time on this small reservation. He said they were proud of their race, American Indians, and wished to remain an Indian Race. ³⁶⁹
November 26, 1965	<p>O. T. Custalow [REDACTED] accompanied by two of his 13 children, and wearing the tribal costumes and headdress met with Gov. Albertis S. Harrison briefly and then cornered newsmen to report that things weren't going well on the reservation.</p> <p>[...] The chief said he hoped the white man's government would give back to the Indian some of the land taken earlier, especially valuable timberland owned now by the Chesapeake Corp., a paper making firm. "We could work the timber on some nearby land," Custalow said. The reservation operates a fishery and traps and farms but all of the work is seasonal, he said. He said the farming was too small to be profitable.³⁷⁰</p>

³⁶⁵ Staff, "Chief O. T. Custalow," *Coventry Evening Telegraph* (West Midlands, England), August 7, 1961.

³⁶⁶ Staff, "Indian Reservation Featured in Baltimore Newspaper," *The Tidewater Review* (West Point, VA), September 7, 1961.

³⁶⁷ Staff, "Colored News," *Rappahannock Record* (Kilmarnock, VA), November 22, 1962.

³⁶⁸ Staff, "Prince George Club Hears Facts, Figures on Indian Tribes," *The Progress-Index* (Petersburg, VA), November 22, 1963.

³⁶⁹ Staff, "Cobbs Hall Chapter Hears Indian Chief," *Rappahannock Record* (Kilmarnock, VA), January 21, 1965.

³⁷⁰ Staff, "Indian Chief Pays Tribe's Tribute to Va. Governor," *Newport News Daily Press* (Newport News, VA), November 26, 1965.

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Date	Excerpt
November 22, 1968	It looks like your bounty is pretty good this year," the governor told the chiefs of the shrinking Mattaponi and Pamunkey Indian tribes which still live on state-maintained reservations in King William County. ³⁷¹
March 28, 1969	They are from the Powhatan Tribe on the Mattaponi Reservation in Virginia. They are Christians and will be telling about their lives as Indians in America today. ³⁷²
February 18, 1971	[...] Not the far western kind, who live in hovels on the dusty plains and whose poverty and other problems are a national scandal. These are the remnants of the Mattaponi and Pamunkey tribes, still living on reservations set aside for them by the colonial legislature 313 years ago, long before the white men forced their brothers across the mountains and into the least promising corners of the country. [...] In such a backwater, the Mattaponi are no richer and not much poorer than their neighbors. They live in small homes, but they keep warm. They go to the county public schools - by bus, without complaining. They are free to go to the city, to Richmond or north or even to California to seek jobs, and often they do. But most of them come back. ³⁷³
August 27, 1971	[...] "Indian parents still leave time for their children," said Curtis Custalow [REDACTED] chief of the Mattaponi reservation near here. "We believe that communication- whether it be between parent and child or between nations - is the answer to most of today's problems." [...] Custalow said overt discrimination against Indians is rapidly disappearing. "In fact," he noted, "it seems to be the 'in' thing these days to claim at least some Indian blood." [...] Noting the current furor over forced school busing to achieve racial balance, Custalow said the controversy is considered ironic by many Virginia Indians. "It wasn't very many years ago that Indian children had to be transported all the way to Oklahoma to get a high school education. There weren't any schools for them here. [...]" ³⁷⁴
Rountree 1973	The Mattaponi are like the Pamunkey in many ways, since both are conditioned by living in a reservation situation in a state which acknowledges only two races, "White" and "Colored." The Mattaponi are an Indian-White mixture like the Pamunkey, and they have suffered from the same attacks and discriminations. They follow much the same life style as do their non-Indian neighbors, with the same exceptions as at Pamunkey: there are differences of government and outlook due to their official Indian status. ³⁷⁵
March 10, 1973	The tribes, among the last descendants of the once-powerful Powhatan Confederacy, have seen their numbers dwindle from the thousands to fewer than 100 on the reservations. Pamunkey tribe members said only 42 now live with the tribe and 55 Mattaponi live on tribal land nine miles away. ³⁷⁶

³⁷¹ Staff, "Indians Pay the Tax," *The Bonham Favorite* (Bonham, TX), November 22, 1968. See Also: Staff, "Indians Bring in Their Tax," *Courier-Post* (Camden, NJ), November 22, 1968; Staff, "Of Many Matters," *The Post & Times-Star* (Cincinnati, OH), November 22, 1968; Staff, "Chiefs Pay Taxes; Old English Law," *Dixon Evening Telegraph* (Dixon, IL), November 22, 1968; McHale, E. "State Indians Pay Taxes with Turkey, Fish, Deer," *Northern Virginia Sun* (Fairfax, VA), November 22, 1968.

³⁷² Staff, "Indian Chief and Son to Visit First Baptist Church March 30-- 9:40 A.M.," *The Times* (Munster, IN), March 28, 1969.

³⁷³ Furgurson, Ernest B., "The Advantages of Backwater Living," *The Baltimore Sun* (Baltimore, MD), February 18, 1971.

³⁷⁴ Wilbur, George W., "Virginia Indians Appear to Have Safely Navigated Around Social Upheavals," *The Bee* (Danville, VA), August 27, 1971.

³⁷⁵ Rountree, Helen Clark, "Indian Land Loss in Virginia: A Prototype of U. S. Federal Indian Policy," PhD diss., (University of Wisconsin, Milwaukee), 1973.

³⁷⁶ Nichols, J., "Wounded Knee Tensions Secondary in Va. Indians' Minds," *Newport News Daily Press* (Newport News, VA), March 10, 1973.

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Date	Excerpt
January 5, 1974	[...] bring a Custalow boy and several others from the Mattaponi, into the Teen Club. And one of the boys there at the Teen Club, a white boy, spoke to the – I think the boy's name was Keith Custalow [REDACTED] and said "where's your tomahawk, Chief? D'you bring your tomahawk?" [...] I do think later this same boy who brought the Indians, Reel, married an Indian girl [REDACTED] and there was a big writeup in the newspaper. ³⁷⁷
February 14, 1974	The chief [REDACTED] and his family still live in Indian tradition on the reservation near West Point. ³⁷⁸
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. ³⁷⁹
November 10, 1974	[...] Chiefs Curtis Custalow [REDACTED] of the Mattaponi, Tecumseh Deerfoot Cook of the Pamunkey and Oliver Adkins of the Chickahominy tribes are staunch defenders of the stories that they say took place on and around the land of their people in eastern Virginia. Chief Custalow says that Pocahontas is "highly thought of as a princess among our people." On the subject of her having adopted so readily much of the white man's way of life after she was taken to Jamestown and her marriage to Rolfe, Chief Custalow believes she did what she felt was best at the time for her people. [...] Chief Custalow agrees that if the remains of the princess are returned from England, it should be to Indian land in Virginia. ³⁸⁰
July 8, 1979	Modern life styles contrast with the life the Indians live today on their reservation in King William County. For example, the tribes are still governed by a tribal council which forbids women to vote. ³⁸¹
July 18, 1979	<p>First-time visitors to this year's Pork, Peanut and Pine festival included Chief Curtis L. Custalow [REDACTED] of the nonfederally recognized Mattaponi Indian tribe.</p> <p>[...] Because the Mattaponi do not have a treaty with the federal government the 22 families living on the King William reservation are not under Bureau of Indian Affairs and are not eligible for Indian health services.</p> <p>"The federal government does have some trust responsibility," Chief Custalow said, "but the tribe is under the supervision of the state."</p> <p>[...] The Chief also said that his costume which features a headdress of 100 simulated golden eagle feathers is not an authentic Mattaponi ceremonial dress but rather a mixture of the Mattaponi and Plains Indian dress.</p> <p>"At the time it was made for me," he said, "people and the media were expecting to see this type of costume. At that time I was appearing a lot and doing a lot of things so the costume was made to satisfy what the public thought the Indian should look like."</p>

³⁷⁷ Interview with Mason, 5 January 1974. Helen C. Rountree, Fieldnotes, 1973-1982 Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution. National Anthropological Archives, Washington, D.C. Box 2.

³⁷⁸ Staff, "Cub Scout Banquet Feb. 22," *Newport News Daily Press* (Newport News, VA), February 14, 1974.

³⁷⁹ Ellis, M., "People Of Past Ages Worshiped Nature," *The Indianapolis Star* (Indianapolis, IN), February 15, 1974. See also: Ellis, Mel. "Standing in Awe of Sunset," *Arizona Daily Sun* (Flagstaff, Arizona), April 3, 1974.

³⁸⁰ Decker, J., "Is Pocahontas Coming Home?" *Newport News Daily Press* (Newport News, VA), November 10, 1974.

³⁸¹ Berryman, L. "Mattaponi, Pamunkey Indians Attend Chippokes Festival," *Newport News Daily Press* (Newport News, VA), July 8, 1979.

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Date	Excerpt
	<p>[...] Chief Custalow said that the Mattoapni [<i>sic</i>; Mattaponi] and other nonfederally recognized Indian tribes can apply for federal recognition. To receive recognition from the federal government the tribe must be able to prove that it was one of the aborigine tribes and has been recognized as a tribe by the state or church.</p> <p>He added that the Mattaponi would probably not have trouble obtaining recognition if they chose to apply since they have been recognized by the Virginia government since the signing of the treaty.³⁸²</p>
July 25, 1979	<p>[...] The Powhatan Nation is a confederation of eastern American tribes which once numbered more than 30. Today only seven survive, the Patomac [<i>sic</i>; Potomac], Pamunkey, Nansamond [<i>sic</i>; Nansemond], Mattaponi, Upper Mattaponi, Chickahominy and Nanzatico-Rappahannock.³⁸³</p>

Conclusion

The evidence above demonstrates that the Mattaponi Indian Tribe was distinguished from the surrounding communities by outsiders, including journalists, politicians, and other tribes who invited Mattaponi people to speak on behalf of and otherwise represent the group, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)). The Mattaponi Indian Tribe maintained “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)), wedding longstanding Mattaponi cultural patterns with the practices of the Mattaponi Indian Baptist Church. Members of the Mattaponi Indian Tribe clearly consider themselves a distinct group with “cultural patterns shared among a portion of the entity,” (83.11 (b)(1)(vii)) as shared by interviewees who discussed the challenges of maintaining their Indian identity following the Racial Integrity Act and demonstrated by individuals serving as tribal representatives at public events and in the popular press. These actions demonstrate the existence of a “collective identity” (83.11 (b)(1)(viii)), and “distinct cultural patterns” (83.11 (b)(2)(iii)) were observed among the Mattaponi between 1960 and 1979.

Evidentiary Applicability

Based on the evidence presented above, the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 1960 to 1979.

³⁸² Harrell, B., “Va. Indians open festival,” *The Smithfield Times* (Smithfield VA), July 18, 1979.

³⁸³ Wolcott, P. G., “Teepee Erected in Front of Booth Indian Exhibit Highlights Fair Theme,” *Asbury Park Press* (Asbury Park, NJ), July 25, 1979.

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5. Criterion (b): 1980 to 1999

Introduction

Between 1980 and 1999, sources confirm that the Mattaponi Indian Tribe comprised a distinct community “with consistent interactions and significant social relationships within its membership” over time and therefore fulfills Criterion (b) of 25 CFR 83.11. The community demonstrated “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction that exist broadly among the members” (83.11 (b)(1)(iii)), maintained through institutions such as the Mattaponi Indian Baptist Church and the Mattaponi Indian Museum. Members of the Tribe continued to participate in community and intertribal events, such as annual Homecoming services and powwows. The Mattaponi Indian Tribe engaged in “cooperative labor or other economic activity among members” during this period (83.11 (b)(1)(iv)) through community operation at the Mattaponi fish hatchery and organization of tribal events. “Strong patterns of discrimination or other social distinctions by non-members” (83.11 (b)(1)(v)) were documented in experiences of racial discrimination and publications which distinguished the Mattaponi Indian Tribe from the surrounding tribal and non-Indian communities. The Mattaponi community engaged in “shared...ritual activity” (83.11 (b)(1)(vi)) through the Mattaponi Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). This evidence confirms the “persistence of a collective identity” (83.11 (b)(1)(viii)) and demonstrates the continued occupation and use of the Mattaponi Indian Reservation (83.11 (b)(1)(ix)). This period also contains evidence of note under Criterion 83.11 (b)(2), including the significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)).

Generational Snapshot

In the period from 1980 to 1999, the Mattaponi Indian Tribe was made up of ~407 known community members. These included the direct descendants of the individuals recorded as the Historical Indian Tribe in Section II: Historical Mattaponi Indian Tribe. The core community consisted of those individuals who continued to live on the Mattaponi Indian Reservation. During this period, some sources indicate the Tribe had a population of approximately 75 people, though these estimates are limited to reservation residents.¹ Tribal leadership at the time estimated total Mattaponi membership to be larger, between 450 and 600 individuals.² These estimates likely included residents, non-residents, and individuals who would be eligible for Mattaponi membership but enrolled in other tribes with which they were eligible due to patterned intermarriage (e.g. Upper Mattaponi). Family groupings at this time *included but were not limited to* the following surnames: *Allmond, Custalow, Langston, Collins, and Major*.

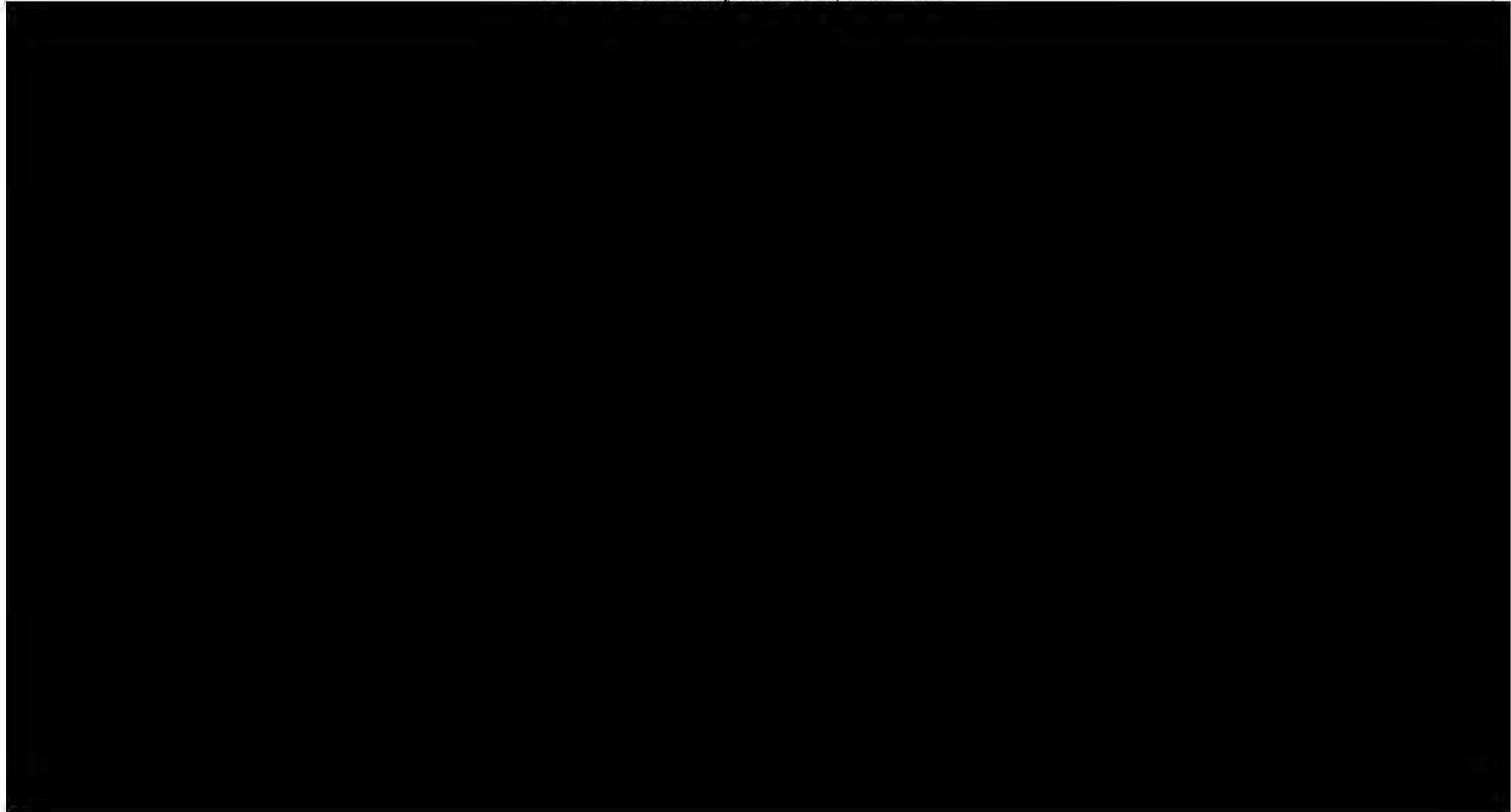
¹ Sources that refer to the reservation population in this period include but are not limited to: Staff, “Watt’s Statements Disturb Virginia Indian Leaders,” *Newport News Daily Press*, January 31, 1983; Staff, “The Indian Life,” *Rappahannock Record*, (Kilmarnock, VA), November 25, 1992; Latane III, L., “Sacred Indian site threatened by reservoir,” *Suffolk News-Herald*, (Suffolk, VA), September 27, 1999.

² Sources that refer to the total tribal population include: Custalow, Chief Curtis. Interview: Curtis Custalow. edited by Helen Rountree. National Anthropological Archive, Washington, D.C.: Smithsonian Institution, Original edition, Helen Rountree. 1986, PDF Page 4-5; Whitehead, B., “Documentary focuses on conflict between city, Mattaponi,” *Suffolk News-Herald*, (Suffolk, VA), November 22, 1998; Shaiman, M., “Mattaponi Shad Fishery Threatened,” *On Indian Land*, (Seattle, WA), 1998.

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Table B5-1. Generational Snapshot, 1980-1999: Known Community Individuals, 1980.

Known Community Members, 1980 - 1999

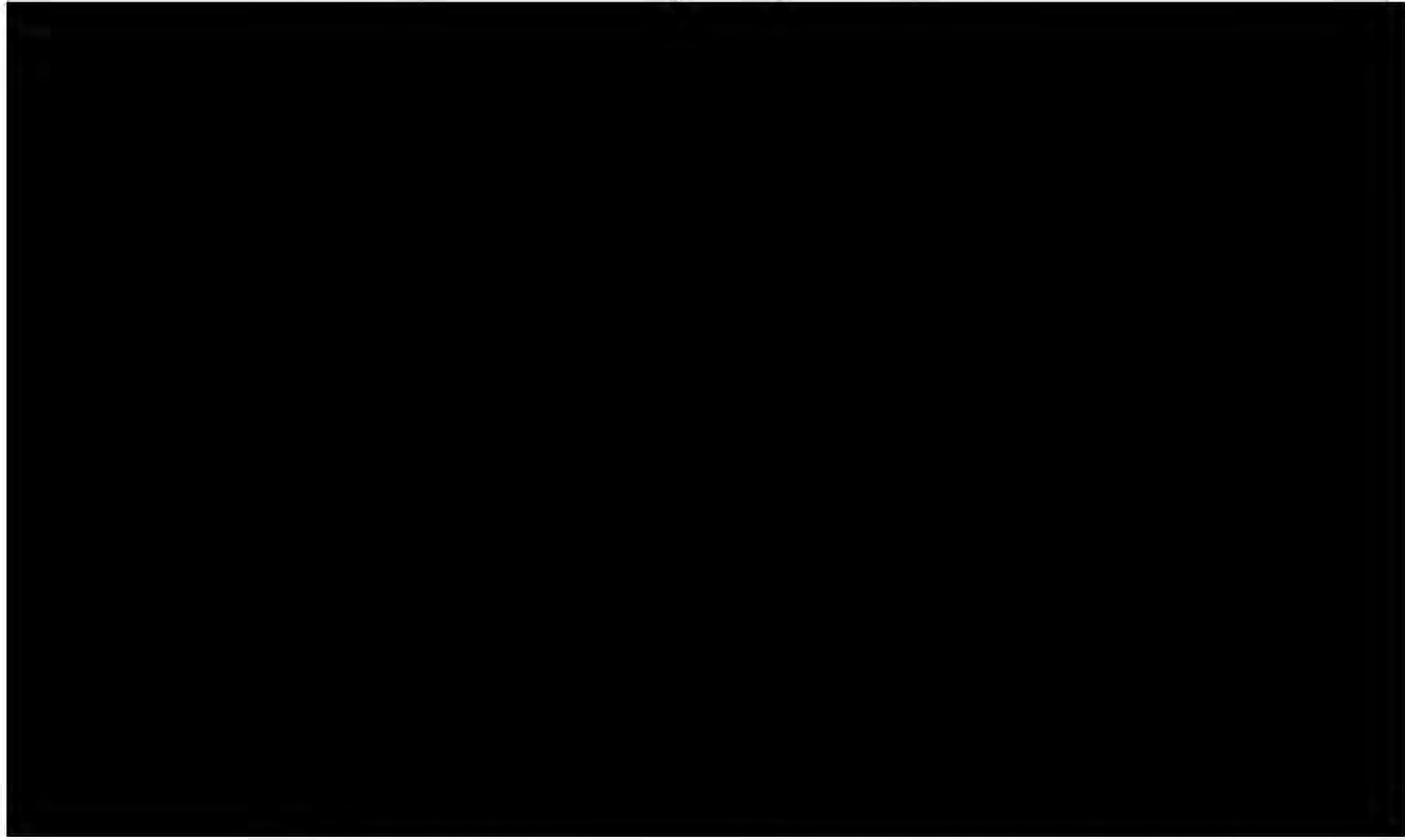


³ This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

⁴ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

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Known Community Members, 1980 - 1999



⁵ [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.

⁶ [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] (Upper Mattaponi) and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.

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Known Community Members, 1980 - 1999



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Known Community Members, 1980 - 1999



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Known Community Members, 1980 - 1999



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Population	HH #	Household
		Da. [REDACTED] [REDACTED] Children
2	2	Head of Household [REDACTED] Spouse [REDACTED] 1 st Hus.= [REDACTED]
2	3	Head of Household [REDACTED] Spouse (1 st hus.= [REDACTED] [REDACTED] Children da= [REDACTED]
2	4	Head of Household [REDACTED] Spouse [REDACTED]
3	5	Head of Household [REDACTED] Spouse m. [REDACTED] Children so= [REDACTED]
4	6	Head of Household [REDACTED] Spouse #2 m. [REDACTED] Children da= [REDACTED] so.= [REDACTED] by 1 st wife [REDACTED] [REDACTED]
3	7	Head of Household [REDACTED] Spouse m. [REDACTED] Children da.=
1	8	Head of Household [REDACTED] Spouse (hus. [REDACTED] ⁹ = [REDACTED])
7	9	Head of Household [REDACTED] Spouse m. [REDACTED] her so [REDACTED] ¹⁰ Children

⁹ [REDACTED] may have Mattaponi ancestors, but a documented link has not been established.

¹⁰ Rountree's fieldwork notates that [REDACTED] with the significant other to [REDACTED] during this period. [REDACTED] is the father of [REDACTED]

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Population	HH #	Household
		their ch. = [REDACTED] [REDACTED]] ¹¹ ([REDACTED]) [REDACTED]
1	10	Head of Household [REDACTED] Spouse [REDACTED]
0	11	Head of Household [REDACTED] Spouse 2 nd wife = [REDACTED]
2	12	Head of Household [REDACTED] Spouse m. [REDACTED]
2	13	Head of Household [REDACTED] Spouse m. [REDACTED]
8	14	Head of Household [REDACTED] Spouse m. [REDACTED] Children ch. still at home: [REDACTED] [REDACTED] [REDACTED] [REDACTED]
2	15	Head of Household [REDACTED] Spouse m. [REDACTED]
4	16	Head of Household [REDACTED] Spouse m. [REDACTED] Children so= da=
3	17	Head of Household [REDACTED] Spouse m. [REDACTED] Children so= [REDACTED]
2	18	Head of Household [REDACTED] Spouse m. [REDACTED]
2	19	Head of Household [REDACTED]

¹¹ [REDACTED] is the father of [REDACTED], and [REDACTED]. [REDACTED] is the father of [REDACTED]
 [REDACTED]

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Population	HH #	Household
		Spouse m. [REDACTED]
2	20	Head of Household [REDACTED] Spouse m. [REDACTED] Children so=
3	21	Head of Household [REDACTED] Spouse 2 nd wi= Children so=
2	22	Head of Household [REDACTED] Spouse m. [REDACTED]
7	23	Head of Household [REDACTED] Spouse m. [REDACTED] Children his ch.= , , , their ch.= , ,
2	24	Head of Household [REDACTED] Spouse m. [REDACTED]
3	25	Head of Household [REDACTED] Spouse m. [REDACTED] [REDACTED] Children so= [REDACTED]
Total: 72	25	

The situation of the tribal community on the Mattaponi Indian Reservation is also well documented in newspapers from this period. Such documentation regularly highlighted the existence of the reservation in King William County (e.g. November 20, 1980; June 20, 1984) and make clear that the Reservation was associated with the Tribe. During this period, the Chesapeake Corporation granted the Mattaponi Indian Tribe a 27-acre tract of land near Sandy Point (February 27, 1981). This additional property allowed tribal members to access additional land for hunting and potentially provide future housing for tribal members and their families.

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Table B5-3. Geographic Situation, 1980-1999.

Date	Excerpt
November 20, 1980	Two vans of the Area Agency on Aging carried a group of senior citizens from the Gloucester Nutrition Site to the Mattaponi Indian Reservation on September 25th. The reservation is located a few miles above West Point. ¹²
November 20, 1980	This is the 322nd year the tribe has made its tax "offering" to Virginia in return for its reservation in King William County. ¹³
November 20, 1980	The Indians said this is the 322nd year the tribe has made its tax "offering" to Virginia's chief executive in return for their 125-acre reservation, located in King William County, near West Point. ¹⁴
February 27, 1981	<p>This deed of gift, made this 27th day of February, 1981, between THE CHESAPEAKE CORPORATION OF VIRGINIA, party of the first part, and the MATTAPONI INDIAN TRIBE, of King William County, Virginia 23086, party of the second part:</p> <p>WITNESSETH:</p> <p>That the said party of the first part, for and in consideration of its concern for the welfare of the party of the second part and its members, and other good and valuable consideration, doth grant with General Warranty unto the party of the second part as a part of the Mattaponi Indian Reservation, the following property, to-wit:</p> <p>All that certain tract or parcel of land in West Point District, King William County, Virginia, containing 27.00 acres [...]¹⁵</p>
April 16, 1981	Among the many exhibits and demonstrations to be a part of the Century III Celebration, one of special interest will be the Mattaponi Indians of West Point. [...] The reservation, which now consists of 125 acres in West Point, was confirmed in 1658 by the Grand Assembly. ¹⁶
January 31, 1983	Custalow [REDACTED] lives on the Mattaponi Reservation in King William County. It and the nearby home of the Pamunkey Indians are the oldest reservations in the country. ¹⁷
June 20, 1984	Two of the remaining Indian reservations on the east coast are located in Virginia, only 10 miles apart and about 40 miles east of the state capital in Richmond. [...] North of Route 30, bordered by the Mattaponi River, lies the 125-acre Mattaponi reservation [...] ¹⁸
February 1985	Two tribes, living on opposite side of Highway 30 west of West Point in central Virginia are the Pamunkey and Mattaponi. ¹⁹
December 12, 1985	On the 125-acre block of land held by the Mattaponi Tribe [...] From Route 30, motorists are guided to both museums by signs at the Route 626 intersection at Rose Garden. The Mattaponi Museum is open from 10 a.m. to 6 p.m. each day. Hours at

¹² Vaughn, C., "Seniors Visit Mattaponi Indian Reservation," *Glo-Quips*, (Gloucester, VA), November 20, 1980.

¹³ Staff, "Thanksgiving Offerings," *Newport News Daily Press*, (Newport News, VA), November 20, 1980.

¹⁴ Staff, "Taxes Paid in Fish And Fowl," *Suffolk News-Herald* (Suffolk, VA), November 20, 1980.

¹⁵ Deed: Chesapeake Corporation - Deed of Gift. 1981. King William County Deed Book 143. King William County Court House, King William, Virginia.

¹⁶ Staff, "Mattaponi Indians to Present Part Of Local History," *Rappahannock Record*, (Kilmarnock, VA), April 16, 1981.

¹⁷ Staff, "Watt's Statements Disturb Virginia Indian Leaders," *Newport News Daily Press*, January 31, 1983.

¹⁸ Staff, "Indian 'trail' fun to follow," *Smithfield Times*, (Smithfield, VA), June 20, 1984.

¹⁹ Staff, "A look at the Pamunkey and Mattaponi," *The Indian Trader*, (La Mesa, CA), February, 1985.

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Date	Excerpt
	the Pamunkey Museum are 9 a.m. to 4 p.m. Monday through Saturday and 1 to 5 on Sunday. ²⁰
1986	Virginia Indians Yesterday... Today... Tomorrow! [...] The inhabitants of this tribe live on a Reservation which stretches along the borders of the Mattaponi River in King William County, Virginia. ²¹ [...]
November 25, 1987	Kindergarten students from Rappahannock Central Elementary School visited the Mattaponi Indian Reservation in King William. ²²
August 29, 1988	The Mattaponi Tribe, with a population of 100, is also in King William County. [...] ²³
October 6, 1988	[...] 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. ²⁴
November 30, 1988	The Mattaponis are chiefly in King William county on the Mattaponi River. They live near the Pamunkeys, to whom they are closely related. ²⁵
December 5, 1989	"The Mattaponi and Pamunkey still reside in King William County on, reserved land they have held since the 17th century." ²⁶
November 25, 1992	McGowan [REDACTED] is a descendent the Powhatan Indians and is a member of the Mattaponi Indian Tribe in King William County. The Mattaponi Indian reservation dates back to 1658 and stretches along the border of the Mattaponi River on over 125 acres. There are only about 75 Indians remaining at the reservation. McGowan, who lives on the reservation near West Point. ²⁷
February 10, 1994	Shirley Custalow McGowan [REDACTED] of the Mattaponi tribe [...] who lives on the King William County reservation. ²⁸
October 19, 1994	The Mattaponi Reservation is one of five existing Powhatan tribes located near West Point. ²⁹
December 15, 1994	[...] There were other interesting guests, such as the Native American Shirley "Little Dove" McGowen [REDACTED] of the Mattaponi Tribe, King William, VA. [...] ³⁰
June 19, 1995	[...] At the 125-acre Mattaponi Reservation some 30 minutes from the Pamunkey land, an old portrait of Pocahontas peers out from a cracked window of the museum, a worn brick rambler. Don't be put off. The cluttered gallery is a trove of entrancing curios and mythic

²⁰ Butler, K., "Tribal diaries," *Newport News Daily Press*, (Newport News, VA), December 12, 1985.

²¹ "Virginia Indians Yesterday, Today, Tomorrow!," 1986. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33702, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 125, Folder 8.

²² Staff, "Thanksgiving Lesson," *Southside Sentinel*, (Urbanna, VA), November 25, 1987.

²³ Gilley, L., "Return of Land to Indians Bringing Dream to Life," *Suffolk News-Herald*, (Suffolk, VA), August 29, 1988.

²⁴ Staff, "Pirates and Indians' Delight Children at Museum," *Rappahannock Record*, (Kilmarnock, VA), October 6, 1988.

²⁵ Wayland, J. W., "Pocahontas And Her People," *Glo-Quips*, (Gloucester, VA), November 30, 1988.

²⁶ Staff, "Indians pay annual tax tribute in wild turkeys," *Suffolk News-Herald*, (Suffolk, VA), December 5, 1989.

²⁷ Staff, "The Indian Life," *Rappahannock Record*, (Kilmarnock, VA), November 25, 1992.

²⁸ Staff, "Specialist on Powhatan Indians to speak Wednesday at RCC," *Rappahannock Record*, (Kilmarnock, VA), February 10, 1994.

²⁹ Staff, "Indian Village Re-Creation Coming To SVCC, Area Schools," *The Farmville Herald*, (Farmville, VA), October 19, 1994.

³⁰ Rusty McQuire, "VMI Color Guard greets Wayne Newton at Royal Celebration," *Glo-Quips*, (Gloucester, VA), December 15, 1994.

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Date	Excerpt
	items. Follow Route 30 to Routes 640 and 625 and watch for signs (Saturday 10 a.m.-6 p.m. and Sunday 1-5 p.m., weekday hours vary; 75 cents; 804-769-2229). ³¹
August 22, 1996	[...]“the Mattaponi Reservation, which is one of the five existing Powhatan tribes that were located near West Point. ³²
January 9, 1997	[...]“Opposition to the project has come from the Mattaponi and Pamunkey Indians, two of the oldest tribes in the nation, and a number of environmental groups. The Indians have lived in relative isolation on separate King William County reservations. ³³
September 1998	She commissioned artist Alfred Danet last summer to carve the pole in time for the tribe's annual June powwow on its reservation in West Point. ³⁴
November 22, 1998	Newport News' plans to create a 1,500-acre reservoir about three miles from the Mattaponi Indian Reservation in King William County. ³⁵
September 27, 1999	The Mattaponi, who live on a 125-acre reservation beside the Mattaponi River- just a couple of miles northeast of the Cohoke Mill Creek reservoir site. ³⁶
November 24, 1999	Flowing southeast through the counties east of Richmond, the Mattaponi and Pamunkey rivers come together at West Point to form the York River. The Mattaponi and Pamunkey reservations are located between these two rivers. ³⁷
December 2, 1999	[...] Mrs. Elizabeth Custalow of the Mattaponi tribe reservation in King William. ³⁸

Conclusion

These records demonstrate that a significant portion of known Mattaponi ancestors lived “in a geographical area exclusively or almost exclusively composed of members” (83.11 (b)(2)(i)). Such geographic clustering results from and reinforces the significant “social relationships connecting individual members” (83.11 (b)(1)(ii)), “rates or patterns of informal social interaction that exist broadly among the members of the entity” (83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (83.11 (b)(1)(iv)).

Community Ties

The Mattaponi Indian Tribe maintained ties internally and with other Virginia Indian communities throughout this period. The table below lists all known births within the Mattaponi community during this period. The birth certificates and census records cited detail the years of birth and location for Mattaponi birth events, illustrating the lines of descent within the Tribe between 1980 and 1999 and the continued geographic clustering of the tribal community in key areas like Richmond, the nearest urban center to the

³¹ Marc Silver, "Pocahontas, For Real," *U. S. News & World Report* 118, no. 24 (June 19, 1995): 61.

³² Staff, "Lively Day plans under way," *Rappahannock Record*, (Kilmarnock, VA), August 22, 1996.

³³ Chowning, L. S., "Proposed King William reservoir to serve Newport News is drenched with opposition," *Southside Sentinel*, (Urbanna, VA), January 9, 1997.

³⁴ Staff, "Tribe rejects offer of 'Spirit Pole' from woman," *The Indian Trader*, (La Mesa, CA), September 1998.

³⁵ Whitehead, B., "Documentary focuses on conflict between city, Mattaponi," *Suffolk News-Herald*, (Suffolk, VA), November 22, 1998.

³⁶ Latane III, L., "Sacred Indian site threatened by reservoir," *Suffolk News-Herald*, (Suffolk, VA), September 27, 1999.

³⁷ Jenkins, M. R., "Indians head to Capitol for Thanksgiving tribute," *Suffolk News-Herald*, (Suffolk, VA), November 24, 1999.

³⁸ Staff, "Locals," *Glo-Quips*, (Gloucester, VA), December 2, 1999.

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Reservation in King William County, and Philadelphia.³⁹ From the period from 1980 to 1999, approximately ~117 individuals were born in the Mattaponi community.

Table B5-4. Community Ties, 1980-1999: Birth Events.

Parents	Total	Individuals	Year	Reference
[REDACTED]	3	[REDACTED]	1991	Richmond, VA ⁴⁰
			1991	Richmond, VA ⁴¹
			1994	Richmond, VA ⁴²
	1		1995	Richmond, VA ⁴³
	1		1986	Williamsburg, VA ⁴⁴
	1		1989	Henrico, VA ⁴⁵
	2		1984	Broward, FL ⁴⁶
			1986	Ft. Lauderdale, FL ⁴⁷
	1		1996	Fredericksburg, VA ⁴⁸
	1		1995	Henrico, VA ⁴⁹
1	1981	Mojave, AZ ⁵⁰		
2	1992	Somers Point, NJ ⁵¹		

³⁹ 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.

⁴⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

⁴¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

⁴² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

⁴³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

⁴⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED].

⁴⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

⁴⁶ Florida Birth Records (State of Florida), Florida Birth Certificate, Broward County, [REDACTED].

⁴⁷ Florida Birth Records (State of Florida), Florida Birth Certificate, Broward County, Ft. Lauderdale, [REDACTED].

⁴⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED].

⁴⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

⁵⁰ Arizona Birth Records (State of Arizona), Arizona Birth Records, Mohave County, Wikieup, [REDACTED].

⁵¹ New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1998	Somers Point, NJ ⁵²
			1985	Atlantic, NJ ⁵³
	1		1988	Henrico, VA ⁵⁴
	4		1988	Henrico, VA ⁵⁵
			1988	Henrico, VA ⁵⁶
			1991	Henrico, VA ⁵⁷
			1993	Henrico, VA ⁵⁸
	2		1993	Philadelphia, PA ⁵⁹
			1999	Philadelphia, PA ⁶⁰
	1		1987	Henrico, VA ⁶¹
	1		1981	Richmond, VA ⁶²
	1		1994	Riverside, CA ⁶³
	1		1995	Henrico, VA ⁶⁴
	1		1990	Henrico, VA ⁶⁵

⁵² New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Somers Point, [REDACTED]

⁵³ New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Atlantic City, [REDACTED]

⁵⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁵⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁵⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

⁵⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

⁵⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁵⁹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

⁶⁰ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

⁶¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

⁶² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁶³ California Birth Records (State of California), California Birth Certificate, Riverside County, Moreno Valley, [REDACTED]

⁶⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

⁶⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1995	Henrico, VA ⁶⁶
[REDACTED]	1	[REDACTED]	1980	Henrico, VA ⁶⁷
[REDACTED]	1	[REDACTED]	1987	Richmond, VA ⁶⁸
[REDACTED]	1	[REDACTED]	1983	Richmond, VA ⁶⁹
[REDACTED]	1	[REDACTED]	1992	Chesterfield, VA ⁷¹ Richmond, VA ⁷²
[REDACTED]	1	[REDACTED]	1993	Dallas, TX ⁷³
[REDACTED]	1	[REDACTED]	1980	Virginia Beach, VA ⁷⁴
[REDACTED]	1	[REDACTED]	1985	Virginia Beach, VA ⁷⁵
[REDACTED]	1	[REDACTED]	1987	Richmond, VA ⁷⁶
[REDACTED]	3	[REDACTED]	1983 1985 1987	Richmond, VA ⁷⁷

⁶⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁶⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, Richmond, [REDACTED]

⁶⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁶⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷⁰ [REDACTED] was adopted by her paternal grandparents after the death of her father.

⁷¹ Virginia Adoption Records (Commonwealth of Virginia), Final Order of Adoption, Virginia, Chesterfield, [REDACTED]

⁷² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷³ Texas Birth Records (State of Texas), Texas Birth Certificate, Dallas County, [REDACTED]

⁷⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED] See also: Final Judgement Changing Name, Name Change Petition, Florida, Palm Beach, [REDACTED]

⁷⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

⁷⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Reference
				Richmond, VA ⁷⁸ Richmond, VA ⁷⁹
	1		1993	Henrico, VA ⁸⁰
	2		1987	Fredericksburg, VA ⁸¹
	1		1990	Fredericksburg, VA ⁸²
	1		1982	Newport News, VA ⁸³
	1		1990	Newport News, VA ⁸⁴
	1		1998	Henrico, VA ⁸⁵
	3		1983	Onslow, NC ⁸⁶
			1985	Richmond, VA ⁸⁷
			1987	Henrico, VA ⁸⁸
	1		1995	Richmond, VA ⁸⁹
	1		1983	Richmond, VA ⁹⁰

⁷⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁷⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁸¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED]

⁸² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED]

⁸³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED]

⁸⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED]

⁸⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

⁸⁶ North Carolina Birth Records (State of North Carolina), North Carolina Birth Certificate, Onslow County, [REDACTED]

⁸⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁸⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁸⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1997	Philadelphia, PA ⁹¹
[REDACTED]	2	[REDACTED]	1987 1990	
[REDACTED]	2	[REDACTED]	1988 1990	Richmond, VA ⁹⁴ Henrico, VA ⁹⁵
[REDACTED]	2	[REDACTED]	1980 1985	Richmond, VA ⁹⁶ Richmond, VA ⁹⁷
[REDACTED]	1	[REDACTED]	1991	
[REDACTED]	1	[REDACTED]	1999	Henrico, VA ⁹⁹
[REDACTED]	2	[REDACTED]	1988 1992	Henrico, VA ¹⁰⁰ Williamsburg, VA ¹⁰¹
[REDACTED]	2	[REDACTED]	1985 1988	Henrico, VA ¹⁰² Richmond, VA ¹⁰³

⁹¹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

⁹² [REDACTED] was previously enrolled within the Mattaponi Tribe. She is no longer enrolled, and she does not have vital records on file.

⁹³ [REDACTED] was previously enrolled within the Mattaponi Tribe. She is no longer enrolled, and she does not have vital records on file.

⁹⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁹⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

⁹⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁹⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

⁹⁸ [REDACTED] is an enrolled member of the Mattaponi Indian Tribe and is documented by her state issued Birth Certificate. To date, the sibling of [REDACTED], is not enrolled, and does not have vital records on file.

⁹⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹⁰⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹⁰¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED]

¹⁰² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹⁰³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1984	Richmond, VA ¹⁰⁴
[REDACTED]	1	[REDACTED]	1996	Williamsburg, VA ¹⁰⁵
[REDACTED]	1	[REDACTED]	1989	Richmond, VA ¹⁰⁶
[REDACTED]	3	[REDACTED]	1980 1982 1986	Salem, VA ¹⁰⁷ Henrico, VA ¹⁰⁸ Henrico, VA ¹⁰⁹
[REDACTED]	4	[REDACTED]	1989 1991 1992 1999	Henrico, VA ¹¹⁰ Henrico, VA ¹¹¹ Henrico, VA ¹¹² Henrico, VA ¹¹³
[REDACTED]	1	[REDACTED]	1987	Richmond, VA ¹¹⁴
[REDACTED]	2	[REDACTED]	1988 1990	Richmond, VA ¹¹⁵ Richmond, VA ¹¹⁶
[REDACTED]	2	[REDACTED]	1982 1983	Richmond, VA ¹¹⁷ Richmond, VA ¹¹⁸

¹⁰⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁰⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED]

¹⁰⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁰⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Salem County, [REDACTED]

¹⁰⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹⁰⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹¹⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹¹¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹¹² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹¹³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹¹⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹¹⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	2	[REDACTED]	1990	Abington, PA ¹¹⁹
			1996	Abington, PA ¹²⁰
	1		1998	Philadelphia, PA ¹²¹
	3		1987	Philadelphia, PA ¹²²
			1988	Philadelphia, PA ¹²³
			1989	Philadelphia, PA ¹²⁴
	3		1990	Philadelphia, PA ¹²⁵
			1993	Philadelphia, PA ¹²⁶
			1995	Philadelphia, PA ¹²⁷
	1		1999	Bucks, PA ¹²⁸
	1		1981	Clark, NV ¹²⁹
	1		1996	Richmond, VA ¹³⁰
	1		1998	Henrico, VA ¹³¹
	1		1996	Henrico, VA ¹³²
1	1989	Isabella, MI ¹³³		

¹¹⁹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Montgomery County, Abington, [REDACTED]

¹²⁰ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Abington, Montgomery County, [REDACTED]

¹²¹ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED]

¹²² Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED]

¹²³ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED]

¹²⁴ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED]

¹²⁵ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹²⁶ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹²⁷ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹²⁸ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Bucks County, [REDACTED]

¹²⁹ Nevada Birth Records (State of Nevada), Nevada Birth Certificate, Clark County, Boulder City, [REDACTED], [REDACTED]

¹³⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹³¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

¹³² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

¹³³ Michigan Birth Records (State of Michigan), Michigan Birth Certificate, Isabella County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	3	[REDACTED]	1983	Virginia Beach,
			1986	VA ¹³⁴
			1990	Virginia Beach,
				VA ¹³⁵
				Virginia Beach,
				VA ¹³⁶
	1		1998	Williamsburg, VA ¹³⁷
	3		1989	Henrico, VA ¹³⁸
			1993	Richmond, VA ¹³⁹
			1997	Chesterfield, VA ¹⁴⁰
1	1984	Richmond, VA ¹⁴¹		
1	1997	Chesterfield, VA ¹⁴²		
1	1998	Williamsburg, VA ¹⁴³		
2	1988	Richmond, VA ¹⁴⁴		
	1992	Virginia Beach,		
		VA ¹⁴⁵		
1	1981	Boulder, NV ¹⁴⁶		

¹³⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

¹³⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

¹³⁶ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

¹³⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED]

¹³⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹³⁹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁴⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED]

¹⁴¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁴² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED]

¹⁴³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED]

¹⁴⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁴⁵ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

¹⁴⁶ Nevada Birth Records (State of Nevada), Nevada Birth Certificate, Clark County, Boulder City, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	2	[REDACTED]	1988	Richmond, VA ¹⁴⁷
	1		1991	King William, VA ¹⁴⁸
			1986	
	1		1998	Williamsburg, VA ¹⁵⁰
	1		1981	Henrico, VA ¹⁵¹
	1		1985	Richmond, VA ¹⁵²
	1		1982	Henrico, VA ¹⁵³
	1		1990	Henrico, VA ¹⁵⁴
	1		1992	Dover, VA ¹⁵⁵
	1		1998	Philadelphia, PA ¹⁵⁶
	2		1996	Richmond, VA ¹⁵⁷
			1998	San Diego, CA ¹⁵⁸

Conclusion

During the period from 1980 to 1999, the Tribe continued to have a strong cultural and institutional core centered on the Mattaponi Indian Reservation and in enclaves in Richmond and Philadelphia. The vital records from this period link contemporary tribal members to their antecedents and locate them in the community over time, both geographically and genealogically. The continued clustering of community members in a few key geographic areas resulted from and facilitated social relationships (83.11 (b)(1)(ii)),

¹⁴⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁴⁸ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William County, [REDACTED]

¹⁴⁹ To date, [REDACTED] is not enrolled, and does not have vital records on file.

¹⁵⁰ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED]

¹⁵¹ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

¹⁵² Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁵³ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

¹⁵⁴ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

¹⁵⁵ Delaware Birth Records (State of Delaware), Delaware Birth Certificate, Kent County, Dover, [REDACTED]

¹⁵⁶ Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

¹⁵⁷ Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

¹⁵⁸ California Birth Records (State of California), California Birth Certificate, San Diego, [REDACTED]

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informal social interaction (83.11 (b)(1)(iii)), and the “persistence of a collective identity” (83.11 (b)(1)(viii)) among Mattaponi people. The frequency of community births taking place in and around Richmond also points to the continued centrality of the Mattaponi Indian Reservation, which is “land set aside by a State for the petitioner” (83.11 (b)(1)(ix)).

Community Institutions and Organizations

Between 1980 and 1999, members of the Mattaponi Indian Tribe maintained community ties through established religious, economic, and tribal institutions centered on the preservation of elements of Mattaponi history and culture, including the Mattaponi Indian Baptist Church, the hatchery, the Mattaponi Indian Museum, and educational trading post. Throughout this period, another enduring tribal institution was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. The tribal government and its activities are detailed in Section IV, Part C of this petition.

Mattaponi Indian Baptist Church

The Mattaponi Indian Baptist Church continued to operate as an independent and central community entity throughout this time period, led by and attended exclusively by members of the Tribe and their families. Recent oral history interviews detail how the church served as a hub of shared ritual activity through programs such as youth ministry and an annual calendar of religious events.

Table B5-5. Community Institutions and Organizations, 1980-1999: Mattaponi Indian Baptist Church in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1985 ca.	[...] And then of course, we'd have our Christmas cantata that we'd always do at our church over here. Where the children, we'd put on a play for the community. ¹⁵⁹ [...]
[REDACTED]	1993 ca.	[...] Uncle [REDACTED] took over the church and was the head deacon and that kind of thing. Always thought he did a great job and was a spiritual man. ¹⁶⁰
[REDACTED]	1999 ca.	[...] And when they [REDACTED] left Richmond and came back to the Res in [19]99, they did it to start a youth ministry program there at the Mattaponi Indian Baptist Church. That was their whole reason for moving back. He wanted to get back close to home, but they immediately got back and started that youth ministry. ¹⁶² [...]

Published sources also document activities of the Mattaponi Indian Baptist Church, highlighting the leadership roles played by tribal members (e.g., April 4, 1986) and situating the church among other cultural institutions on the Mattaponi Indian Reservation (1986).

Table B5-6. Community Institutions and Organizations, 1980-1999: Mattaponi Indian Baptist Church in Other Sources.

Date	Excerpt
April 4, 1986	She [REDACTED] is the secretary for the church's council. [...] That means that she reminds Deacons when events are coming and flowers are needed in the church, writes and types up the minutes of monthly council meetings, and writes and

¹⁵⁹ [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 6.

¹⁶⁰ [REDACTED], “Interview: [REDACTED],” by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 7.

¹⁶¹ [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

¹⁶² [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 8.

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Date	Excerpt
	types all correspondence the church conducts with other people. For the Easter Sunrise service, invitations had to be sent to forty-odd people. ¹⁶³ [...]
September 2, 1982	Jacob Vincent Thundercloud Custalow Sr. [REDACTED] assistant chief of the Mattaponi Indian Reservation since 1977 [...] died in Williamsburg Community Hospital. [...] He served as a deacon and Sunday school teacher at the Mattaponi Indian Baptist Church. [...] A funeral was conducted Friday in the Mattaponi Indian Baptist Church on the reservation. Burial was in the church cemetery. ¹⁶⁴
1986	Now they worship as Southern Baptists, and they have their own church on the Mattaponi Indian Reservation. There is also a Museum, Trading Post, and Craft Shop on the Reservation and tourists are always welcome. ¹⁶⁵

Much of what we know about the church's activities at this time comes from the minutes of the annual meetings of the Dover Baptist Association. This regional association of Baptist churches sponsored annual meetings attended by delegates from its member churches. As in previous years, the Dover Association Minutes show the regular attendance of delegates from the Mattaponi Indian Baptist Church, and that those delegates were consistently members of the Mattaponi Indian Tribe. Delegates would have acted as representatives of the congregation at the association, and their attendance would have required the mobilization of tribal resources to cover the costs associated with travel. Community members served as Clerk and Treasurer for all years recorded during this period. The congregation maintained its size, averaging 86 members.

¹⁶³ Visit with Gertrude Custalow, 4 April 1986. Helen C. Rountree Fieldnotes, April 1986-Dec. 1986. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3.

¹⁶⁴ Staff, "Obituaries," *Southside Sentinel*, (Urbanna, VA), September 2, 1982.

¹⁶⁵ "Virginia Indians Yesterday, Today, & Tomorrow," 1986. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33702, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 125, Folder 8.

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Table B5-7. Community Institutions and Organizations, 1980-1999: Church Statistics.¹⁶⁶

Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Membership
1980 Spring						
1980 Fall					0	85
1981 Spring						
1981 Fall					0	84
1982 Spring						
1982 Fall					1	83
1983 Spring						
1983 Fall					0	83
1984 Spring						
1984 Fall					2	93
1985 Spring						
1985 Fall					0	89

¹⁶⁶ "Minutes of the Dover Baptist Association Virginia 1978-83," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA, (starting in the 3rd section) 14, 17, 28, 34, A1; 2, 10, 32, 36, Table A; 2, 12, 14, 30, 36, Table A; 2, 14, 20, 36, 46, Table A (PDF: 140, 141, 147, 150, 178, 192, 196, 207, 209, 236, 249, 254, 255, 263, 266, 291, 311, 314, 322, 327, 350); "Minutes of the Dover Baptist Association Virginia 1984," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 2, 19, 21, 34, 39, Table A (PDF: 4, 12, 13, 20, 22, 47)

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Membership
1986 Spring						
1986 Fall					0	82
1987 Spring						
1987 Fall					0	81
1988 Spring						
1988 Fall					0	81
1989 Spring						
1989 Fall					3	75
1990 Spring						
1990 Fall					0	80
1991 Spring						
1991 Fall					0	80
1992 Spring						
1992 Fall					0	80
1993 Spring						
1993 Fall					3	77
1994 Spring						
1994 Fall					0	77
1995 Spring						
1995 Fall	0	76				

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Membership
1996 Fall						
1996 Spring					0	76
1997 Fall						
1997 Spring					0	76
1998 Fall						
1998 Spring					1	75
1999 Fall						74
1999 Spring					3	74

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Dover Association records also include leadership and attendance statistics on the church’s Sunday School, summarized in the table below. These records indicate that tribal members or their spouses continued to oversee religious life in the community, and that members remained consistently engaged with the church as an institution.

*Table B5-8. Community Institutions and Organizations, 1980-1999: Sunday School Statistics.*¹⁶⁷

Year	Superintendent	Secretary	Treasurer	No. of Officers and Teachers	Average Attendance	Total Roll
1980				7	39	85
1981				7	37	84
1982				7	37	83
1983				7	38	83
1984				7	40	93
1985				7	30	81
1986				7	30	82
1987				7	33	81
1988				7	30	81
1989				2	23	41
1990				7	30	80
1991				7	26	80
1992				7	20	80
1993				6	20	77
1994				4	20	81
1995				4	20	76
1996				4		80
1997				5	21	76
1998				7	23	76
1999				7	22	74

Mattaponi Hatchery

The hatchery became a renewed center of community focus and cooperative labor in this period (May 27, 1993). Notably, the Tribe made a concerted effort to organize a protest against a proposal by the City of Newport News, Virginia, to build a reservoir that would have harmed the hatchery’s operations (e.g., August 23, 1999).¹⁶⁸ Efforts to protect this tribal institution reflect the import that riverine pursuits continued to have for tribal members, underscoring their continued centrality to both livelihood strategies and cultural practices.

¹⁶⁷ “Minutes of the Dover Baptist Association Virginia 1978-83,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. A-3; 5, Table B; Table B; 14, Table B (PDF: 179, 194, 237, 292, 311, 351).

“Minutes of the Dover Baptist Association Virginia 1984,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 14, Table B (PDF: 10, 48).

¹⁶⁸ The Mattaponi Indian Tribe’s organized efforts to halt the Newport News Reservoir are covered extensively in Criterion C.

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Table B5-9. Community Institutions and Organizations, 1980-1999: Mattaponi Hatchery.

Date	Excerpt
May 27, 1993	Only one member of the tribe is a commercial fisherman; he also oversees the reservation's shad hatchery, which the Mattaponi support in an effort to replenish the fish. ¹⁶⁹
November 22, 1998	They say the pumping of thousands of gallons of water a day from the Mattaponi River will harm the spawning of herring and shad for a hatchery they have operated since 1919. "The Mattaponi are concerned about it changing the salinity of their river and disrupting the spawning of the shad," said Allen, 31, and a graduate student at American University. "They have a hatchery program that they hope will provide employment on the reservation." ¹⁷⁰
1998	The Mattaponi Indian Tribe of Virginia have fished for shad on the Mattaponi River for more than 300 years. They have a small shad hatchery and have applied for funding to expand the facility. [...] "It's inevitable that it would be the end, that it would mean the demise of the tribe," says Carl Custalow [REDACTED], Mattaponi Vice-Chief, about the potential destruction of the shad fishery by the waterworks project. ¹⁷¹
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. [...] ¹⁷²
August 23, 1999	[...] and the Mattaponi tribe in Virginia is trying to save a fishery from a proposed dam. ¹⁷³

Mattaponi Indian Museum

The Mattaponi Indian Museum continued to operate throughout this period creating opportunities for external cultural education (e.g., November 20, 1980) and serving as a repository for the safekeeping of cultural heritage (June 20, 1984).

Table B5-10. Community Institutions and Organizations, 1980-1999: Mattaponi Indian Museum.

Date	Excerpt
November 20, 1980	Aging carried a group of senior citizens from the Gloucester Nutrition Site to the Mattaponi Indian Reservation on September 25th. [...] We did not have time to visit the museum which would probably have been even more interesting. ¹⁷⁴
April 16, 1981	Presently an Indian Stone Age Museum is available for visitors to see at the [Mattaponi] reservation. [...] The Educational and Trading Post for educating the public, as well as Indian people, on Indian culture was opened under his [REDACTED] guidance. ¹⁷⁵
September 2, 1982	Jacob Vincent Thundercloud Custalow Sr. [REDACTED] assistant chief of the Mattaponi Indian Reservation since 1977 and curator of the reservation museum, died in Williamsburg Community Hospital. ¹⁷⁶

¹⁶⁹ Staff, "For the Record," *Rappahannock Record*, (Urbanna, VA), May 27, 1993.

¹⁷⁰ Whitehead, B., "Documentary focuses on conflict between city, Mattaponi," *Suffolk News-Herald*, (Suffolk, V

¹⁷¹ Shaiman, M., "Mattaponi Shad Fishery Threatened," *On Indian Land*, (Seattle, WA), 1998.

¹⁷² Chowning, L. S., "VMRC votes to continue shad moratorium," *Southside Sentinel*, (Urbanna, VA), January 14, 1999.

¹⁷³ Kelley, T., "Who Gets Dibs on Alaska's Wild Bounty?" *Christian Science Monitor* 91, no. 187 (1999): 2.

¹⁷⁴ Vaughn, C., "Seniors Visit Mattaponi Indian Reservation," *Glo-Quips*, (Gloucester, VA), November 20, 1980.

¹⁷⁵ Staff, "Mattaponi Indians to Present Part of Local History," *Rappahannock Record*, (Kilmarnock, VA), April 16, 1981.

¹⁷⁶ Staff, "Obituaries," *Southside Sentinel*, (Urbanna, VA), September 2, 1982.

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Date	Excerpt
June 20, 1984	<p>At the Pamunkey and Mattaponi reservation, travelers can visit a museum modeled after the traditional Virginia Indians' longhouse, see an orientation film and artifacts recovered from archeological digs, as well as present-day pottery and jewelry handcrafted on the reservations.</p> <p>[...] The museum is the family album and treasure trove of a people who have always fished, hunted and lived close to the earth. Items shown include hunting knives, stone frying pans, axes, chisels, arrowheads, a loon headdress decoy, a necklace worn by Pocahontas [...] and a tomahawk used by Powhatan's brother Opechaneough [<i>sic</i>; Opechancanough] in the battles of 1622 and 1644.</p> <p>A centuries-old canoe, burned out rather than dug out, is on display outside. It was discovered by former Chief Jacob V. "Thundercloud" Custalow [REDACTED] in the Mattaponi River. [...] ¹⁷⁷</p>
December 15, 1985	<p>On the 125-acre block of land held by the Mattaponi Tribe [...]</p> <p>From Route 30, motorists are guided to both museums by signs at the Route 626 intersection at Rose Garden. The Mattaponi Museum is open from 10 a.m. to 6 p.m. each day. Hours at the Pamunkey Museum are 9 a.m. to 4 p.m. Monday through Saturday and 1 to 5 on Sunday. ¹⁷⁸</p>
April 4, 1986	<p>[REDACTED] opened up the Museum to show to Rahma and Adbu. [...] Curtis [REDACTED] made a point of showing Abdu the Pocahontas's necklace. The place has been cleaned up and de-kitsched a little since I was last there during Jacob [REDACTED] tenure ([REDACTED] is the main curator now). There are many archaeological and geological specimens, labeled more or less accurately though misspelled. There are also several old costumes [<i>sic</i>] from [REDACTED] (first wife) [...]</p> <p>There is also a medicine bundle supposed to be 150 years old. ¹⁷⁹ [...]</p>
1987	<p>[...] The Mattaponi reservation's museum was built in 1954 and is less formal in its presentation. ¹⁸⁰</p>
November 25, 1987	<p>The group then toured the museum, which contains artifacts of the Mattaponi tribe. ¹⁸¹</p>
November 30, 1988	<p>Mrs. Custalow spends her time managing the museum on the reservation. [...] ¹⁸²</p>
June 19, 1995	<p>[...] At the 125-acre Mattaponi Reservation some 30 minutes from the Pamunkey land, an old portrait of Pocahontas peers out from a cracked window of the museum, a worn brick rambler. [...]</p> <p>You name it, this museum's got it: an ancient peace pipe, a feathered headdress supposedly from 1622, Japanese cigarettes from a Mattaponi Indian's Army duty, yellowing newspaper stories ("Indian Wrestles, Boats Big Sturgeon"). The wry commentary of Norman "Chief Evening Star" Custalow [REDACTED] who mans the museum,</p>

¹⁷⁷ Staff, "Indian 'trail' fun to follow," *Smithfield Times*, (Smithfield, VA), June 20, 1984.

¹⁷⁸ Butler, K., "Tribal diaries," *Newport News Daily Press*, (Newport News, VA), December 15, 1985.

¹⁷⁹ Visit with Gertrude Custalow, 4 April 1986, Helen C. Rountree Fieldnotes, April 1986-December 1986, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3.

¹⁸⁰ "Pottery Tradition Blends with Ways of Modern Times," 1987. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 198 Folder 10.

¹⁸¹ Staff, "York Academy Students Visit Historical Sites, College Day," *Rappahannock Record*, (Kilmarnock, VA), November 25, 1987.

¹⁸² Staff, "Mrs. Custalow Of the Mattaponi," *Glo-Quips*, (Gloucester, VA), November 30, 1988.

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Date	Excerpt
	more than makes up for the meager annotation. "Indian mothers didn't have the Wal-Mart to get their babies a rattle," he says, fingering a rattle made from a turtle's shell. [...] ¹⁸³

Mattaponi Educational Trading Post

Throughout this 1980s and 1990s the educational trading post, which had been initiated in the previous period, continued to serve as a hub for outward-facing educational efforts. Newspapers documented the arts, crafts, and other artifacts held at the trading post (e.g. December 4, 1987).

Table B5-11. Community Institutions and Organizations, 1980-1999: Mattaponi Educational Trading Post.

Date	Excerpt
March 19, 1987	[Picture of Minnie Ha-Ha [REDACTED] sitting in front of her Trading Post] "Minnie Ha-Ha" Custalow sits in front of the trading post on the Mattaponi reservation. She runs the post. ¹⁸⁴
1987	[...] Nearby is a trading post that features local arts and crafts, operated by the knowledgeable Gertrude "Princess Minnie Ha-Ha" Custalow [REDACTED], wife and daughter of ex-chiefs [REDACTED]. Mrs. Custalow also teaches classes in Mattaponi culture, medicine and native foods. Her daughter, Denise Carole Custalow Davis [REDACTED] teaches native dances. ¹⁸⁵
December 4, 1987	The man was the former chief Curtis Custalow [REDACTED]. Mr. Custalow was dressed in moccasins, fringed pants, and some type of Indian looking shirt. We went back to the tribal trading post. The trading post had a dirt floor and artifacts all over the place. There were pictures and newspaper clippings concerning the tribe and its members all over the walls and rafters. There was so much stuff there that it needed to be cataloged [sic] and set up in glass display cases. ¹⁸⁶ [...]

Conclusion

The institutions and organizations listed above resulted from and reinforced "social relationships connecting individual members" (83.11 (b)(1)(ii)) and "rates or patterns of informal social interaction" (83.11 (b)(1)(iii)). The ongoing operation of these institutions required "shared or cooperative labor" (83.11 (b)(1)(iv)), and the church continued to provide "shared sacred or secular ritual activity" (83.11 (b)(1)(vi)). The existence of such sites on the Mattaponi Indian Reservation indicates the "persistence of a collective

¹⁸³ Silver, Marc, "Pocahontas, For Real," *U. S. News & World Report* 118, no. 24 (June 19, 1995): 61.

¹⁸⁴ "Young Indians Rediscovering Tradition" Newspaper, 29 March 1987. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 198 Folder 10. PDF Page 54.

¹⁸⁵ "Pottery Traditions Blend with Ways of Modern Times" Newspaper. 1987. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 198 Folder 10. PDF Page 57-58.

¹⁸⁶ Deana Edwards Fieldnotes from School Trip. 4 December 1987. Helen C. Rountree Fieldnotes, January 1987-December 1988. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3, PDF Page 45.

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identity” (83.11 (b)(1)(viii)) and constitute “distinct community social institutions” (83.11 (b)(2)(iv)) in fulfillment of Criterion (b) of 25 CFR 83.11.

Community Activities

Members of the Mattaponi Indian Tribe continued to participate in shared activities during this period. Economic and social cooperation during this period included the ongoing observation of annual traditions such as Homecoming and the tax tribute. The Tribe also continued to practice its distinctive arts, dances, and subsistence strategies while continuously educating non-Mattaponi people about the Tribe. These activities demonstrate consistent interaction and significant social relationships connecting tribal members for the period between 1980 and 1999.

Economic Cooperation and Livelihood Strategies

The Mattaponi community persisted in engaging in shared economic pursuits and livelihood strategies throughout these decades, primarily through activities such as logging, fishing, hunting, and community agriculture. Oral history interviews detail the types of livelihood strategies Mattaponi people employed in this period and the breadth of community-wide engagement.

Table B5-12. Community Activities, 1980-1999: Economic Cooperation and Livelihood Strategies in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1980 ca.	[...] For the most part, our people here were self-sufficient. I mean, especially back years ago, the only time they would go to like Richmond was to go to Market Street, they would trade or barter to acquire things like salt, sugar, fabric. But everything else was grown or caught or trapped right here. So, after the spring of the year, like I said, busy time throughout the summer. We were still fishing different types of fish. Also, crabbing going down towards West Point and stuff for shellfish. And then, of course, when we start harvesting the crops. And then come the fall of the year, that's when the last bit of late summer, early fall, the last bit of those crops are coming in. And that's oftentimes when my grandmother—we would actually help with the canning process and preserving of a lot of the vegetables. When I was growing up a lot of the elders here still did a lot of canning. They still sun-dried vegetables, traditional ways of our people doing it. [...] We weren't welcome, my grandparents [REDACTED] generation and in some cases my mother's [REDACTED] generation early on, weren't welcomed into grocery stores or outside of the reservation. So, they had to do this in order to survive. So, every season pretty much provided our people with what we needed for our subsistence. [...] That was a time when all everybody would get together and it's like a big—I mean, so pretty much any time, any kind of seasonal time of year where you were doing something, everybody came together and it was like a community doing it. Everybody did the same thing. And I think that's something our people's always done. It was a time of celebration, but at the same time you're getting work done. ¹⁸⁷
[REDACTED]	1990s ca.	[...] During the seasons of gardening, as kids we would go to different places. [REDACTED] house is one, grandma Elsie's is another, and we would be helping snap peas and pick butter beans, help with whatever came out of the garden. I remember sitting late at night in grandma Elsie's shed with [REDACTED]

¹⁸⁷ [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023. PDF Page 3, 10.

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Interviewee	Date	Excerpt
		<p>and canning all the vegetables that were picked from the garden from that harvest and put away.</p> <p>[...] “If you go into shad season, sitting helping pick nets. I mean everyone down here fished. Everyone was fishing, so when they weren’t fishing they were cleaning their nets and then they were cleaning the fish that they caught. As a kid, in the front yard pulling the nets out, having to help put the nets back in, help get all the knots out of the nets that were tangled, helping harvest the shad- the roe, and packaging it, putting it in coolers. Watching those things because as a kid that was a huge industry here as a kid- the selling of the shad roe. This was like a revolving door for people and if you as a kid were riding a bike, you would always get stopped during the shad season where someone was saying “hey, do you know where I can buy shad roe?” “Do you know who’s selling shad roe?” “Do you know where such and such house is, I’m coming to buy some shad roe.” So, it was always people coming in to do that and the kids were always involved that were here in some way. The adults always allowed us to participate and teach us some of those things. Like I said picking nets and putting them back in, and cleaning fish when they come back off the river and storing away what we got, and putting some aside for ourselves and putting the rest aside for people who were coming to buy it. I don’t exaggerate, that was everyone here on the reservation was fishing. Also people who didn’t live here who grew up that way, I know they would take off of work for the whole month you know March-April and just fish the whole month with their fathers or with their uncles or cousins or whatever. That river hill would be lined up with boats for people fishing, fishing the river.”¹⁸⁸</p>

Mattaponi tribal members also described their livelihood strategies to journalists, highlighting the importance of current community practices as longstanding historical patterns (December 19, 1982) and the importance of the Mattaponi Hatchery to such practices (May 27, 1993). An important theme during this period was collective opposition to the proposed Newport News Reservoir, which would have a significant impact on the Tribe’s riverine resources. Many members of the community, including but not limited to elected tribal leaders, collectively protested the proposal to preserve fishing as a centerpiece of subsistence on the Mattaponi Indian Reservation (e.g., January 16, 1998; November 24, 1999; May 20, 1999).

Table B5-13. *Community Activities, 1980-1999: Economic Cooperation and Livelihood Strategies in Other Sources.*

Date	Excerpt
December 2, 1982	<p>Mattaponi Indian Chief Webster Custalow [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>[...] 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.¹⁸⁹</p>
December 19, 1982	<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.</p>

¹⁸⁸ [REDACTED] “Interview: [REDACTED] Part One,” by [REDACTED], Mattaponi Indian Tribe, December 15, 2022, PDF Page 4-5.

¹⁸⁹ Staff, “Striped bass proposals due further study,” *Southside Sentinel* (Urbanna, VA), December 2, 1982.

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Date	Excerpt
	<p>[...] "In a way, if they had closed it, it would have a great impact on the Mattaponi and Pamunkey Indian tribes," Custalow said Tuesday while walking the banks of the Mattaponi River near his home. "To the older Indians, that is one of their main sources of food and financial support."</p> <p>Custalow, who has spent all of his life on the 125-acre reservation, said less than a dozen Mattaponi Indians still fish for shad in the spring. But to those and the other 20-plus shad fishermen on the nearby Pamunkey reservation, the eight-week run is a way of life.</p> <p>"We were fishing this river long before John Smith even came," Custalow said. "It, along with hunting the woods, was the Indians' living.</p> <p>"Now the elder Indians can fish in the spring and preserve enough fish to last until the next spring," he continued, "There are some Indians like me who are old and retired and that little money we make and fish we salt makes the difference."</p> <p>[...] "Float gill-net fishing for shad as practiced by the Mattaponi and Pamunkey Indian tribes, an age-old rite that came under fire this fall, will be preserved."¹⁹⁰</p>
January 6, 1983	<p>Action was taken by the Virginia Marine Resources Commission on December 21 to close portions of the James, Pamunkey, Mattaponi and Rappahannock Rivers to the taking of striped bass (rockfish) annually from April 10 to May 21. However, provisions of the regulation will allow the Mattaponi and Pamunkey Indians to continue gill net fishing during the restricted period.</p> <p>Initially, the regulation prohibited gill net fishing, but it was pointed out last month by Chief Webster Custalow [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.¹⁹¹</p>
February 1985	<p>Major concerns involve a lack of higher paying industrial jobs where there are limited opportunities for advancement. Here, land rights are restricted. There is little chance to expand which causes those who must work outside of the area to have to travel as far as 75 miles to Newport News or west to Richmond for employment.¹⁹²</p>
May 27, 1993	<p>Only one member of the tribe is a commercial fisherman; he also oversees the reservation's shad hatchery, which the Mattaponi support in an effort to replenish the fish.¹⁹³</p> <p>[...] The season this year, which ended in April, was cut by two-thirds to 45 days. The steps are being taken because of huge declines in shad catches, from three million pounds regularly harvested annually during the 1980's to 51,000 pounds in 1991.¹⁹⁴</p>
January 9, 1997	<p>Custalow [REDACTED] said the tribe fears the projected water withdrawals will cause saltwater from the York River to invade the upper Mattaponi. They</p>

¹⁹⁰ Simpson, C., "Indians Save Shad Fishery," *Newport News Daily Press*, (Newport News, VA), December 19, 1982.

¹⁹¹ Staff, "Fishing Limited for Striped Bass," *Rappahannock Record*, (Kilmarnock, VA), January 6, 1983.

¹⁹² Staff, "Indian 'trail' fun to follow," *Smithfield Times*, (Smithfield, VA), June 20, 1984.

¹⁹³ There was more than one commercial fisherman in this time period (Personal Communication, Mattaponi Tribal Council, October 23, 2024).

¹⁹⁴ Staff, "For the Record," *Rappahannock Record*, (Urbanna, VA), May 27, 1993.

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	believe the saltwater would harm the river's rich freshwater marshes and ruin the spring spawning runs of shad and herring important to the reservation's commercial fishermen. ¹⁹⁵
April 3, 1997	Some 62 people currently live on the reservation, and their chief [REDACTED]; [REDACTED] has noted a spiritual connection between the river, with its shad, striped bass and other wildlife, and the generations of people who have depended on it for survival. ¹⁹⁶
January 16, 1998	The tribe [Mattaponi] claims that drawing water from the river would hurt fishing, and the 62 people who live on the reservation depend on fishing for survival. ¹⁹⁷
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. ¹⁹⁸
November 22, 1998	The reservoir will affect us more than anyone else," Custalow [REDACTED] said. "The river has been the blood life of the people. This river is very sacred to us." [...] Custalow said he fears the encroachment of the reservoir will ultimately prevent the Mattaponi, a member of the former Powhatan Confederacy just as its sister tribe the Nansemond Indians of Suffolk, from preserving their culture and supporting themselves economically. ¹⁹⁹
1998	The Mattaponi Indian Tribe of Virginia have fished for shad on the Mattaponi River for more than 300 years. They have a small shad hatchery and have applied for funding to expand the facility. Now, their annual spring fishing season is threatened by a proposed waterworks project which would pump up to 75 million gallons of freshwater per day from the River, nearly 40% of total capacity, to a 1,526-acre reservoir. [...] the Mattaponi and Pamunkey Tribes have relied on the river and its resources for sustenance. [...] Native American artifacts and remains of the rural historic landscape abound in the area. The Mattaponi Tribe regards the river as the lifeblood of its nation. ²⁰⁰
1998	[...] How the Mattaponi River used to be in comparison so its current state was the topic of Mr. Fred Gann. He described how all could once fish for unlimited shad in the Mattaponi River in his childhood, and how they were now scarce and would cease to exist once the reservoir was filled destroying the nurse area of these fish- fish which provide sustenance and work for the Mattaponi Nation. His portrayal was chilling. ²⁰¹
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.

¹⁹⁵ Chowning, L. S., "Proposed King William reservoir to serve Newport News is drenched with opposition," *Southside Sentinel*, (Urbanna, VA), January 9, 1997.

¹⁹⁶ Staff, "For the Record," *Rappahannock Record*, (Kilmarnock, VA), April 3, 1997.

¹⁹⁷ Staff, "Water Board Ok's Plan to Dam," *The Farmville Herald*, (Farmville, VA), January 16, 1998.

¹⁹⁸ Wilson, J., "For the Record," *Rappahannock Record*, (Kilmarnock, VA), November 12, 1998.

¹⁹⁹ Whitehead, B., "Documentary focuses on conflict between city, Mattaponi," *Suffolk News-Herald*, (Suffolk, VA), November 22, 1998.

²⁰⁰ Shaiman, M., "Mattaponi Shad Fishery Threatened," *On Indian Land*, (Seattle, WA), 1998.

²⁰¹ Staff, "Mattaponi Continue to Oppose Reservoir," *On Indian Land*, (Seattle, WA), Winter, 1998/1999.

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	<p>About 600 people joined in the protest march on the nation's first permanent English settlement. [...]</p> <p>Newport News is awaiting a permit decision by the U. S. Army Corps of Engineers, which hopes to rule on the issue by the end of June.²⁰²</p>
July 15, 1999	<p>The Mattaponi River of east-central Virginia has always been the lifeblood of the Mattaponi Indian Tribe.</p> <p>[...] The river has always supplied my people with food, water and a means of travel. It has supported us since the beginning of time. Now we are locked in a battle to save it from human destruction.²⁰³</p>
November 24, 1999	<p>The Mattaponi is one of the cleanest rivers in the Virginia, in the Eastern United States," he said. "Pumping water from it will endanger its ecology. The Mattaponi is our livelihood."</p> <p>One of the Mattaponi reservation's primary sources of income is a fish hatchery through which millions of shad fingerlings are hatched and returned to the river each year.</p> <p>Two recent grants- one from Crestar Bank and another from the Chesapeake Bay Restoration Advisory Committee in 1977- will allow the Mattaponi to expand the hatchery to include Rockfish in the river's bounty.</p> <p>In addition, the earth used for most Indian pottery comes from the banks of the Mattaponi and Pamunkey rivers.</p> <p>[...] Combining modern science with indigenous knowledge about the ecology of the river and the bay it feeds, the Mattaponi people seek to show Virginia how to live in harmony with the natural world while sustaining a life quality for all people.</p> <p>"We are surrounded by eagles, deer, foxes - and mice," said Sue Miles. "The land is sacred, and we need to take care of it." ²⁰⁴</p>
December 2, 1999	<p>Mrs. Elizabeth Custalow of the Mattaponi tribe reservation in King William said she is enjoying the wonderful abundance of greens this year from the garden tended by her neighbor Chief Webster Custalow [REDACTED] ²⁰⁵</p>

Social Cooperation and Mutual Aid

Throughout this time period, tribal members participated in various forms of social cooperation such as a communal approach to looking after tribal children and mutual aid programs, including implementing funding to expand the shad hatchery on the reservation. Oral history interviews recall specific examples of such cooperation that took place between 1980 and 1999.

²⁰² Wilson, J., "Mattaponi march on Jamestown to protest proposed reservoir," *Rappahannock Record*, (Kilmarnock, VA), May 20, 1999.

²⁰³ Custalow, C. L. E., "Mattaponi Tribe Leader: We fight to save our river," *Richmond Free Press*, (Richmond, VA), July 15, 1999.

²⁰⁴ Jenkins, M. R., "Indians head to Capitol for Thanksgiving tribute," *Suffolk News-Herald*, (Suffolk, VA), November 24, 1999.

²⁰⁵ Staff, "Locals," *Glo-Quips*, (Gloucester, VA), December 2, 1999.

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Table B5-14. Community Activities, 1980-1999: Social Cooperation and Mutual Aid in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1987 ca.	Maybe I was down at the river, which I was not allowed to be alone. But everyone kind of chimed in to help out. So, I would have snacks at the Allmond house. Sometimes I would go visit over at [REDACTED] house. And she would give me goodies or she would report back to my mom [REDACTED] or my grandma [REDACTED] whoever was on the reservation at the time. And saying, "Okay, well, [REDACTED] took a nap over here or we just gave her lunch." You know, it was that type of life where kind of everybody pitched in. ²⁰⁶
[REDACTED]	1987 ca.	[...] Everyone worked together. And we would clean the nets and stuff, because back then, folks fished the tide. So, we spent a great deal of time when Grandpop [REDACTED] would come back in, help getting the fish out the nets, picking—cleaning the nets, mending the nets. Which a lot of like my grandmother, my mom [REDACTED]; [REDACTED] and a lot of my aunts and uncles did a lot of the net mending and we were basically picking the knots out as children. ²⁰⁷ [...]
[REDACTED]	1990 ca.	When I go back to the community, and the feeling, it wasn't unusual for us to live amongst each other and together. So, staying with your grandmother and living there or staying with your aunt's family in time of need, or whether it be your mother or father's side of grandparents, you were all welcome and you were taken care of, and it wasn't looked at any differently. I think you might see throughout the history and culture of the reservation that that's a theme, that a lot of people in their path when they needed some extra help or there were some changes, that they had someone here to lean on or someone took them in and helped them along the way. ²⁰⁸

The Tribe's coordinated protest efforts against the proposed Newport News reservoir were also documented in the press (e.g., May 20, 1999). Additional mutual aid efforts covered by journalists during this time were fundraising and grant administration projects to support educational efforts (August 21, 1997) and the hatchery (November 24, 1999).

Table B5-15. Community Activities, 1980-1999: Social Cooperation and Mutual Aid in Other Sources.

Date	Excerpt
November 24, 1993	[...] Chief Evening star's ²⁰⁹ [REDACTED] visit and lecture were made possible through an educational grant to the Mary Ball Washington Museum and Library from the Nettie Lokey and Charles Wiley Foundation. ²¹⁰
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

²⁰⁶ [REDACTED], "Interview: [REDACTED]," By [REDACTED], Mattaponi Indian Tribe, August 22, 2023. PDF Page 2.

²⁰⁷ [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023. PDF Page 3.

²⁰⁸ [REDACTED], "Interview: [REDACTED] Part One," By [REDACTED], Mattaponi Indian Tribe, December 15, 2022. PDF Page 3-4.

²⁰⁹ This article refers to [REDACTED]. He did not hold a formal government position within the Mattaponi Indian Tribe.

²¹⁰ Staff, "Indian and colonial life demonstrated at Academy," *Rappahannock Record*, (Kilmarnock, VA), November 24, 1993.