

CONTEMPORARY NATIVE PEOPLES OF VIRGINIA

This fact sheet was prepared by volunteers for the Indian Affairs Committee (established by Quakers in 1795) based on the most reliable information that could be obtained. Web links were checked in July 2022. Total accuracy cannot be guaranteed.

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Number of American Indians and Alaska Natives in Virginia as of 2020

The U.S. Census Bureau has released 2020 census data for national categories including population numbers and percentages. The figures for state populations by category, such as American Indian/Alaska Native, have not been released, although the percentages in each category have been released. The number of solely AI/AN in Virginia is calculated, based on the state total and the AI/AN percentage.

Total Virginia population (2020 Census)		8,631,393
Individuals in Virginia identifying solely as AI/AN	0.6%	51,788
Those identifying as AI/AN <i>and</i> another race (mixed heritage)		unavailable, cannot be calculated
Total of two groups		unavailable, cannot be calculated

These numbers include members of indigenous Virginia tribes *and* members of the Cherokee, Lumbee, Navajo, and Blackfeet tribes, among many others, who reside in the state. These numbers *do not* include Native Hawaiians and Pacific Islanders.

The Census uses AI/AN to designate this population and gives the following definition. “**American Indian or Alaska Native** – A person having origins in any of the original peoples of North and South America (Including Central America) and who maintains tribal affiliation or community attachment.” And: “**Native Hawaiian or Other Pacific Islander** – A person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands.” Source: <https://www.census.gov/topics/population/race/about.html> Accessed October 6, 2022. Race based on self-identification.

Number of American Indians and Alaska Natives as of 2020 in United States

According to the Census Bureau, nationally American Indians and Alaska Natives (with sole heritage or in combination with another race) are about three percent of the U.S. population. The American Indian and Alaska Native (AI/AN) population numbers (alone or mixed) are 9.6 million or 2.9% and **American Indian and Alaska Native population (alone)** is **3.7 million** or 1.1% of the population. From 2010 to 2020, the American Indian and Alaska Native population alone or in combination increased by 160%. The source of the Census figures is:

<https://www.census.gov/library/stories/2021/08/improved-race-ethnicity-measures-reveal-united-states-population-much-more-multiracial.html>

Native people who live in areas away from traditional Indian lands and reservations are more likely to be multi-racial (mixed heritage). The Bureau of Indian Affairs has its headquarters in Washington, D.C. Many of its employees are Native, so the numbers of people reporting to be solely or partly AI/AN may be enlarged by Native people originally from elsewhere who live in Virginia and work for BIA, a fact unrelated to the local indigenous populations.

Native Nations in Commonwealth of Virginia

There is great interest in the history of Virginia tribes. The ongoing excavation of the Werowocomoco early town in Gloucester County will reveal much about the Powhatan Chiefdom era. It is estimated that at the time of colonization 50,000 Native peoples lived in what was then Virginia Indian Territory; the number of citizens of each existing Native Nation/tribe is unknown. We can provide very *approximate* numbers today. Only the Mattaponi and Pamunkey still have any reservation lands preserved by treaties. They are among the oldest reservations in the U.S. The Pamunkey people (King William County) have 1,200 acres, while the Mattaponi people (also in King William County) have 150 acres. The Nansemond (cities of Suffolk and Chesapeake) have no acreage. The Pamunkey people are featured in the exhibit "Our Lives" at the National Museum of the American Indian in Washington, D.C. For young people, there is a very informative online video. See <https://www.youtube.com/watch?v=3B2qp0r-Zxk>

Encouraging Respect Today

On June 24, 2017, a groundbreaking ceremony for a monument called "Mantle" took place in Richmond. The ceremony included prayers from many of Virginia's Native Nations. Back in 2009, the General Assembly approved a resolution that a monument should be erected "in recognition that the courage, persistence, determination, and cultural values of Virginia's Indians have significantly enhanced and contributed to society." The Virginia Indian Commemorative Commission was created to recommend an appropriate monument in Capitol Square to commemorate the life, achievements, and legacy of American Indians in the Commonwealth. The opening ceremony was on April 17, 2018. For more about the prospective monument, go to: <https://www.indianz.com/News/2017/06/26/tribes-break-ground-on-monument-to-their.asp> <http://indiantribute.virginia.gov/media.html> and <https://www.americansforthearts.org/by-program/networks-and-councils/public-art-network/public-art-year-in-review-database/mantle> For an earlier picture of the Native American chiefs in Virginia, see <http://www.cheroenhaka-nottoway.org/about-nottoway-tribe/PROCLAMATIONSIGNING.htm>

A "Chiefs Consultation Day" on November 8, 2013 brought the Virginia Governor together with the tribes to discuss issues. Formal government-to-government talks are significant. In addition, the education department created a film and curriculum materials for elementary school teachers about tribes today.

Native Americans successfully advocated for November to be Virginia American Indian Heritage Month and for the day before Thanksgiving to be American Indian Day. This success resulted in the Virginia Governor annually preparing and reading a positive proclamation (see example below), which provides an opportunity to celebrate and raise public awareness.

In 2018, Governor Ralph Northam recognized November as American Indian Month and November 21, 2018 as American Indian Day of Appreciation. The official proclamation welcomed the federal recognition of six Virginia tribes, when the federal Thomasina E. Jordan Indian Tribe of Virginia Federal Recognition Act of 2017 became law in 2018. The Chickahominy Indian Tribe, Chickahominy Indians Eastern Division, Monacan Indian Nation, Nansemond Indian Nation, Rappahannock Tribe, and the Upper Mattaponi Indian Tribe joined the previously federal recognition of the Pamunkey Indian Tribe. There are four additional state-recognized tribes: the Cheroenhaka (Nottoway) Indian Tribe, Mattaponi Indian Tribe, Nottoway Indian Tribe of Virginia, and Patawomeck Indian Tribe of Virginia.

The 2017 proclamation started with a bit of history: "Whereas, on November 22, 2017, the Commonwealth of Virginia, the Pamunkey Indian Tribe and the Mattaponi Indian Tribe will commemorate the 340th anniversary of the Treaty of Middle Plantation, which established the first reservation in the United States,"

Native Nations, Land Holdings, Leaders' Contact Information

Pronunciation is from We Have a Story to Tell; Virginia Council on Indians; and series for Virginia-Pilot by Joanne Kimberlin, Miranda Mulligan and Steve Earley. See <http://hamptonroads.com/2009/06/va-indian-population-now-shadow-its-past>

<p>Cheroenhaka (Nottoway) Tribe (272 citizens; 100 acres) <i>Cheron-HA-ka (KNOT-a-way)</i> Chief Walt "Red Hawk" Brown 27345 Aquia Path (or P.O. Box 397), Courtland, VA 23857 wdbrowniii@aol.com; redhawkcheeta@gmail.com (757) 562-7760 Tribal website: https://www.cheroenhaka-nottoway.org/ Green Corn Dance & a visitation day for school children</p>	<p>Chickahominy Tribe (850 citizens), 110 acres) <i>Chick-uh-HAH-muh-nee</i> Chief Stephen R. Adkins 8200 Lott Cary Road Providence Forge, VA 23140 stephenradkins@aol.com (804) 829-2027 Tribal website: https://www.chickahominytribe.org/</p>
<p>Chickahominy Tribe Eastern Division (164 citizens, 41 acres) <i>Chick-uh-HAH-muh-nee</i> Gerald A. Stewart 1191 Indian Hill Lane, Providence Forge, VA 23140 pathlane@cox.net (804) 966-9445 Tribal website: https://www.cied.org/</p>	<p>Mattaponi Tribe (450 citizens, 150 acres) <i>MATTA-puh-nye</i> Chief Mark T Fallingstar Custalow 122 Wee-A-Ya Lane, West Point, VA 23181 mcustalow@gcaservices.com; mattaponitwofeathers@aol.com (804) 366-7884; 804-769-8783 Tribal website: https://www.mattaponination.com/</p>
<p>Monacan Indian Nation (2,600+ citizens, 180 acres) <i>MAWN-uh-kuhn</i> Chief Kenneth Branham P. O. Box 960, Amherst, VA 24521 tribaloffice@monacannation.com (434) 363-4864 Tribal website: http://www.monacannation.com/ Has a museum. https://www.virginia.org/listing/monacan-indian-nation-ancestral-museum/5828/ https://www.monacannation.com/plan-your-visit.html</p>	<p>Nansemond Indian Nation (400 citizens, 0 acres) <i>NAN-suh-mawnd</i> Chief Samuel Bass 1001 Pembroke Lane, Suffolk, VA 23434 contact@nansemond.org ; samflyingeagle48@yahoo.com Tribal website: https://nansemond.org/ Sponsors an annual pow wow</p>
<p>Nottoway Indian Tribe of Virginia, Inc. (120 citizens; 0 acres) <i>KNOT-a-way</i> Chief Lynette Allston PO Box 246, Capron, VA 23829 NOTTOWAYOFVA@AOL.COM; allstonfam@aol.com (434) 658-4454 Tribal website: http://www.nottowayindians.org/</p>	<p>Pamunkey Indian Tribe (200 citizens, 1,200 acres) <i>Puh-MUN-kee</i> Chief Robert Gray Pamunkey Tribal Government 1054 Pocahontas Trail, King William, VA 23086 Rgray58@hughes.net (804) 339-1629 Tribal website: https://pamunkey.org/ Museum (804) 843-4792</p>
<p>Patawomeck Indians of Virginia (2.300 citizens) <i>Pata-WAU-mack</i> Chief Charles "Bootsie" Bullock 215 Chapel Green Road Fredericksburg, VA 22405 raellinger@verizon.net (540) 371-4437</p>	<p>Rappahannock Tribe (500 citizens, ~606 acres) <i>Rap-uh-HAN-ick</i> Chief G. Anne Richardson 5036 Indian Neck Rd. Indian Neck, VA 23148 info@rappahannocktribe.org (804) 769-0260 Tribal website: http://www.rappahannocktribe.org/</p>

Tribal website: https://www.patawomeckindiantribeofvirginia.org/	
<p>Upper Mattaponi Indian Tribe (575 citizens, 32 acres) <i>Upper MATTA-puh-nye</i> Chief Frank Adams 13476 King William Rd., King William, VA 23086 info@umitribe.org (804) 769-0041 Tribal website: https://umitribe.org/</p>	

For current information, see: <https://commonwealth.virginia.gov/virginia-indians/state-recognized-tribes/>

Virginia Tribes in Order of STATE Recognition

Native Nations have inherent sovereignty and their own government structures. Other governments may or may not acknowledge their existence and rights. Treaties between sovereign Indigenous governments and Great Britain predate formation of the U.S. The British government still officially recognizes eight Virginia tribes with which their colonists interacted, and a British organization paid for a delegation to visit England in 2006. For more information, see <http://www.washingtonpost.com/wp-dyn/content/article/2006/07/12/AR2006071201788.html>. According to the Associated Press, “Virginia tribal leaders accepted an invitation to stage an Indian celebration next year in England, one year before the 400th anniversary of the founding of Jamestown. The festival which will take place in Gravesend, not far from the grave of the 17th-century Indian princess Pocahontas, a key figure in sustaining North America's first permanent English settlement. The British Jamestown 2007 Committee is organizing the celebration.”

Numerous tribes have requested “official recognition” from Virginia, which means to be legally recognized as governmental entities. Not all have received it. Such recognition is important symbolically as a matter of respect and practically as it gives tribes more leverage to protect their sacred sites. Moreover, state recognition reverses and repudiates earlier attempts to annihilate the tribes first through repression and later through legislation. The Wolf Creek Cherokee Tribe petitioned Virginia for state recognition in 2019. Virginia has received letters of intent but no formal petitions for state recognition from Appalachian Intertribal Heritage Association, United Cherokee Indian Tribe of Virginia, Blue Ridge Cherokee, Tauxenent Indian Nation of Virginia, and Bear Saponi Tribe of Clinch Mountain Southwest Virginia. In 2016, a bill (HB 814) was passed to create an advisory board for reviewing recognition applications. For the difficulty of having mixed Native American and African American heritage, see *That Blood Stay Pure*, by Arica L. Coleman (2013).

<u>Tribe</u>	<u>Recognized</u>	<u>Location</u>
<u>Mattaponi</u>	17th century	Banks of Mattaponi River, King William County
<u>Pamunkey</u>	17th century	Banks of Pamunkey River, King William County
<u>Chickahominy</u>	1983	Charles City County
<u>Eastern Chickahominy</u>	1983	New Kent County
<u>Rappahannock</u>	1983	Indian Neck, King & Queen County
<u>Upper Mattaponi</u>	1983	King William County
<u>Nansemond</u>	1985	Cities of Suffolk and Chesapeake
<u>Monacan Indian Nation</u>	1989	Bear Mountain, Amherst County
<u>Cheroenhaka (Nottoway)</u>	2010	Courtland, Southampton County
<u>Nottoway of Virginia</u>	2010	Capron, Southampton County

FEDERAL Recognition

Federal recognition is important to American Indian (and Alaska Native) people for numerous reasons. First, Indigenous people lived in Virginia for 17,000 years before European contact.⁸ Many Virginia tribes that interacted with colonists are in our textbooks and called First Contact tribes; without question they existed as organized entities. Thus, it was unfair for the U.S. to refuse to grant them federal recognition, especially since hundreds of other tribes have it. Second, Native Nations have government-to-government relationships with state governments and the federal government. The U.S. Constitution is usually interpreted as giving Native Nations equal status to that of states. As a practical matter, the voices of leaders of non-federally recognized tribes are not heard in many sectors or in events such as the White House Tribal Nations Conference. Third, federal recognition allows tribes to apply for financial benefits such as health care, housing, low-interest business loans, and development grants and to obtain basic human rights such as being able to reclaim ancestral remains from museums.

Federal recognition facilitates certain benefits, although these are not automatic nor are they granted simply because someone states that they have Indian ancestry. Any benefits are tribal-based not racial-based because they flow from treaties, the constitution, legal cases, congressional and presidential action, and the federal trust responsibility. Membership in a federally recognized tribe is required for an individual Indian to receive most Indian-related government benefits. While some benefits may be extended to individual Indians without federal recognition (e.g., hiring preference or scholarships), far more opportunities are available to formally enrolled members of federally recognized tribes.

See <http://www.bia.gov/FAQs/index.htm>. For a brief Virginia history, see <http://hamptonroads.com/2009/06/red-tape-separates-tribes-federal-cash>. For technical information on many topics, see *The Rights of Indians and Tribes* (4th edition, 2012) by Stephen Pevar, Oxford University Press. For Virginia, see "The importance of legal recognition issue" from "We have a story to tell: Native Peoples of the Chesapeake region," by Gabrielle Tayac, and Edwin Schupman, National Museum of the American Indian. Regarding ancestral remains, see http://en.wikipedia.org/wiki/Native_American_Graves_Protection_and_Repatriation_Act

The Interior Department has a difficult, lengthy process to secure federal recognition. Only two Virginia Native Nations have attempted to navigate it. They had small land reserves that made it easier to prove their permanency. To date, only the Pamunkey have succeeded, albeit slowly and at great expense. Representatives had to make four trips to England to obtain documents.

On July 2, 2015, Assistant Secretary, Indian Affairs Kevin K. Washburn announced that the Pamunkey Nation had earned the status of a federally recognized Indian tribe. A group then challenged the decision but lost its case before the Interior Board of Indian Appeals in 2016. The Pamunkey people held their formal celebration on May 28, 2016 at their museum on the tribe's lands. The Department of the Interior released this statement: "The Pamunkey petitioner, located in Virginia, was found to have met all seven mandatory criteria for Federal acknowledgment as set forth in 25 CFR Part 83.7. Specifically, the Pamunkey petitioner has: continuously identified as an American Indian entity since 1900; has existed as a distinct community and maintained political influence over its members since historical times; has provided governing documents describing its governance procedures and membership criteria; has also provided a list of its current members who descend from an historical Indian tribe and who are not also members of another federally recognized tribe; and is not subject to congressional legislation that has expressly terminated or forbidden the federal relationship. The petitioner has occupied a land base in southeastern King William County, Virginia - shown on a 1770 map as "Indian Town" - since the Colonial Era in the 1600s and exists today as a state Indian reservation. The Pamunkey petitioner has a current membership of 203 individuals and elects its own leaders." An article on Federal recognition of the Pamunkey Tribe is available at: <https://www.dailypress.com/virginiagazette/news/va-vg--pamunkey-tribe-0702-story.html>

The Mattaponi tribe is still seeking federal recognition through the Interior's Bureau of Indian Affairs administrative process. Yet, both the colony of Virginia and the country of England recognized their tribe in the 17th century through treaties.

HURDLES. Virginia's tribes that lack federally designated land, as is typical for East Coast tribes, face challenges to recognition as organized governments of indigenous peoples. Many Eastern tribes face similar difficulties because they have interacted with non-Indians for centuries, so disentangling their separate history becomes difficult. Virginia tribes face a unique obstacle.

Tracing tribal ancestry has proven difficult in Virginia because of the Racial Integrity Act of 1924, which declared interracial marriages illegal and classified all Virginians as white or black. Known as "paper genocide," some say this state-imposed policy left gaps in the Virginia tribes' historical record.¹¹

Walter A. Plecker was a decisive and divisive figure in the history of Native Americans in Virginia. As Registrar of the state's vital statistics, he required individuals to be identified as either white or colored on birth, marriage, and death certificates, and census enumeration. He administratively eliminated the possibility of documenting Indian ancestry in Virginia. He changed records and made decisions based on his interpretation of the origins of names. In 1924, Virginia passed the Racial Integrity Act, defining Negroes as anyone with one drop of Negro blood. Through the centuries, Virginia Indians had intermarried with many of the peoples who came to live in their homelands, including those from Africa and Europe. By Virginia law, these people were no longer Indians. With their members no longer designated as Indigenous, tribes had the unreasonable task of trying to prove their continued existence--in their own homeland! The law was amended in response to Virginia's influential white families—who celebrated their relationships to Pocahontas. The amendment allowed anyone otherwise white person with no more than 1/16th Indian blood to be classified as white. Another law, passed in 1930, once again allowed some people to be classified as Indian, though only if they had 1/4th or more Indian blood and less than 1/16th black blood—and then only if they lived on a reservation isolated from other racial groups. These racial laws were struck down as unconstitutional by the U.S. Supreme Court in 1967 in the case of *Loving vs Virginia* (http://www.encyclopediavirginia.org/Racial_Integrity_Laws_of_the_1920s). For the difficulty of having mixed Native American and African American heritage, see *That Blood Stay Pure*, by Arica L. Coleman (2013) and <http://nativeamericansofdelawarestate.com/Plecker.htm>

To overcome these difficulties, six tribes that already had state recognition (Chickahominy, Eastern Chickahominy, Upper Mattaponi, Rappahannock, Nansemond, and Monacan Indian Nation) began seeking federal recognition through Congress in 2000. Congress had to pass special legislation on their behalf. The legislation is named in honor of late Indian advocate Thomasina Jordan who led the effort to secure recognition. The Virginia Council of Churches reached out to the faith community on behalf of "Native brothers and sisters" stating: "It is vital that our Bishops, Judiciary Executives, local pastors and laypersons join in the choir of voices calling for recognition now."

The Virginia Council of Churches was part of an advocacy campaign. To quote from a letter of support: "We have participated with these tribes in pow-wows and in worship; we have educated our congregations to their history and the issues surrounding recognition. We have provided letters of support, as well as testimony." The letter was signed by 32 representatives of the following faiths: Baptist, Brethren, Catholic, Christian (Disciples of Christ), Episcopal, Greek Orthodox, Jewish, Lutheran, Methodist, Muslim, Presbyterian, and United Church of Christ.

This was an immensely difficult process even though, during the nearly two decades of effort, all Democrats and all but one Republican from the state's Congressional delegation supported it. After being introduced in multiple sessions of Congress, the bill, named the Thomasina E. Jordan Indian Tribes of Virginia Federal Recognition Act, was introduced by Rep. Rob Wittman (R) and finally passed the House in May 2017 and the Senate in January 2018. House supporters included Rep. Ann Davis (R), Rep. Robert Scott (D), Rep. Thomas Perriello (D), Rep. Gerald Connolly (D), Rep. Donald S. Beyer (D), and Rep. Scott Rigell (R). Senate supporters included Sen. George Allen (R); Sen. Tim Kaine (D) and Sen. Mark

Warner (D). President Trump signed it into law on **January 29, 2018**. The U.S. Secretary of the Interior celebrated the tribes' new status in a ceremony on October 4, 2018.

SUCCESS

"This is about Virginia tribes that were here and encountered the English when they arrived in [Jamestown] in 1607, the tribes of Pocahontas and other wonderful Virginians. They are living tribes, never recognized by the federal government for a series of reasons.... It's a fundamental issue of respect, and fairly acknowledging a historical record, and a wonderful story of tribes that are living, thriving and surviving and are a rich part of our heritage. This is a happy day to stand up on their behalf," said Senator Kaine.

Senator Warner also shared his thoughts on the floor immediately after Kaine. "We and some of the folks who are in the gallery today were not sure this day would ever come, but even here in the United States Congress and the United States Senate, occasionally we get things right. And...this is a day where we get things right on a civil rights basis, on a moral basis, on a fairness basis, and to our friends who are representatives of some of the six tribes who are finally going to be granted federal recognition, we want to say thank you for their patience, their perseverance, their willingness to work with us and others."

Issues

PROTECTION NEEDED. The Monacan tribe opposed the construction of a water pumping station at the Point of Forks in Fluvanna County. The location initially chosen for this facility is an important archeological site that deserves protection. As the pre-Colonial capital of the Monacan people, Rassawek should be preserved for its historical significance and the spiritual value it holds for Native American people. Burial sites deserve respect and should be left undisturbed whenever possible. The James River Water Authority agreed in the spring of 2022 to build the pumping station at another site.

FISHING RIGHTS. In 2014, the Mattaponi and Pamunkey tribes believed that their traditional and treaty-based fishing rights were being restricted due to a ruling by the Virginia's attorney general. See:

<https://www.odumagazine.com/search-the-bay-journal-site-legal-ruling-challenges-va-tribes-traditional-fishing-rights/> ;
<https://indiancountrytoday.com/archive/pamunkey-and-mattaponi-wrestle-with-fishing-rights-in-virginia>

CASINOS. The Virginia tribes that won federal recognition through Congressional action expressed willingness to waive their sovereign right to use their lands as they please by forgoing the establishment of casinos if they received recognition. The issue is one of recognition of their governmental sovereignty rather than the development of specific commercial enterprises. The Pamunkey tribe did not rule out having a casino when they received federal recognition through the BIA process. See, for example: <https://www.wavy.com/news/local-news/norfolk/pamunkey-tribe-scraps-plan-to-bring-casino-gaming-to-harbor-park-following-address-issue/>

MASCOTS. The use of Indian references by sports teams is offensive to many. In Virginia, as around the U.S., advocates have requested public schools and schools of higher education to stop using Indian names, mascots, symbols, chants, and tokens that can denigrate Indian people and tribes. In the 1990s, the American Indian Cultural Support group found 76 Virginia schools with Indian names including a middle school using "The Squaws." That name may since have been changed to The Hawks. In about 2000, the Unified Coalition for American Indian Concerns and the Virginia Chapter of the American Indian Movement counted 68 elementary and high schools that used names such as Braves (8), Chiefs (1), Indians (50), and Warriors (8). Progress has been made. Nationally, the Washington football team was pressured to change its name by the National Museum of the American Indian, the National Congress of American Indians, and others. Faith organizations including Baltimore Yearly Meeting have sought change. Many, though not all Natives find such names pejorative. Leaders of three Virginia tribes are not part of the opposition. See:

<http://www.washingtonpost.com/blogs/football-insider/wp/2013/05/15/chiefs-of-three-virginia-tribes-say-they-have-no-problem-with-redskins/>. There may be political calculations, too: <http://wtvr.com/2014/11/17/virginia-tribes-on-redskins-name-controversy/>

State Agency Contact for Indian Affairs

Kay Coles James, Secretary of the Commonwealth

Virginia Indian Advisory Board on State Recognition
P.O. Box 1475, 1111 East Broad Street, 4th Floor
Richmond, Virginia 23219
(804) 786-2441

<https://www.commonwealth.virginia.gov/virginia-indians/>

<https://www.commonwealth.virginia.gov/virginia-indians/virginia-indian-advisory-board/>

Until 2012, a small entity within the Department of Natural Resources provided a point of contact for diverse Indian-related activities from tourism to public education. Established in 1982, the Virginia Council of Indians was an advisory board to the Governor and General Assembly. The Council seldom met after September 2009 as it fell out of favor with many tribes due to state recognition procedures. Numerous tribal leaders declined to participate in the Council. During a state reorganization plan in 2012, it was eliminated. In 2014, the Secretary of the Commonwealth was directed by the General Assembly to be the Governor's liaison to the Virginia Indian Tribes. In 2016, the office was authorized to establish an advisory board to review recognition applications. The Virginia Indian Advisory Board information may be found at: <https://www.commonwealth.virginia.gov/virginia-indians/virginia-indian-advisory-board/>
The terms of the 4 tribal members of the Council all expire on August 24, 2022.

Organizations

American Indian Society of Washington, DC
P.O. Box 606
Dumfries, VA 22026

Website: <https://www.aisdc.org/> Facebook: <https://www.facebook.com/AmericanIndianSocietyDC/>
info@aisdc.org pr President@aisdc.org

Intertribal group welcoming Indians people from any tribe who live in the area. Non-Indians welcome. Meets first Wednesday of month at 8 p.m. Meetings online, due to COVID-19 restrictions

Virginia Humanities <https://virginiahumanities.org/by-tag/native-american/>
946 Grady Ave Ste 100
Charlottesville, VA 22903
434-924-3296
info@VirginiaHumanities.org

University Programs

American Indian Resource Center
Danielle Moretti-Langholtz, director, or
Ashley Atkins Spivey (Pamunkey), Ph.D., Tribal Liaison
Anthropology Department, William and Mary
Washington Hall Room 8795
Williamsburg, VA 23187-8795
(757) 221-1112
dmoret@wm.edu; alatkins@email.wm.edu
<http://www.wm.edu/as/anthropology/research/airc/>
alatkins@email.wm.edu
Founded in 1988 with the encouragement of Thomasina
Jordan, it has resources such as pod cast interviews.
<http://www.wm.edu/news/stories/2016/governor-mcauliffe-celebrates-national-park-service-purchase-of-werowocomoco.php> ;
<http://www.wm.edu/news/stories/2016/the-legacy-of->

americas-indian-school-remembering-a-forgotten-history.php

American Indian Studies
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<https://liberalarts.vt.edu/academics/majors-and-minors/american-indian-studies-minor.html>
and
https://ccc.vt.edu/advocacy/Cultural_Community_Centers/american-indian---indigenous-community-center.html

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Washington Hall
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Charlottesville, VA 22903
(434) 924-3200 uvaecr@virginia.edu
<https://ecr.virginia.edu/monacan>
Land acknowledgement, links to tribal websites, etc.

Pocahontas Reframed Film Festival.
The Leslie Cheek Theatre at the VMFA
200 N. Arthur Ashe Boulevard
Richmond, VA 23220
director@pocahontasreframed.com
<https://pocahontasreframed.com/>
Held in Richmond during November since 2018

Quaker lobbying organization for any Native legislation

Friends Committee on National Legislation
245 Second Street, NE
Washington, D.C. 20002
202-547-6000 or 800-630-1330 [http://fcnl.org/issues/nativeam/Current Issues](http://fcnl.org/issues/nativeam/Current%20Issues)

Only In Virginia—This Annual Event

Each year, Virginia Indian tribes bring wild game to the Governor of Virginia as “reservation rent.” This tradition has evolved into a ceremony with media coverage of the personal appearance by the governor who formally receives the game at the executive mansion. As Governor Terry McAuliffe said in 2017, “We’re really here to celebrate what we call the original Virginians — those that were here many, many, many years ago.”

On the day before Thanksgiving, when Governor Tim Kaine was presented with game and other gifts, 200 people looked on. Indian representatives had breakfast with him. In 2010, Governor Robert McDonnell accepted two deer and a turkey from Chief Carl Custalow (Mattaponi) and Chief Robert Gray (Pamunkey) tribes dressed in traditional regalia. The executive chef planned to cook a venison stew. A woman’s dance was performed. On the day before Thanksgiving 2015, Chief Mark “Falling Star” Custalow (Mattaponi) and Chief Robert Gray (Pamunkey) and members of their tribes gathered on the driveway of the governor’s mansion and presented Governor McAuliffe and his wife with two trussed deer, pottery, and other gifts. The deer were then donated to Hunters for the Hungry, a charity.

The tradition began with a 1677 treaty. Britain demanded that Virginia tribes provide the crown with beaver skins. In return the tribes would not be taxed. In recent decades, the only time beaver pelts were presented was in 1996 to Governor George Allen. The eleven- and seven-year-old grandsons of a chief held a long pole with 20 pelts. Now, beavers are over-hunted.

It is interesting to speculate why the “tribute” practice was retained, especially after indigenous people collectively became stronger and proud of their history. Another aspect to the peace treaty was that it acknowledged Indian rights. Certainly, one reason to continue the commemoration today, more than 340 years later, is that the publicity raises awareness that tribes are more than part of Virginia history. They exist and are going strong today.

See <https://ideastations.org/radio/news/pamunkey-mattaponi-participate-annual-deer-tribute>;
<http://wric.com/2017/11/22/va-tribes-present-deer-gifts-to-governor-in-tax-tribute-ceremony/> ;
http://www.richmond.com/news/photos-th-annual-indian-tax-tribute-ceremony/collection_d30ca29a-f858-5d14-aba0-37928e868b00.html (Picture mislabeled. Gordon Atkinson on left, Shawn Atkinson on right);
<http://hamptonroads.com/2009/06/tribes-pay-rent-virginia-3-centuries>; https://www.washingtonpost.com/local/a-thanksgiving-ritual-two-virginia-tribes-present-deer-to-governor-as-tribute/2015/11/25/fd4005be-92d9-11e5-b5e4-279b4501e8a6_story.html, For history, see http://powhatanmuseum.com/Annual_Treaty_Ceremony.html

RESOURCES

ESPECIALLY FOR CHILDREN:

Excellent video for/by young people <https://www.youtube.com/watch?v=3B2qp0r-Zxk> (25 minutes)

<http://www.solpass.org/z-site/va/VsguideFULL.pdf>

<http://indiancountrytodaymedianetwork.com/2013/11/26/meet-virginia-tribes-native-american-heritage-month-152424>

To move beyond the legends, the National Park Service provides archaeological information about where the real Pocahontas lived. <https://www.nps.gov/cajo/getinvolved/werowocomoco-planning.htm> National Museum of the American Indian covers Pocahontas extensively in its "Americans" exhibit.

POWWOWS:

Powwows, or pow wows, are now usually inter-tribal social gatherings with diverse dancing styles, Native food, and vendors of Native crafts. This is a good opportunity to learn about Native people and communities while supporting small businesses with your purchases. Some powwows are free, other charge a minimal entry fee. Some feature competitive dancing or drumming. The covid-19 pandemic shut down pow wows and harmed the Native economy by closing outlets for many Indian small businesses. Pow wows are slowly returning.

If you have questions about pow wows, ask a member of the Indian Affairs Committee. The most important advice is to ask before taking photos and be humble. Native people are sharing their wonderful cultures with you. The following website shares information about proper pow wow etiquette:

<https://www.powwows.com/pow-wow-etiquette2/>

Currently (July 2022), a calendar of powwows may be found at:

<https://calendar.powwows.com/events/categories/pow-wows/pow-wows-in-virginia/>

Individual tribes may list events on their websites. Virginia Beach and several community colleges may have annual powwows.

April Virginia Tech University Pow Wow. This event has been held for the past 6 years on the university's campus in Blacksburg, VA. It is an outdoor event, though with indoor facilities if necessary due to weather conditions. In 2022, the date was April 21.

June The Monacan Indian Nation presents a 2-day pow wow in Monroe, VA. In 2022, the dates were June 4 & 5.

July The Annual Cheroenhaka (Nottoway) Pow Wow has been presented for 29 years. In 2022, it was held June 2 in Courtland, VA

September Nottoway Tribe of Virginia Pow Wow in Surry, VA is a 2-day event. In 2022, the dates are September 17 - 18.

GENERAL INFORMATION:

Indigenous Tribes of Virginia, history: <http://www.virginiaplaces.org/nativeamerican/>

Indigenous Tribes of Virginia, current (2009): https://www.pilotonline.com/projects/collection_7da5df6a-0442-11e6-8e87-9f526b923906.html

US Census data (2018 data): <https://www.census.gov/newsroom/facts-for-features/2018/aian.html>

Apology request: <https://fcnp.com/2009/11/24/local-american-indians-call-for-formal-apology/>

Genealogy: <https://www.acf.hhs.gov/ana/fact-sheet/american-indians-and-alaska-natives-who-indian-what-indian-tribe>

<https://www.theindiancenter.org/Pages/Genealogy.aspx>

<https://www.doi.gov/tribes/trace-ancestry>

<https://www.bia.gov/guide/tracing-american-indian-and-alaska-native-aian-ancestry>

Travel guide to Native sites in Virginia: <https://indiancountrytoday.com/archive/a-native-travel-guide-to-virginia>

Offensive statue removed: <https://www.npr.org/2021/07/10/1014959484/after-removing-two-statues-charlottesville-officials-vote-to-take-down-a-third>

Monument honoring Indigenous peoples of Virginia: <http://indiantribute.virginia.gov/> and <https://www.wric.com/news/politics/capitol-connection/virginia-indian-monument-dedicated-on-capitol-square/>

Native American Church of Virginia the Sanctuary on the Trail™: <http://www.sanctuaryonthetrail.org/index.html>

Pocahontas, myth and reality:

http://www.slate.com/articles/health_and_science/science/2014/06/pocahontas_wedding_re_enactment_john_rolfe_john_smith_and_native_americans.html

Karenne Wood (Monacan), noted Native historian (Virginia):

<https://www.virginiahumanities.org/2019/07/remembering-karenne-wood/>

Timeline of Indigenous habitation of what is now Virginia

http://www.dhr.virginia.gov/arch_NET/timeline/time_line.htm

Possibility of gambling/gaming on Tribal lands in Virginia:

<https://www.indianz.com/IndianGaming/2018/05/11/former-chief-of-pamunkey-tribe-slams-gam.asp>

FEDERAL RECOGNITION OF SIX TRIBES BY CONGRESS:

<https://wittman.house.gov/news/documentsingle.aspx?DocumentID=1789>

<https://www.indianz.com/News/2018/01/30/tribes-in-virginia-in-line-for-big-chang.asp>

History of the legislative process of Virginia tribes, see: <http://www.virginiaplaces.org/nativeamerican/recognition.html>

<https://www.npr.org/templates/story/story.php?storyId=9124174>: <https://www.monacannation.com/tribe-in-videos.html>

OTHER SPECIFIC TRIBAL LINKS:

Chickahominy Tribe: http://www.richmond.com/news/a-conversation-with-stephen-adkins-chief-of-the-chickahominy/article_8ed5bc22-3ef8-5a94-a38d-458df591cad3.html

Mattaponi Tribe: <https://www.whsv.com/content/news/After-centuries-in-Virginia-tribe-still-waiting-for-US-recognition-509597531.html>

Pamunkey Tribe: <https://www.indianz.com/News/2016/020241.asp> and

https://richmond.com/mechlocal/community/pamunkey-tribe-hits-milestone-in-recognition/article_444e907a-8dc7-11e3-a434-001a4bcf6878.html and <https://www.indianz.com/IndianGaming/2018/05/11/former-chief-of-pamunkey-tribe-slams-gam.asp>

Appalachian Cherokee: <https://www.appalachiancherokeenation.net/> and

<http://www.virginiaplaces.org/nativeamerican/appcherokee.html>

United Cherokee Indian Tribe: <http://www.ucitova.org/>

Appalachian Cherokee and United Cherokee Indian Tribe: <https://www.tulalipnews.com/wp/2013/02/04/two-cherokee-tribes-seeking-state-recognition/>

Monacan Indian Nation: <https://www.archaeologychannel.org/video-guide/video-guide-new/video-guide-summary/185-reclaiming-our-heritage-the-monacan-indian-nation-of-virginia>

Monacan Indian Nation: https://www.c-ville.com/inhabiting-virginia-land-10000-years-monacan-indian-nation-finally-receives-federal-recognition/#.Wt9mldTwa9J;%20https://pilotonline.com/news/government/politics/local/article_5230bfb5-0602-59d0-8ca7-248e8c5dec1e.html

BOOKS

Most of these books are available from Amazon and other sources. Many are also available as electronic books.

We're Still Here: Contemporary Virginia Indians Tell Their Stories, 2001, by Sandra F. Waugaman and Danielle Moretti-Langholtz, Palari Publishing, P.O. Box 9288, Richmond, VA 23227-0288, 119pp ISBN-1-928662-01-3 Available from Amazon and other sources.

The Monacan Indian Nation of Virginia: The Drums of Life (Contemporary American Indians), 2008, by Rosemary Clark Whitlock, Tuscaloosa, University of Alabama Press, 221pp

Monacan Millennium: A Collaborative Archaeology and History of a Virginia Indian People, 2018, by Jeffrey Hartman, University of Virginia Press, 232pp

We Have a Story to Tell: Native People of the Chesapeake Region by the Education Office of the National Museum of the American Indian, 2006, a teacher's guide for grades 9-12. Available online as a .pdf:

<http://nmai.si.edu/sites/1/files/pdf/education/chesapeake.pdf>