

THE POWHATAN CONFEDERACY
Petition for Tribal Acknowledgment

Section A – Resolution

RESOLUTION OF THE MONARCHY OF THE POWHATAN CONFEDERACY

We, the undersigned members of the governing body of the **POWHATAN CONFEDERACY**, hereby adopt this Resolution in accordance with the requirements of the Commonwealth of Virginia for petitions seeking state recognition.

WHEREAS, the **POWHATAN CONFEDERACY** is an organized tribal community with a historical and cultural presence within the Commonwealth of Virginia; and

WHEREAS, the governing body of the **POWHATAN CONFEDERACY** has met, deliberated, and voted to pursue official **State Recognition** through the Virginia Board of Historic Resources; and

WHEREAS, the governing body affirms that this petition is submitted voluntarily and with full collective agreement; and

WHEREAS, the governing body has designated “**no legal counsel retained**” as its official legal representative for the purposes of this petition (if applicable);

NOW, THEREFORE, BE IT RESOLVED THAT:

1. The **POWHATAN CONFEDERACY** formally petitions the **Commonwealth of Virginia** for state tribal recognition.
2. This resolution is approved by **all members of the governing body**, whose names and full mailing addresses are listed below.
3. This resolution authorizes the submission of the petition and all supporting documentation to the **Virginia Board of Historic Resources** through its online submission portal.

GOVERNING BODY SIGNATURES

1. ASHTON JAMES (MORRIS) SNOW JEFFERSON

King Powhatan XVI

Address: 0 Cartersville Rd, Powhatan, VA 23139

Signature: Ashton Jefferson King Powhatan XVI ます

Date: November 22, 2025

Section B – Overview of Recognition Criteria

1. Demonstrate descent from an historical Indian group(s) that lived within Virginia's current boundaries at the time of that group's first contact with Europeans.

1. Descent from a Historical Virginia Indian Tribe

The Powhatan Confederacy petitioners descend from the Indigenous peoples of Virginia who formed the original Powhatan chiefdom at the time of first European contact. This descent is established through continuous genealogical, geographical, and cultural linking to present-day families to historically documented Powhatan and Powhatan-affiliated groups, despite not being able to read and write in English until about the year 1960. [1]

A key indicator of this continuity is the **Miles family**, a surname found in both the Pamunkey Tribe (a historical Powhatan subtribe and, now, federally recognized Native American tribe) and the present Powhatan Confederacy petitioning body, and both the Chickahominy [125] and Mattaponi [126] tribes (both former subtribes and, now, federally recognized Native American tribes). For example:

- **Reverend Silas Miles** of the Pamunkey Tribe [2]
- **Reverend Roy Bundy** of the Powhatan Renape tribe [129]
- **Reverend Alfred Morris** of the Powhatan Confederacy from Powhatan, Virginia [1][3][4]
- **Reverend William Miles** of the Powhatan Confederacy from Powhatan, Virginia [5]

Similarly, the given name **Junius** appears in both tribes: **Junius Miles** among the Pamunkey [2] and **Junius Morris [128]** within the Powhatan Confederacy. More names in common are: Matilda, James, Charles, Ruth, Estelle, Hattie, Thomas, William, Nannie, Fred, Elizabeth, Page, Leroy, Emma, Alfonzo, Reubin, Patsey, Archie, Archibald, Henry, Francis, Nancy, Molly, George, Caroline, Virginia, Frank, Polly, Jesse, Eliza, Lucy, Betsey, Ann, Sally, Maria, Bella, Jean/Jeanie/Jinnie, Beverley, Mary, David, Edward, Louis/Lewis/Louisa, Sara, Rose/Rosa, Martha, Charity, Samuel from Sampson, Ellen, A.J. and Lee. The replication of unique first names across tribal lines demonstrates both shared ancestry and sustained historical contact.

Additional surnames shared with the Pamunkey include **Miles**, **Johnson**, and **Brown**. These names appear in Pamunkey historical documents, oral traditions, church records, and petitions, and they also appear among Powhatan Confederacy families, during the same time period, reflecting a common origin in the pre-contact Powhatan alliance. [2]

Connections extend beyond the Pamunkey. Several Powhatan Confederacy surnames appear among other Powhatan-descended tribes:

- **Jefferson** (Powhatan Renape) [6][7]
- **Johnson** and **Brown** (Pamunkey) [2]

These overlaps reinforce a shared ancestral pool that predates the fragmentation caused by colonial warfare, enslavement, and forced dispersal.

The core surnames of the Powhatan Confederacy community today include:

Miles, Johnson, Morris, Mayo, Randolph, Towns, Hundley, Snow, Craighead/Cragget, Craft, Harris, Madison, Holland. The surname **Snow** also appears in Alabama and Maryland Powhatan communities recognized by the State of Maryland under their Chief Markanthony [127], demonstrating broader continuity among regional Powhatan-descended peoples.

2. Substantially Continuous Identification Since 1900

Identification as an American Indian entity is further supported by shared first names that closely match Pamunkey naming traditions. Names such as **Junius, Matilda, Charles, Hattie, Page, Leroy, Alfonzo, Patsey, Archibald, Reubin, Polly, Jinnie, Beverley, Louis/Lewis/Louisa**, repeatedly in both communities. [Section 4]

First names are particularly important because they reflect **internal cultural transmission**, not externally imposed labeling. These naming patterns show that Powhatan Confederacy families adopted English-language names in the same era and cultural context as the Pamunkey, signaling shared assimilation pressures and close contact.

Local communities—African American, White, and Native—continued referring to Powhatan-descended families as **“Indians”** into the 20th century and into current day. In the first U.S. censuses where these families appear, they were recorded as **“Colored,”** [8] identical to how the Pamunkey [2] and other Virginia tribes were reclassified during Virginia’s racial reorganization era. This reclassification reflects state policy, not identity loss.

Legal text from the Code of Virginia (1887) states that:

“§ 67. Colored persons and Indians defined.—Every person having one-sixteenth or more of negro blood shall be deemed a colored person, and every person not a colored person having one-sixteenth or more of Indian blood shall be deemed an Indian. (Code 1887, § 49; 1910, p. 581.)” [9]

§67 legally hid Indian blood. The 1924 Virginia statute created a **binary racial sorting system** that did not accurately reflect the complex ancestry of Virginia’s Indigenous communities. By defining people solely through fractional “Negro blood” first, and only treating someone as “Indian” if they were *not* considered “colored,” the law legally obscured Native ancestry in several ways: [9]

1. The “One-Sixteenth Negro Rule” Automatically Overrode Indian Identity

The law stated that **anyone with 1/16 or more African ancestry was legally classified as “colored.”** [9]

This meant:

- A person could have *significant, majority, or even predominant Indian ancestry*,
- But if they had *any trace* (1/16 or more) African ancestry,
- **They were legally prohibited from being classified as “Indian.”**

This immediately erased Indian identity for many Powhatan-descended families who had both Indigenous and African ancestors—especially given centuries of intermarriage in Tidewater Virginia.

2. It Prevented Accurate Recording of Indian Identity in Official Records

Once a person was legally made “colored,” their:

- Birth certificates
- Marriage licenses
- School records
- Court documents
- Military records

could no longer list them as Indian and were retroactively changed to “Colored”, [10][11][12] even if the community, the family, and their own history had previously identified them as Powhatan or other Virginia Indians. Thus, **Indian identity disappeared from the documentary trail**, while the actual bloodline and cultural continuity continued.

3. It Criminalized Accurate Identification

Under the 1924 Racial Integrity Act and related enforcement by registrar Walter Plecker:

- Clerks were instructed *not* to list “Indian” for families suspected of having any African ancestry. [10][11][12]
- Clerks faced consequences for defying the classification rules. [10][11][12]
- Families who *insisted* they were Indian risked legal trouble or were accused of fraud. [10][11][12]

Thus, the law didn't just misclassify people—it **enforced misclassification by threat of legal penalty**. [10][11][12]

4. It Collapsed Distinct Identities Into the “Colored” Category [9]

The statute applied statewide, meaning:

- Powhatans
- Chickahominies

- Mattaponis
- Rappahannocks
- Nottoways
- Nansemonds
- And other local Indigenous groups

could all be legally reclassified as “colored,” if they had any African ancestry in their genealogy. This obscured the documentary record for *entire communities*, not just individuals.

5. It Made Indian Identity Conditional on Racial Purity

The law said a person could be considered “Indian” *only if*:

- They were **not** “colored,” **and**
- They had at least 1/16 Indian blood.

This created an impossible situation for many Powhatan-core families who had centuries of mixed heritage but maintained strong cultural identity, land cohesion, and kinship ties.

Thomas Jefferson, 3rd President and primary author of the Declaration of Independence records as such: “Very little can now be discovered of the subsequent history of these tribes severally. The *Chickahominies* removed, about the year 1661, to Mattapony river. Their chief, with one from each of the tribes of the Pamunkies and Mattaponies, attended the treaty of Albany in 1685. This seems to have been the last chapter in their history. They retained however their separate name so late as 1705, and were at length blended with the Pamunkies and Mattaponies, and exist at present only under their names. There remain of the *Mattaponies* three or four men only, and they have more negro than Indian blood in them. They have lost their language, have reduced themselves, by voluntary sales, to about fifty acres of land, which lie on the river of their own name, and have, from time to time, been joining the Pamunkies, from whom they are distant but 10 miles. The *Pamunkies* are reduced to about 10 or 12 men, tolerably pure from mixture with other colours. The older ones among them preserve their language in a small degree, which are the last vestiges on earth, as far as we know, of the Powhatan language. They have about 300 acres of very fertile land, on Pamunkey river, so encompassed by water that a gate shuts in the whole. Of the *Nottoways*, not a male is left. A few women constitute the remains of that tribe. They are seated on Nottoway river, in Southampton county, on very fertile lands. At a very early period, certain lands were marked out and appropriated to these tribes, and were kept from encroachment by the authority of the laws. They have usually had trustees appointed, whose duty was to watch over their interests, and guard them from insult and injury.” [13]

Thus, even if someone had:

- 1/2 Indian ancestry
- 3/4 Indian ancestry
- or even more —

one Black ancestor one or two generations back erased their legal Indian identity. [9]

6. It Created the Appearance—Not the Reality—That Indian Populations Declined

By pushing Indian-identified families into the “colored” category on paper, the state created the false statistical impression that:

- Indian populations were shrinking or disappearing,
- when in reality they were being **paper-genocided** through reclassification.

This “disappearance” is why historians and federal acknowledgment processes often require careful reconstruction of genealogy to show that the community *never actually vanished*—it was simply re-labeled by law.

Between 1912 and 1946, Plecker served as the Commonwealth’s Registrar of Vital Statistics. In this position, Plecker turned to old census records to rewrite history and prove that people claiming “Indian blood” were actually “Negroes.” Under Plecker’s reign, Virginia reclassified hundreds of Virginia Indians—going back to the 1850s—from “Indian” to “Negro”, “Mulatto”, or “Colored”. [10][11][12]

A consistent thread of identification can be seen in the Miles family, a surname documented across multiple historical Powhatan-affiliated communities—including the Pamunkey, Chickahominy, and Mattaponi, all of which are now federally recognized tribes—and likewise present within the contemporary Powhatan Confederacy petitioning body. [2] This continuity of a shared lineage name across these related tribal entities reinforces the group’s longstanding recognition as part of the broader Powhatan people dating back to 10,000 years ago in Virginia. [14][15]

3. Historical Enslavement and Its Impact on Documentation

Before and after the third and final Anglo-Powhatan War, colonial records and English history state that Powhatans were enslaved. [16]

“Indians were enslaved in Virginia by settlers and traders from shortly after the founding of Jamestown until the end of the eighteenth century, peaking late in the seventeenth century and providing a workforce for English plantations and households.” [16]

“Only after the Third Anglo-Powhatan War (1644–1646) did Indian slavery become a lucrative part of the Virginia economy. The treaty ending the war defined the tribes and chiefdoms of Tsenacomoco as tributaries and subject to English rule, requiring yearly payment to the crown and dictating where Indians could live, hunt, and trade. To coerce Indians to comply with the treaty, the English also demanded that Indian children “shall or will freely or voluntarily come in and live with the English”—serving as hostage-servants in English households. The English claimed they were educating and converting the children to Christianity as part of the tributary

system, but many Indians complained that these children were subsequently sold on the slave market. By 1649, the enslavement of children in English households and the stealing of Indian children for the slave market was so common that the General Assembly enacted two laws: one stipulating that no tributary children could be sold as enslaved laborers, the other that they could not be kept in households after the age of twenty-five. The assembly passed similar prohibitions in 1655, 1656, and in 1657, outlining punishments for anyone stealing and enslaving Indian children. Despite these laws, by the late seventeenth century many Indians refused to bring their children to English households due to the threat of enslavement. And even as Virginia prohibited the enslavement of Indian children, the government sometimes encouraged it. Officials in Accomack County, for instance, on June 16, 1670, commissioned a man they called “Mr. John” to find Indian children to sell to the settlers. Not only were children being enslaved after the 1646 treaty, but the treaty’s provisions for English dominance led to the practice of enslaving Indians for legal violations and even as a means of financing war. For instance, when John Powell appealed to the General Assembly in 1660 for damages caused by Indians in Northumberland County, the assembly responded with a retribution act compensating him with the sale of Wicocomoco Indians, who would be “apprehended and sold into a fforaigne country.” The historian Edmund S. Morgan has explained that the casual nature of this act “speaks volumes” about the acceptability of enslaving Indians by this period. Similarly in 1666, Governor Sir William Berkeley presided over the General Court and declared that hostilities with the tribes of the Northern Neck be revenged by “utter destruction” and that taking “their women and children and their goods”—selling them—would compensate the colony for the costs of the expedition. Although a 1670 law indicated that captives should be servants who are freed at age thirty and not enslaved people bound to a lifetime of forced labor, the law was largely ignored. After 1646, Indian labor was more common in many forms, from child hostages to indentured servants to enslaved people. These enslaved Indians worked in the fields and as house servants, interpreters, hunters, and guides. English colonists preferred enslaved Indian women and children as domestic laborers, rather than African or white laborers, because they were considered easiest to train and control. Indian men were perceived to pose a greater risk of obstinacy and escape, and so they were often profitably sold to American buyers as far away as New England or to the sugar plantations in the West Indies (where they could not escape). The historian Everett has argued that when these external markets became available, financial incentive overtook vengeance as the primary driver of Indian enslavement. When the English colonists began to participate in an existing Indian trade that involved enslaved people and guns, Indian enslavement briefly became an important part of the colonial economy.” [16]

- Pamunkey Tribe federal recognition materials document their historical **fear of enslavement in their petition for federal acknowledgement**, confirming that Powhatan peoples were targeted. [2]

“John Langston, testifying on behalf of his father’s claim, stated even more bluntly, “We are Pamunkey Indians We all thought if the rebellion succeeded they would have turned us all into slaves.” [2]

Because of enslavement, Powhatan families were legally and socially restricted from forming recognized political structures. As a result, the Confederacy was unable to pursue recognition

until 1994, meaning Powhatan individuals were effectively under restricted status from **1646 to 1994**—a span of **348 years**. [17]

The Pamunkey Petition demonstrates that the State of Virginia was enslaving non-African people:

“The Lower College Baptist Church was not a church with an exclusively Pamunkey congregation; records indicate that the church had “White,” “free Colored,” and “slave” members. Many of the individuals identified in the church records as “free Colored” appear in other records as Pamunkey.” [2]

The appearance of “free Colored” in turn means there were “enslaved Colored” people. [2]

4. Genealogical and Community Evidence

Pamunkey reservation data from **1787–1843** demonstrates the overlapping presence of Powhatan-descended individuals in the region: [2]

- **43** men signed Pamunkey petitions [2]
- **24** individuals paid taxes on Pamunkey land [2]
- **32** individuals belonged to the Colosse Baptist Church [2]

After adjusting for overlap, these records represent **81 distinct individuals**, many of whom share surnames and naming patterns with Powhatan Confederacy families. This illustrates continued contact and common descent from the original Powhatan Confederacy. [2]

The first Morrisses documented by the US federal census was 1810; they are: Rosanna Marris [18], Joel Marriss [19], John Morriss [20], and ?? Morriss [21]. The Morrisses go missing for a decade in Powhatan, but in a different spot along the James River called Guyandotte, Cabell, Virginia, United States we find more Morrisises; they are: Thomas Morris [22], Achilles Morris [23], William Morris [24], John Morris [25], William Morrison [26], John Morrison [27], and Patrick Morrison [28].

In 1830 the Morrisises are scattered: John Morris in Scott, Virginia [29]; Joseph Morris in Jefferson, Powhatan, Virginia [30]; B.S Marrison in Powhatan, Virginia [31]; Henry Morrison in Cabell, Virginia [32]; William Morrison in Jefferson, Powhatan, Virginia [33]; Dabney Morris in Notty, Virginia [34].

The first Miles in Powhatan, Virginia, in 1830, is named Charles Miles. [35]

In 1840 we find Jenny [36], Hiram Morris [37], William Morrison [53] in Jefferson, Powhatan, Virginia; Amos [38], Nathan [39]; Micaiah Morris [40]; Burton Morris [41]; another Amos Morris [42]; Zadoc Morris [43]; Rawley Morris [44]; Noah Morris [45]; Richard Morris [46]; Jesse Morris [47]; another Zadoc Morris [48]; Isaac Morris [49]; Sarah Morris [50]; James Morris [51]; Jacob

Morris [52] in Monongalia, Virginia; and Daniel Morris [41]; John Morrison [54], another John Morrison [55] in Virginia.

In 1840, for the Miles family, we find Henry Miles [56] in Jefferson, Powhatan, Virginia; John [57], Patsey [58], Lyman [59], James [60] and Samuel Miles [61] in Virginia.

In 1850 Powhatan, Virginia we find Jane [62], Savinia [62], Mary [62], Richard [62], Lizzy [62], Martha [62], Nancy [62], James [62], Robert (Jefferson, Powhatan, Virginia) [63], Benjamin (Jefferson, Kanawha, Virginia) [64]. Along with three slaveowners named Franklin Morris [65] M. G Morrison [66] and William Morrison [67].

In 1850, for the Miles family, we find the “white” family of Henry and Martha Miles [68].

In 1860 Powhatan we find only slaveowners with no Mileses present: Frances [69] and Alice Morris [70], and Mary G. Morrison [71].

In 1870, just five years after slavery was abolished, we find James [72], Alfred Morris [73], Johnson [74], James [75], Geo H. [74], Jos. L. Haley [74], Rebecca [73], M. Susan [74], Thomas [74], Adline [73], Mollie [75], Parthena [75], Gabriella [73], Theodore [73], Jane [75], Ashby [74], M. Ann [74], Harriett [75], Priscilla [75], Wm B. [74], Martha B. [74], and another Geo H. Morris [76] in Macon, Powhatan, Virginia.

The branch of the Morrises, led by Estelle Johnson, that moved to New Jersey to live near the Powhatan Renape who relocated from Virginia to Morrisville, New Jersey[129] tribe left Macon, Powhatan, Virginia around 1938.[77][78]

The origin of the surname Morris comes from the sound of the Powhatans language, which sounded like Welsh to the ears of the English.[130] Morris means ‘dark-skinned’ in Welsh.[131]

In Powhatan County, families were not formally documented with their race by the United States government until the 1850 federal census—the first census to present Powhatan-descended families who assembled near the James River, a vital traditional resource combining both freshwater and saltwater ecosystems central to the Powhatan identity and diet. When these families appear for the first time in 1850, with a race category and they do so only as “Mulatto,” providing no mechanism to distinguish who was enslaved, who was free, or under what circumstances Powhatan individuals may have been compelled into bondage or released from it.[18]

This lack of documentation is further complicated by the fact that Powhatan-descended families **do not appear** in any of the state’s historical registers of “Free African Americans,” despite living in the same region during the same period. Their absence from these rolls, paired with their sudden appearance in 1850 as an undifferentiated population, with their races changing sometimes every decade, reflects the long-standing suppression and misclassification of Indigenous identity in Virginia—conditions later intensified by the Racial Integrity Act and its retroactive reclassification practices.

5. Oral History and Modern Evidence

Powhatan oral history—maintained continuously across generations—identifies the petitioning community as Powhatan Indians and as descendants of the historic Powhatan Confederacy. The broader anthropological, archaeological, and historical record concerning the Powhatan and their constituent tribes, including the Pamunkey, affirms an Indigenous presence in the region extending approximately 10,000–12,000 years. [79]

Within this continuity of oral tradition, members of the petitioning group also preserve ancestral narratives describing westward origins associated with Blackfoot/Blackfeet peoples. [79] Although these accounts were historically transmitted orally due to widespread illiteracy among earlier generations—many members of the present community did not acquire English literacy until approximately the mid-20th century—these narratives have since been corroborated in part by modern genetic testing and independent documentation dating to at least 2010. Furthermore, recent genetic and archaeological research concerning ancient Blackfeet-associated remains in Montana, out West from Virginia, dated to approximately 18,000 years [80] before present, provides broader scientific context validating long-standing Indigenous oral histories regarding deep temporal occupation of that region. citationcitationcitation

Taken together, these oral traditions, combined with contemporary genetic analyses and the established archaeological record, offer consistent, mutually reinforcing lines of evidence that the petitioning group maintains ancestral continuity, tribal identity, and collective memory within the wider Powhatan cultural and historical framework.

6. DNA Evidence Supporting Powhatan Descendancy

A. 23andMe Tribal-Level Ancestry Signals

Tribal DNA analysis performed on several Powhatan descendants shows that they have—not only—Indigenous American, but East Asian DNA Markers: [81]

1. Indigenous American [81][82][]
2. Mongolian / Manchurian [82]
3. Japanese & Korean [81]
4. Chinese (Dai) [83]
5. Filipino & Austronesian [83]
6. Indonesian, Thai, and Myanmar [83]
7. Broadly Chinese & Southeast Asian [83]

B. GEDMatch Deep-Analysis Results

GEDMatch cross-dataset tools (Eurogenes, MDLP, Dodecad, and Indigenous-specific calculators) show DNA matches with the following ancient Paleo Native Americans: F999970 Kennewick, USA; F999919, Clovis, Montana; F999906 P.Eskimo, Greenland; [F999963, Bot15, Brazil; and F999963, Bot17, Brazil](#). [84] [85]

1. **F999970 Kennewick, USA (Kennewick Man)** – a ~9,000-year-old Paleo-American individual discovered in Washington State. Genetic sequencing has demonstrated that Kennewick Man is most closely related to modern Native American populations, particularly Indigenous peoples of the Pacific Northwest. He represents an early lineage descending from the initial migrations into the Americas. [86]
2. **F999919 Clovis, Montana (Anzick-1)** – a child associated with the Clovis culture, dated to approximately 12,600 years before present. The Clovis people represent one of the earliest widespread cultural traditions in North America. Genomic studies show that Anzick-1 belonged to a founding population ancestral to numerous Indigenous peoples of both North and South America. [87]
3. **F999963 Bot15 and F999963 Bot17, Brazil (Lagoa Santa Paleo-Indians)** – ancient individuals from the Lagoa Santa region of Brazil dated to approximately 10,000–11,000 years ago. These remains are part of a deeply ancient population contributing to the early peopling of South America. Although geographically distant, they share ancestry with the same founding populations that spread throughout the Americas during the late Pleistocene. We likely acquired this DNA from maritime travel. [88]

C. The Kennewick Man / “Ancient One” Precedent

The 2015–2016 determination by the U.S. Government that *Kennewick Man* (“the Ancient One”) is “Native American” under the Native American Graves Protection and Repatriation Act (NAGPRA) establishes a powerful legal precedent. In that case, DNA analysis demonstrated a strong genetic affinity between the Ancient One and living members of the **Confederated Tribes of the Colville Reservation**, one of the coalition of Columbia Basin tribes that claimed the remains. [89]

Key points of precedent:

- “Standard of proof. Lineal descent of a present-day individual from an earlier individual and cultural affiliation of a present-day Indian tribe . . . to human remains, funerary objects, sacred objects, or objects of cultural patrimony must be established by a preponderance of the evidence. Claimants do not have to establish cultural affiliation with scientific certainty.” [90]
- The decision under NAGPRA recognized that **genetics are legally sufficient to establish a relationship between ancient remains and a present-day Native community**. [90]

This precedent enforces that **DNA may be used to award Native American status to an individual, even post-mortem, and their descendants. For communities like the Powhatan Confederacy, which endured disrupted documentation due to war, enslavement, and**

colonial racial reclassification, the Kennewick Man case provides a modern legal model for Native American recognition. [90]

D. The Neanderthal “Descendian” Precedent

The scientific community accepts that Neanderthals, a sibling hominid to the homo sapien, is not technically extinct, but rather absorbed into the modern human population. [91]

Applied here, the presence of Indigenous American genetic markers—consistent with Virginia/Carolina tribes—serves as legitimate proof that modern Powhatan Confederacy families and their descendants (descendians) still exist as the original Powhatan peoples despite centuries of legal suppression, enslavement, and forced reclassification.

E. Alonso de Olmos

Due to the occurrence of the first names **Alonzo**[92] and **Alfonzo**[2]—both historically documented among the Pamunkey and broader Powhatan communities—and the presence of Spanish and Portuguese [82] genetic markers among multiple Powhatan descendants, particularly within the Miles family of Powhatan, Virginia, it is reasonable to conclude that an individual named Alonso likely fathered children in Powhatan territory during or following his documented abduction, after the other eight Jesuits from Spain were killed by Powhatan Indians. [93]

Further, analysis of the maternal lineage of Alonso Madison’s descendants using 23andMe’s chromosomal painting feature indicates that the haplotypes carry Indigenous American ancestry segments. [94] Combined with Alonso’s classification as “Colored” [95] in a 1908 marriage certificate in Franklin County, U.S. Virginia, this evidence demonstrates that he both possessed and contributed Indigenous genetic material to the ancestral Powhatan bloodline of the petitioning community.

F. The Mayance Tongue

The name **Mayance** is documented in the Powhatan dictionary compiled by William Strachey [96], suggesting either its use as part of the Powhatan mother tongue or as a language term known to Powhatan Indians through their extensive maritime and trade interactions.

Our ancestor **Susan Ann Mayo, and many others from Powhatan**, carry the royal name “Ann” [98] and was born during a transnational voyage from Powhatan, Virginia, to **Tabasco, Mexico**, [97] a region historically inhabited by the Maya. This birth location situates Susan Ann Mayo at the intersection of Powhatan and Mesoamerican cultural zones, highlighting the maritime mobility of her family and the potential cross-cultural interactions inherent in Powhatan travel and settlement patterns.

It remains unclear whether her father, **Morris Mayo** [97][99], a “Colored” [97][99] individual born in Powhatan, Virginia, likely in the home that later became Pocahontas School [102], fathered children while in Tabasco. However, multiple individuals bearing the Mayo surname are

documented in Tabasco during this period [100] and subsequently migrated to **Los Angeles, California** and Santa Cruz, Arizona [101] suggesting a broader transnational presence of Powhatan-descended families during the 19th century. This evidence provides historical context for the dispersion and cultural persistence of Powhatan lineages across the Americas.

G. DNA vs. Linguistics

For any given etymology of any loanword in the Powhatan dictionary, we have at least one person eligible for tribal membership or DNA cousin* with DNA test results stating that they have DNA from that country:

1. Spanish (que, pasameh, ireh, ca (aca, aqui), ta (esta)) [96]
 - a. Harold Morris [103]
 - b. Rudolph Miles [82]
 - c. Robert Brown* (DNA cousin) [104]
2. Portuguese (que, chama, na, como) [96]
 - a. Harold Morris [103]
 - b. Rudolph Miles [82]
 - c. Robert Brown* (DNA cousin) [104]
3. French (quechose, comomais) [96]
 - a. Ashton Morris [103]
 - b. Harold Morris [103]
 - c. Rudolph Miles [82]
 - d. Robert Brown* (DNA cousin) [104]
4. Galician (co (New Galicia was in Mexico and known in Nahuatl as Chimalhuacán)) [96]
 - a. Monica Green* (DNA cousin) [105]
 - b. Robert Brown* (DNA cousin) [104]
 - c. Harold Morris [103]
 - d. Rudolph Miles [82]
5. Italian (che, cuterre, ai) [96]
 - a. Estelle Allen* (DNA cousin) [106]
6. Japanese (wa, wo, ga, no, masu) [96]
 - a. Melissa Borkowski (Miles) [81]
7. Old Norse (eik) [96]
 - a. Lamar Tigett* (DNA cousin) [107]
 - b. Ashley Robinson* (DNA cousin) [108]
 - c. Robert Brown* (DNA cousin) [104]
8. Dutch (ik, met, zijn) [96]
 - a. Ashley Harris [109]
 - b. Robert Brown* (DNA cousin) [104]
9. German (ich, sein, nein) [96]

- a. Ashton Morris [103]
 - b. Ashley Harris [109]
- 10. English (sawone) [96]
 - a. Ashton Morris [103]
 - b. Harold Morris [103]
 - c. Ashley Harris [109]
 - d. Reginald Parker [110]
- 11. Chinese (wo, ai, ng (from pung)) [96]
 - a. Ashton Morris [103]
 - b. Reginald Parker [110]

Evidence for this connection appears in Powhatan vocabulary such as “**keij**,” “**keshemaik pooc**,” and “**ahkij**”—the latter pronounced similarly to “*ah-cage*,” meaning “*a thing that hurts*.” These terms, recorded in the Powhatan dictionary,[96] evoke imagery comparable to the **Mongolian custom of restraining or enclosing women**, noted in historical sources.[132] Additionally, both **Mongolian** and **Indigenous American**, particularly the Navajo who also often report on social media significant Mongolian DNA from platforms like 23andMe[134], cultures share the use of **swastika**, a symbolic parallel that further invites comparative analysis.[132][144]

2. Show that the group’s members have retained a specific Indian tribal identity.

1. Retention of a Specific Indian Tribal Identity

For more than 175 years, since 1850, the members of our community have consistently retained, practiced, and publicly expressed a distinct Powhatan identity. This identity has been maintained through our 157-acre reservation and settlement:

- Parcel: 000023, Map Number: 004-9B, Owner: JOHNSON BARBARA ANN, Property Address: CARTERSVILLE RD, Property Description: MURRAY, Township Code: MACON (PM), Owner Address: 33 GRACE STREET IRVINGTON NJ 7111, Number of Buildings: 1, Acreage: 1
- Parcel: 000052, Map Number: 004-32, Owner: JOHNSON ELIJAH, Property Address: CARTERSVILLE RD, Property Description: MURRAY, Township Code: MACON (PM), Number of Buildings: 1, Acreage: 1, Current Owner: JOHNSON ELIJAH, Owner Address: C/O ELIZABETH ROYALL 33 GRACE STREET IRVINGTON, NJ 07111
- Parcel: 000504, Map Number: 012-30A, Owner: MORRIS EDGAR & LENA M, Property Address: 3071 BALLSVILLE RD, Property Description: PT MORRIS, Township Code: MACON (PM), Number of Buildings: 1, Acreage: 2, Current Owner: MORRIS EDGAR & LENA M, Owner Address: C/O CLARENCE MORRIS, 8807 HOLLOW OAK DRIVE, MIDLOTHIAN, VA 23112
- Parcel: 000492, Map Number: 012-26, Owner: MILES WILLIAM ESTATE, Property Address: MILES RD, Property Description: CLARK, Township Code: MACON (PM),

Number of Buildings: 1, Acreage: 88.38, Current Owner: MILES WILLIAM ESTATE, Owner Address: C/O ERNEST MILES 6133 MILES ROAD POWHATAN, VA 23139

- Parcel: 002017, Map Number: 023-9A, Owner: MILES ANDREW, Property Description: PT GRAY, Number of Buildings: 1, Acreage: 6.47, Current Owner: MILES ANDREW, Owner Address: 6133 MILES ROAD POWHATAN VA 23139
- Parcel: 002018, Map Number: 023-9B, Owner: MILES ANDREW, Property Description: ROUTE 630, Township Code: MACON (PM), Number of Buildings: 1, Acreage: 6.47, Current Owner: MILES ANDREW, Owner Address: 6133 MILES ROAD POWHATAN VA 23139
- Parcel: 000497, Map Number: 012-27, Owner: MILES ANDREW A, Property Description: ROUTE 722 PARCEL B, Township Code: MACON (PM), Number of Buildings: 1, Acreage: 50.466, Current Owner: MILES ANDREW A, Owner Address 6133 MILES ROAD POWHATAN VA 23139
- Parcel: 000494, Map Number: 012-26B, Owner: JONES MARY MILES, Property Address: 6133 MILES RD, Property Description: PT CLARK, Township Code: MACON (PM), Number of Buildings: 1, Acreage: 2, Current Owner: JONES MARY MILES, Owner Address: 6133 MILES RD POWHATAN VA 23139

Our family structures, our linguistic practices, our cultural traditions, and our naming conventions, all demonstrate an unbroken continuity from the historical Powhatan polity to the present-day community.

We also have daily virtual powwows via Facebook. [111]

2. Continuous Reservation and Settlement

Our community has maintained its reservation and associated settlement for more than **175 years**, since 1850, preserving a geographically stable locus of Powhatan life. This long-term continuity of place has anchored our political, cultural, and kinship networks. Families remain clustered in the same region, and community life has continued to center around shared land, shared institutions, and shared leadership, consistent with Powhatan historical patterns.

3. Tribal Languages and Cultural Continuity

Our members continue to speak and study our traditional tribal language/pidgin/creole Powhatan, and, more commonly it's component languages—specifically **Spanish and French**, the two primary contact languages historically spoken within our Powhatan-descendant community before the English arrived to resume where the Spanish and French left off. These languages became culturally embedded during the colonial era, and they remain central to our internal communication, naming practices, and identity formation.

We have also been developing an updated dictionary, titled “French to Powhatan”. [112]

4. Brief History of the Powhatan Language

Although the original Powhatan (Virginia Algonquian) language ceased to be spoken fluently in the 18th century, its vocabulary and phonetic patterns have been preserved, studied, and revived within our community. Names such as **Arthur (Ahtur)** and **Ashton (Ooton)** continue to be used and taught, reflecting our commitment to reclaiming ancestral linguistic knowledge.

5. Naming Conventions as Markers of Tribal Identity

Our naming traditions have remained distinct and consistent across generations. They reflect:

- **French names:** Geraldine, Margot, Estelle, Ralph, Jeralee
- **Spanish names:** Belinda, Bella, Delmar, Daez (and his families' subsequent move to Escambia, Florida from Alabama tells of intimate knowledge of the Spanish language as the z in Spanish can sound like an s in certain dialects: this is called seseo.)
- **German/Dutch names:** Ellick, Emma, Alexander, Mathilda, Conrad, Henry, Theo, Jonah, Levi, Alfred
- **Geographic names** tied to our historic homelands: James (James River, Powhatan, VA); Snow (Snow Hill, Alabama)
- **Historical Powhatan-associated names:** Pocahontas, Smith (Captain John Smith), King
- **Names referencing historical conflicts with colonists:** General
- **Powhatan-language adaptations:** Arthur (Ahtur), Ashton (Ooton)

Collectively, these naming practices show a stable, internally coherent naming culture—something consistently used in federal recognition cases to demonstrate distinct tribal identity.

6. Powhatan Cultural Markers

Powhatan hair practices have been documented in multiple historical accounts and remain an important cultural identifier for our community. This element of material culture, often emphasized in both oral tradition and external representation, continues to be preserved and taught among our families. [113]

Traditional Powhatan colors like Black for Shamans or red for regular Powhatans still play a regular role in our society, albeit with a more modern twist such as black leather. [113]
Powhatans still love fur “match-coats”. [114]

7. Demonstrating Continuous Community

Federal criteria require demonstrating that a predominant portion of the group has existed as a distinct community from historical times to the present. Our community meets this requirement through:

- **Shared residency on the same reservation and settlement for more than 175 years**

- **Interrelated families maintaining close social, marital, and cultural ties [103]**
- **Shared linguistic, naming, and cultural practices**
- **Continued recognition of community leadership and traditional political authority**

These factors collectively demonstrate that our group functions socially, culturally, and politically as a distinct tribal community.

8. Demonstrating Continuous Political Authority

Our community has historically maintained political authority through religious, familial, and traditional leadership structures.

9. Historical Political Influence

Figures such as **Reverend William Miles[5]** and **Reverend Alfred Morris[1][3][4]** played critical governing roles within our community, exercising authority over religious, social, and civil matters. Their leadership stands in contrast to that of **Reverend Silas Miles of the Pamunkey [2]**, illustrating a clear political separation between our Powhatan-descendant community and other Virginia tribes.

10. Modern Expressions of Political Continuity

Political and cultural synchronization within our community remains strong, influenced in part by Latino cultural structures. The current monarch's early education at **Christ the King School (Pre-K to 8th grade)[115]** reinforced this tradition of blended Powhatan and Catholic-structured governance.

Our political system remains a **constitutional monarchy**, reflecting both our Powhatan heritage of hereditary leadership and our acquired blood ties to the British Crown.[116]

11. Present Governing Document and Membership Criteria

A complete copy of the community's governing document—including its membership criteria—has been submitted in the **Federal petition**. This document outlines:

- Eligibility for membership based on descent
- Structures of political authority
- Rights and responsibilities of members
- Processes for decision-making, leadership succession, and dispute resolution

This governing document demonstrates the continued and organized political existence of our community as an autonomous Powhatan-descendant entity:

“The Constitution of the Powhatan Confederacy, a Monarchy

Preamble

We, the people of the Powhatan Confederacy, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the Powhatan Confederacy.

Article I: The Monarchy

Section 1: The King or Queen

1. Executive, judicial and legislative power shall be vested in a Monarch of the Powhatan Confederacy, known as the King or Queen.
2. The King or Queen shall serve as the head of state for life unless abdicated.
3. The line of succession shall be determined by hereditary descent as established by the royal family.
4. The King or Queen shall take the name Powhatan. Thus making their Native American name and royal title “King Powhatan” or “Queen Powhatan”, however they wish to style themselves.

Section 2: Powers and Duties

1. The King or Queen shall:

Represent the Empire in all diplomatic affairs.

Have the power to issue royal decrees, provided they do not contradict this Constitution or laws enacted by the Parliament.

Appoint ministers and other officials with the advice of the Council of Elders.

The Emperor may issue executive orders at their discretion. These orders do not require prior consultation with any other advisory body.

An executive order remains in effect until it is either rescinded by the Emperor.

2. The King or Queen shall open and dissolve the Parliament and summon extraordinary sessions as necessary.”

3. Trace the group’s existence within Virginia from first contact to the present.

The Powhatan Confederacy has maintained a continuous presence within the region now known as the Commonwealth of Virginia from its earliest recorded contact with Europeans through the present day. The documentary, linguistic, genealogical, and geographic evidence across more than four centuries establishes a clear and traceable line of existence.

1. Early Contact Prior to English Settlement (1561–1585)

A. Chesapeake Bay, 1561 – First Recorded European Contact

Spanish explorers entered the Chesapeake Bay region and encountered the ancestors of the Powhatan Confederacy. During this first contact, the Spaniards abducted a high-born Powhatan youth named *Paquiquineo* (later known as *Opechancanough*) with the intention of training him as an interpreter and intermediary. This abduction marks the earliest documented moment in which a known individual from the Powhatan ruling lineage interacted directly with European powers. [93]

Paquiquineo was transported throughout the Spanish colonial world, including the **Dominican Republic, Mexico City, and Florida**, demonstrating the importance Europeans placed on interfacing with Powhatan political leadership. [93]

B. Chesapeake Bay, 1570 – Return and Rebellion

After nine years in Spanish custody, Paquiquineo was returned to the Chesapeake region along with a small Jesuit mission. Within six months, he and local Powhatans executed all the Jesuits except for a young boy named Alfonso, whom they spared. This episode provides early proof of Powhatan political cohesion and resistance, as well as early pathways of **Spanish–Powhatan genetic contact**, which is further supported by the presence of Spanish and Iberian DNA among present-day descendants.

C. Virginia, 1585 – English Exploration Begins

Sir Walter Raleigh and early English explorers arrived in the coastal regions of what they then called "Virginia," an area that encompassed modern Virginia and North Carolina. These encounters laid the groundwork for the more intensive colonization efforts that followed.

2. The English Arrive: Jamestown and the Powhatan Paramountcy (1607–1612)

1607 – Founding of Jamestown

The English established Jamestown within the heart of Tsenacomoco, the Powhatan homeland. Between 1607 and 1609, the events involving Captain John Smith took place, later romanticized in popular culture but historically grounded in real interactions between the English and the Powhatan Confederacy under the leadership of *Wahunsenacawh* (known as Chief Powhatan).

Warfare, Displacement, and Documentation (1609–1646)

First Anglo-Powhatan War (1609–1614)

This conflict pitted the Powhatan Confederacy directly against British Colonial America. Despite English narratives, Powhatan forces demonstrated significant political organization and military capability. These years also represent the earliest English attempts to dismantle Powhatan governance.

Powhatan, 1612 – Compilation of the Powhatan Vocabulary

The *Powhatan dictionary* preserved by William Strachey—itsself derived from earlier field notes of explorers—provides direct linguistic evidence of the tribe's presence. This vocabulary remains a critical artifact demonstrating the distinctness of the Powhatan language and provides an anchor for cultural reconstruction and modern tribal identity.

Second Anglo-Powhatan War (1622–1632)

Led by Opechancanough and his brother/kinsman Opitchapam, the Confederacy launched a coordinated resistance against expanding English settlements. This period shows continuity of the same leadership lineage first documented in 1561.

Third Anglo-Powhatan War (1644–1646)

This final large-scale conflict ended with the death of Opechancanough and the succession of Necotowance. The treaty signed thereafter formalized the Powhatan tribes as tributaries to the English Crown, confined to specific lands, and subject to restrictions on movement, hunting, and trade.

Institutionalized Enslavement and Dispersal (1646–1865)

Following the Third Anglo-Powhatan War, Indian slavery became an entrenched part of the Virginia colonial economy. The treaty's requirement that Powhatan children "come in and live with the English" functioned as a system of hostage-taking, assimilation, and forced servitude.

19th Century Presence: Census and Land Residency (1850–1865)

Powhatan, Virginia, 1850

The U.S. Census recorded Powhatans living in Powhatan, Virginia as “**Colored**,” identical to how the Pamunkey were labeled. This categorization reflects the racialized caste structure imposed by Virginia law, not the erasure of tribal identity.

Settlement Along the James River

Powhatan families established a continuous community near the James River beginning in 1850. This settlement—located precisely where earlier Powhatan villages had existed—remains central to the community today.

Powhatan, 1865 – Emancipation

Slavery was formally abolished. Around this time, the family of **Peter H. Mayo** donated Powhatan's stone and residence to the county, marking a significant historical interaction between Powhatan-descended families and the broader region. Mayo relocated to Powhatan with a man named **Morris**, a surname long associated with Powhatan-descended families.

20th Century Migration and Continued Presence (1940–Present)

Powhatan Migration to New Jersey, 1940

Some Powhatan families from Powhatan County moved to New Jersey, settling near the **Powhatan Renape** community for economic opportunities. This migration demonstrates an ongoing pattern of intra-tribal contact and connection across Powhatan-descended groups in the Mid-Atlantic.

Conclusion: Unbroken Continuity

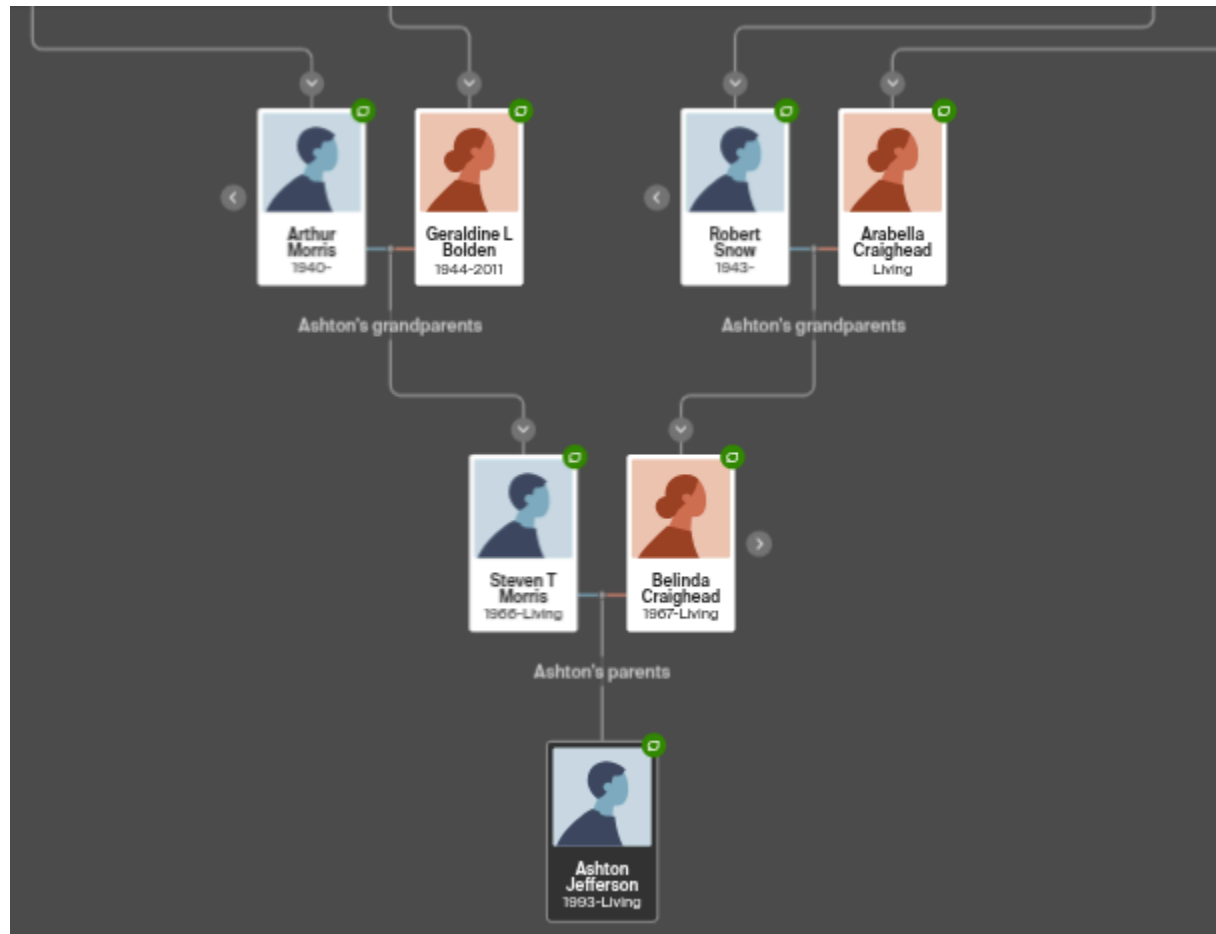
Across 464 years, the Powhatan Confederacy has remained a distinct Indigenous community within Virginia despite wars, forced assimilation, slavery, displacement, and racial reclassification. From first contact in 1561 to the present-day settlement maintained for over 175 years, the group's continuous existence is extensively documented and historically verifiable.

4. Provide a complete genealogy of current group members, traced as far back as possible.

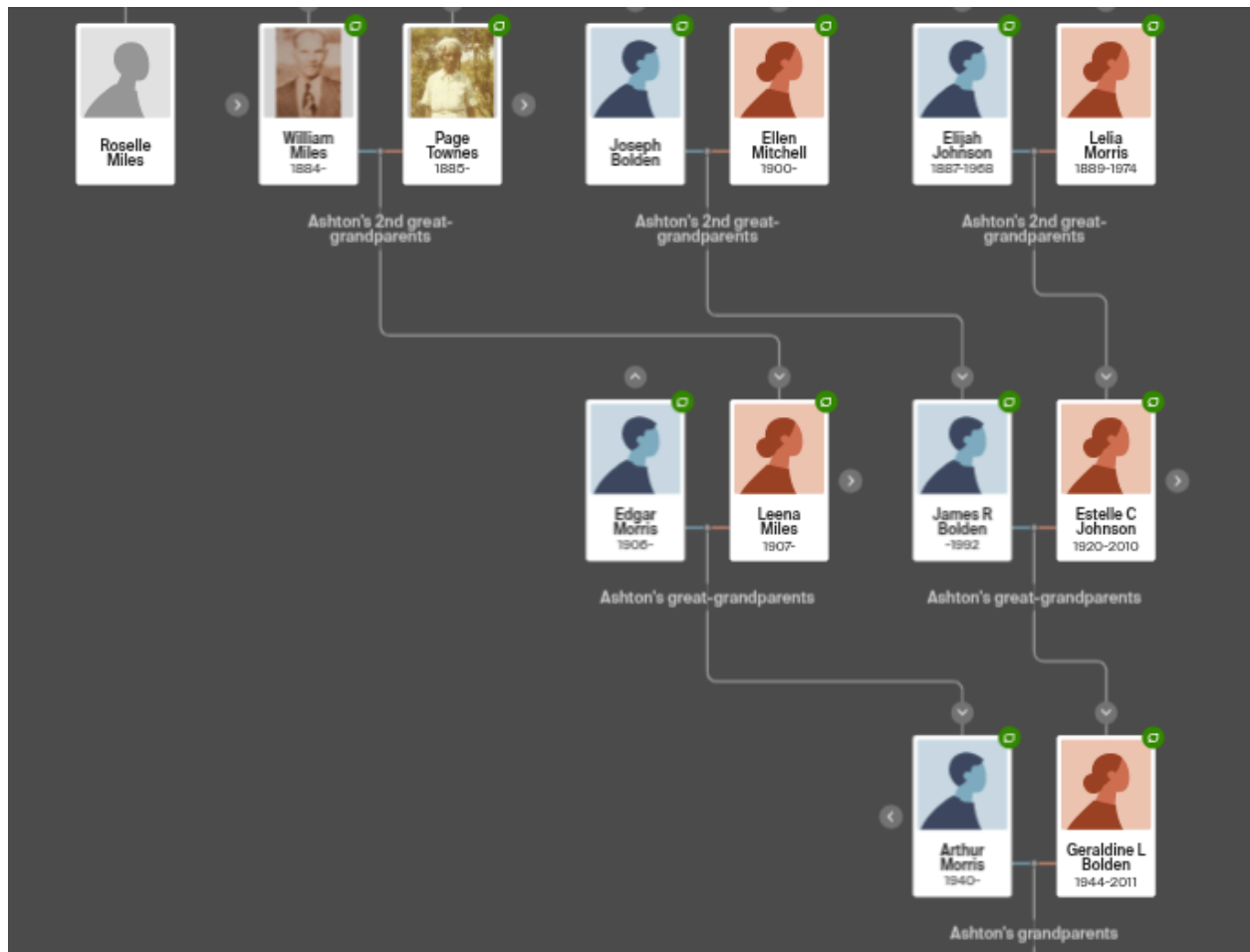
The modern Powhatan Confederacy descends from a small, clearly identifiable set of founding families, whose lines have expanded over generations to produce a present-day population of more than one thousand eligible descendants. Despite this growth, the community remains genealogically coherent: every eligible member can trace their ancestry to one or more of the original founders, whose identities are documented in the family lineage chart provided below. This consolidated ancestry base supports the community's claim of shared descent, internal cohesion, and continuity from the historical Powhatan people.

All eligible members descend from one or more of the people listed on the below family tree pictured:

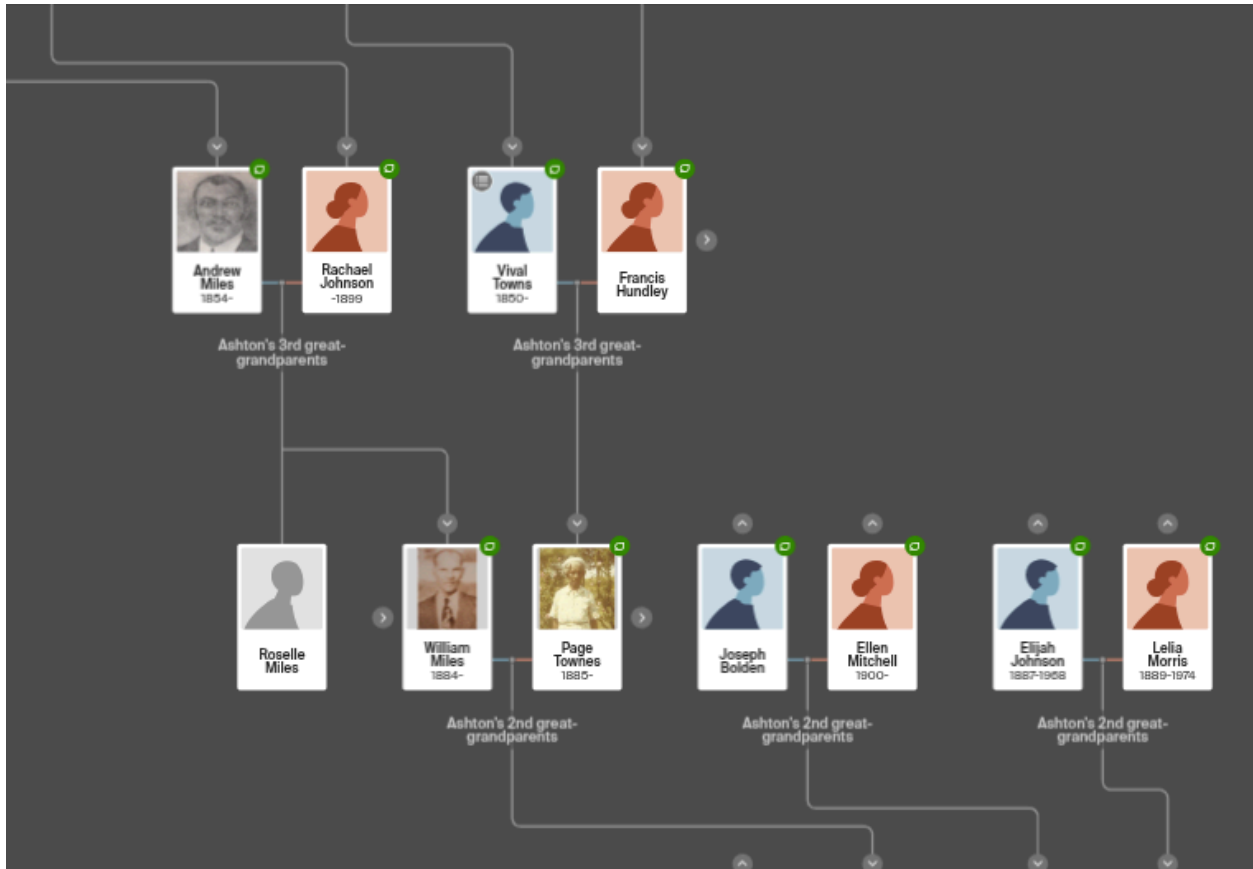
1.



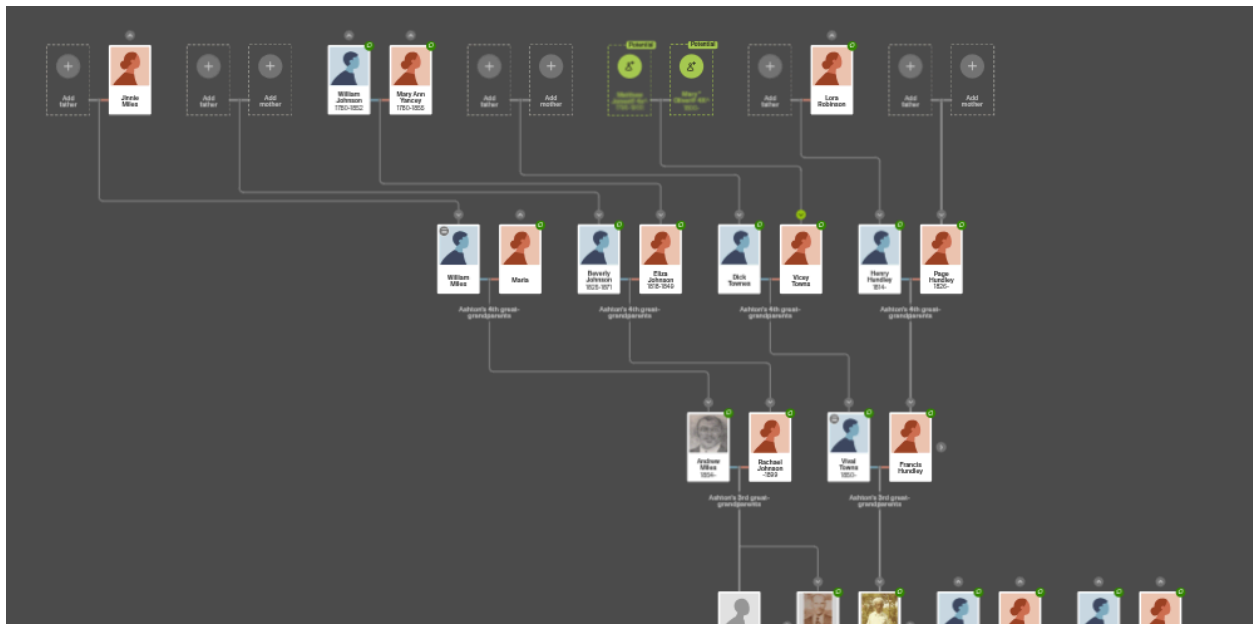
2.



3.



4.



The diagram illustrates the family tree of Ashlyn, showing four generations of ancestors. The tree is organized into four horizontal levels, with Ashlyn at the top. Each level shows the lineage from parents down to great-grandparents. Names, birth years, and death years are provided for many individuals. The diagram uses a color-coded system: blue for males and orange for females. A dashed box labeled "Add father" is visible on the right side of the diagram.

Generation 1 (Parents):

- Ashlyn's father: Isaac Craghead (1841-1914)
- Ashlyn's mother: Matilda Baker (1841-1914)

Generation 2 (Grandparents):

- Ashlyn's 4th great-grandparents: Anthony Harris (1830-1914), Elizabeth B. Williams (1838-1914), Ellick Craft (1838-1914), Emily Craft (1838-1914), Jack Hodnett (1877-1914), Lucy Hodnett (1880-1914)

Generation 3 (Great-Grandparents):

- Ashlyn's 3rd great-grandparents: Henry Snow (1809-1914), Doshia (1809-1914), Benny Purfloy (1809-1914), Emerline McCondoile (1809-1914), Abe Craghead (1809-1914), Francis Harris (1809-1914), Daniel Craft (1809-1914), Eliza Hodnett (1809-1914), Chelsea Mathison (1809-1914), Orucilla Mathison (1809-1914), T.S. Holland (1809-1914), Nancy Holland (1809-1914)

Generation 4 (Great-Great-Grandparents):

- Ashlyn's 2nd great-grandparents: Delle Mackie (1809-1914), Frank Snow (1809-1914), Sarah Purfloy (1809-1914), Jesse Craghead (1809-1914), Carrie Craft (1809-1914), Alonzo Mathison (1809-1914), Emma Holland (1809-1914)

The chart displays the following individuals and their relationships across four generations:

- Generation 1 (Top):**
 - Isaac Craghead (1841) and Martha Baker (1841) are parents of Anthony Harris (1839) and Elizabeth B. Williams (1839).
 - Anthony Harris (1839) and Elizabeth B. Williams (1839) are parents of Ellick Craft and Emily Craft.
 - Ellick Craft and Emily Craft are parents of Jack Hodnett (1827) and Lucy Hodnett (1820).
- Generation 2 (Middle):**
 - Isaac Craghead (1841) and Martha Baker (1841) are parents of Anthony Harris (1839) and Elizabeth B. Williams (1839).
 - Anthony Harris (1839) and Elizabeth B. Williams (1839) are parents of Ellick Craft and Emily Craft.
 - Ellick Craft and Emily Craft are parents of Jack Hodnett (1827) and Lucy Hodnett (1820).
- Generation 3 (Bottom):**
 - Isaac Craghead (1841) and Martha Baker (1841) are parents of Anthony Harris (1839) and Elizabeth B. Williams (1839).
 - Anthony Harris (1839) and Elizabeth B. Williams (1839) are parents of Ellick Craft and Emily Craft.
 - Ellick Craft and Emily Craft are parents of Jack Hodnett (1827) and Lucy Hodnett (1820).
- Generation 4 (Bottom):**
 - Isaac Craghead (1841) and Martha Baker (1841) are parents of Anthony Harris (1839) and Elizabeth B. Williams (1839).
 - Anthony Harris (1839) and Elizabeth B. Williams (1839) are parents of Ellick Craft and Emily Craft.
 - Ellick Craft and Emily Craft are parents of Jack Hodnett (1827) and Lucy Hodnett (1820).

1. William Miles (4th great-grandfather) ([Colored](#))
2. Maria Miles (4th great-grandmother) ([Colored](#))
3. Beverly Johnson (4th great-grandfather) ([Colored](#))
4. Eliza Johnson (4th great-grandmother) ([Colored](#)) ([1/1024 Pakistani](#))

5. Dick Townes (4th great-grandfather) ([Colored](#))
6. Vacey Townes (4th great-grandmother) ([Colored](#))
7. Henry Hundley (4th great-grandfather) ([Colored](#))
8. Page Hundley (4th great-grandmother) ([Colored](#))
9. Thomas Jefferson (4th great-grandfather) (British)
10. Unknown Female (4th great-grandmother) (Unknown)
11. Enslaved Brown (4th great-grandfather) ([Colored](#)) (Probably Monticello)
12. Enslaved Female (4th great-grandmother) ([Colored](#)) (Probably Monticello)
13. George Mayo (4th great-grandfather) ([Mexican-Maya-Powhatan](#))
14. Eadie Mayo (4th great-grandmother) ([Mexican-Maya-Powhatan](#))
15. Emanuel Randolph (4th great-grandfather) ([Colored](#))
16. Amanda (4th great-grandmother) ([Colored](#))
17. Unknown Bolden (4th great-grandfather) ([Colored](#))
18. Unknown Bolden (4th great-grandmother) ([Colored](#))
19. Unknown Ragland (4th great-grandfather) ([Colored](#))
20. Unknown Ragland (4th great-grandmother) ([Colored](#))
21. Shelton Mitchell (4th great-grandfather) ([Colored](#))
22. Ellen Tinsley (4th great-grandmother) ([Colored](#))
23. Jesse Tyler (4th great-grandfather) ([Colored](#))
24. Patsey Morris (4th great-grandmother) ([Colored](#))
25. William Johnson (4th great-grandfather) ([Colored](#))
26. Martha Johnson (4th great-grandmother) ([Colored](#))
27. William Miles (4th great-grandfather) ([Colored](#))
28. Mariam Miles (4th great-grandmother) ([Colored](#))
29. Tom Morris (Jefferson) (4th great-grandfather) ([Colored](#))
30. Martha Ann Brown (4th great-grandmother) ([Colored](#))
31. Wade Johnson (Jefferson) (4th great-grandfather) ([Colored](#))
32. Charity Johnson (4th great-grandmother) ([Colored](#))
33. Unknown Snow (4th great-grandfather) ([Native](#))
34. Unknown Snow (4th great-grandmother) ([Native](#))
35. Unknown Male (4th great-grandfather) ([Native](#))
36. Unknown Female (4th great-grandmother) ([Native](#))
37. Leroy Purifoy (4th great-grandfather) ([White](#))
38. Eliza Purifoy (4th great-grandmother) (Mulatto)
39. Bill McCondichie (4th great-grandfather) (Black)
40. Lullie (4th great-grandmother) (Black)
41. Unknown Ray (4th great-grandfather) ([White](#))
42. Unknown Ray (4th great-grandmother) ([White](#))
43. Unknown Man (4th great-grandfather) ([White](#))
44. Unknown Woman (4th great-grandmother) ([White](#))
45. Enslaved Mackey (4th great-grandfather) ([Black](#))
46. Enslaved Mackey (4th great-grandmother) ([Black](#))

47. Enslaved Thompson (4th great-grandfather) ([Black](#))
48. Enslaved Thompson (4th great-grandmother) ([Black](#))
49. Isaac Craighead (4th great-grandfather) (Unknown)
50. Matilda Craighead (4th great-grandmother) ([Mulatto](#))
51. Anthony Harris (4th great-grandfather) ([Black](#))
52. Elizabeth Williams (4th great-grandmother) ([Mulatto](#))
53. Elick Craft (4th great-grandfather) ([Mulatto](#))
54. Emily Craft (4th great-grandmother) ([Mulatto](#))
55. John “Jack” Hodnett (4th great-grandfather) ([Irish](#))
56. Lucy Hodnett (4th great-grandmother) ([Black](#))
57. Enslaved Madison (4th great-grandfather) ([Colored](#))
58. Enslaved Madison (4th great-grandmother) ([Colored](#))
59. Enslaved Male (4th great-grandfather) ([Colored](#))
60. Enslaved Female (4th great-grandmother) ([Colored](#))
61. German Hollandsworth (4th great-grandfather) ([White](#))
62. Susan Hollandsworth (4th great-grandmother) ([Cameroonian](#))
63. Enslaved Smith (4th great-grandfather) ([Colored](#))
64. Enslaved Smith (4th great-grandmother) ([Colored](#))

An additional genealogical chart is attached focusing specifically on the descendants of the Morris family of Powhatan, Virginia, titled “Descendants of Thomas Morris and Martha Ann / and Elisa Morris” and prepared by Darrick Horatio Bell. This document provides further confirmation of continuous descent lines within one of the Confederacy’s central founding families.

Additionally, the published genealogical research of Ashton James Snow Jefferson provides a continuous, verifiable ancestral narrative tracing his family line from New Jersey back to its origins in Powhatan, Virginia. This work further corroborates the documented descent of present-day members from the historical Powhatan population:

<https://ashton-j-jefferson.medium.com/the-hemings-family-owned-my-family-6e3ff3f9f2d4>.

5. Show that the group has been socially and culturally cohesive Indian community, at least for the twentieth century and farther back if possible, by organizing separate churches, schools, political organizations, businesses, cultural groups or the like.

Demonstrating Social and Cultural Cohesion in the Twentieth Century and Earlier

The Powhatan Confederacy’s reservation in Powhatan, Virginia, comprising approximately **150 acres of hereditary parcels**, has remained the geographic and social center of the community since **1850 to present**. These parcels, held collectively by Powhatan Indian families and passed down through successive generations, have functioned as the foundation for maintaining cultural traditions, social networks, and communal governance. From the mid-nineteenth century to the present, this land has enabled the Powhatan Confederacy to preserve social cohesion, enforce hereditary membership criteria, and sustain practices—including language,

ceremonial observances, and tribal governance—that demonstrate an enduring, autonomous Indigenous community.

Distinct Religious and Political Leadership

Spiritual and political leadership within our community has historically been intertwined, consistent with Powhatan traditions. Two key figures—**Reverend William Miles**^[5] and **Reverend Alfred Morris**^{[1][3][4]}—served as central cultural leaders and political authorities within our Powhatan-descendant community. Their authority reinforced traditional clan-based governance structures and helped maintain cohesion across families and generations.

Additionally, **parcel owners historically acted as chiefs of their respective clans**, using their authority to manage land access, family affairs, and community obligations. Their payment of taxes on land inherited from earlier generations demonstrates long-term continuity in governance rooted in hereditary leadership.

These leaders collectively maintained internal order, mediated disputes, preserved cultural norms, and upheld the Powhatan-descendant identity of the community.

Powhatan-Themed Schools and Educational Continuity

Our community's school attendance patterns further demonstrate shared identity and cohesion. Families historically selected schools that aligned with Powhatan themes or were linked to Native or colonial-era cultural traditions. Examples include:

- **Christ the King School in Hillside, New Jersey** ^[115]
- **Pocahontas School in Powhatan, Virginia** ^[117]
- **St. Leo's in Irvington, New Jersey**

These educational choices reflect continuity of cultural worldview, community values, and family-centered decision-making consistent with long-standing Powhatan traditions.

Powhatan-Themed Travel

The community maintains cultural cohesion through intentional travel that mirrors significant routes in Powhatan history—particularly the forced journeys of Paquiquineo/Opechancanough during his captivity under the Spaniards. Modern Powhatan-descendant families travel to locations directly connected to this historical displacement, including Florida, Mexico City (Mexico), and Santo Domingo (Dominican Republic). These trips, often undertaken for weddings, family reunions, and spiritual purposes, serve as contemporary acts of cultural remembrance. By retracing the paths of their ancestor's imprisonment and survival, community members reinforce a shared historical consciousness, strengthen intergenerational identity, and

maintain living ties to the broader Powhatan narrative. Such sustained, purposeful travel reflects a cohesive cultural community capable of preserving and reenacting its ancestral memory in the present day.

6. Provide evidence of contemporary formal organization, with full membership restricted to people genealogically descended from the historic tribe(s).

Demonstrating Contemporary Formal Organization

The Powhatan-descendant community maintains a clear and active formal organizational structure that governs membership, cultural activities, political decision-making, and land stewardship. This organization reflects both traditional Powhatan governance and modern constitutional structures. Membership in the community is strictly limited to individuals who can genealogically demonstrate descent from the historical Powhatan Confederacy and the clans associated with our reservation parcels.

Our governing body maintains hereditary leadership roles, political offices, and documented membership criteria. These criteria ensure that only individuals whose ancestry can be traced to the historical Powhatan people—and to the families who preserved our community across generations—are admitted as full members. In addition to traditional governance, the community actively engages in cultural advocacy and education through public initiatives, including a tribal Facebook page and local activism at institutions such as Pocahontas School in Powhatan, Virginia, which support the preservation and promotion of Powhatan language, history, and cultural practices.

Membership Restricted to Historical Tribal Descendants

Our contemporary membership system is both formalized and firmly rooted in ancestry. Membership requirements include:

- **Documented descent from the historical Powhatan tribal entity or its historically merged families.**
- **Direct descent from the original parcel-owning families whose land remains reserved exclusively for Powhatan-descendant members.**
- **Active participation in community life, ceremonies, and governance.**

A longstanding protective practice within the community involves maintaining reservation parcels in the name of the original owner while designating a present-day descendant as the “care-of” custodian for tax, maintenance, and administrative purposes. Under Virginia property law, this structure requires the signatures or consent of all heirs of the original owner before any sale, transfer, or alteration can legally occur. As a result, no single descendant can unilaterally dispose of, subdivide, or encumber the

land. This mechanism—used consistently for generations—has functioned as an internal safeguard to ensure that reservation parcels remain collectively controlled, hereditary, and insulated from external interference or individual misuse. It effectively preserves the territorial integrity of the community and reinforces the continuity of its land-based governance system.

This ensures that modern membership is not only genealogically valid but socially and culturally cohesive.

Membership Not Overlapping with Federally Acknowledged Tribes

Federal criteria require that membership be composed principally of individuals who are not already members of any federally acknowledged tribe. Our community meets this requirement.

While some members participate in ceremonies or powwows hosted by other tribes, such involvement has been cultural—not political or legal.

- Jeremiah Cragget participates in Cherokee powwows but is *not* enrolled as a Cherokee citizen. [118]
- Angie Miles participates in Pamunkey powwows but is *not* enrolled as a Pamunkey tribal member. [119]

Participation in other tribes' events reflects regional Native diplomacy and cultural interaction—not overlapping enrollment.

Thus, our membership consists principally of individuals who are not members of any other federally acknowledged North American Indian tribe.

Demonstrating the Absence of Termination or Congressional Prohibition

Another federal criterion requires that the petitioner and its members not be the subject of congressional legislation that expressly terminated or forbade a federal relationship. We meet this requirement fully.

- No congressional act has ever terminated our community.
- No statute forbids our recognition or federal relationship.

To the contrary, we have taken affirmative steps toward federal recognition for the Powhatan Confederacy:

Letter of Intent & Petition to the Bureau of Indian Affairs

We submitted a formal Letter of Intent and a petition for federal acknowledgment to the BIA, establishing our desire for federal acknowledgment and documenting our continued existence as a tribal entity.

Lawsuit Against the Bureau of Indian Affairs

Our community also filed a lawsuit against the BIA to expedite processing of our petition and to help prevent the building of a \$3 billion-dollar data center in Powhatan, Virginia, demonstrating ongoing engagement with federal processes and underscoring our political independence and commitment to securing acknowledgment. [120]

Pocahontas School Activism

In addition to formal governance activities, members of the Powhatan-descendant community actively participate in cultural preservation and public advocacy within Powhatan County. Notably, Angie Miles, a Powhatan Indian journalist and community advocate, has documented and reported on efforts to preserve the historic Pocahontas School—a landmark with deep cultural significance to local Indigenous families. Her public coverage of Board of Supervisors meetings, including testimony from people like Steve McClung regarding the building’s historical value and the community’s opposition to its demolition, demonstrates the continued civic engagement, cultural stewardship, and organized advocacy of Powhatan people in modern governmental processes. This ongoing involvement reinforces the existence of a functioning, cohesive, and socially active Indigenous community in the present day. [121]

Intertribal Powwows and Public Ceremonial Activity with Latino Indigenous Communities

Members of the Powhatan-descendant community also participate in intertribal powwows and public ceremonial gatherings that further demonstrate ongoing cultural cohesion and recognition by other Indigenous groups. For decades, Powhatan families have maintained active relationships with Latino Indigenous communities in Elizabeth, New Jersey, many of whom descend from Caribbean and Mesoamerican tribes with longstanding maritime and cultural ties to the Eastern Woodlands. Participation in shared powwows, seasonal ceremonies, and ritual observances in New Jersey reflects not only continuity of traditional Powhatan practices—such as drumming, dance, and communal offerings—but also the community’s acknowledged status within broader Indigenous networks. These public cultural interactions further confirm the group’s

functioning identity as a contemporary Native community and its sustained engagement in intertribal relations. [122] [123]

Functioning Independently of Federal and State Structures

Our community has never formally signed a treaty with the United States government. As a result, we have operated independently of U.S. governance structures and have maintained cultural continuity outside of federal oversight.

In addition, our traditional cultural practices—including those related to hemp usage, cultivation, and distribution—have persisted in ways that reflect pre-colonial Powhatan customs within U.S. law. This independence further reflects our longstanding autonomy. [124]

Conclusion

Together, our formal membership structure, hereditary leadership, independent political organization, absence of conflicting tribal enrollment, and continued cultural practices demonstrate that we meet the federal and state criteria for contemporary formal organization and qualification for acknowledgment.

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106. The Powhatan Confederacy. (2025, October 25). Ancestry Highlights: belgian, rhinelander & southern dutch, swiss, southwestern german & western austrian, southern italian, lithuanian, and southern mesoamerican paired with north american indigenous. Our first Native American with Mesoamerican and Italian (which puts us on par with Navajos who have had a small Italian segment) [Image attached] [Status update]. Facebook. <https://www.facebook.com/share/p/17opbWMNxk/> (Accessed: 21 November 2025).
107. The Powhatan Confederacy. (2025, October 25). Another one I don't know personally. Updated ancestry highlights: Icelandic (eik!), Belgian, Rhinelander & Southern Dutch, and Aragonese & Catalan (Spain). [Image attached] [Status update]. Facebook. <https://www.facebook.com/share/p/14QKz3AodUN/> (Accessed: 21 November 2025).
108. The Powhatan Confederacy. (2025, October 25). Not sure who this one is, but I share almost double as much DNA with this Ashley vs Ashley Harris whom I met once at a Miles family reunion. Highlighted populations: Dutch & Northern German, Austrian & Southern German, and Swedish. Again, this matches the Powhatan dictionary's German (sein, sens), Dutch (ik, zijn, zijns), and Danish (sutte) loanwords. [Image attached] [Status update]. Facebook. <https://www.facebook.com/share/p/1GyycoLjhS/> (Accessed: 21 November 2025).
109. The Powhatan Confederacy. (2025, October 25). Ashley Harris got the update on September 11, 2025. I won't post the full results, just the highlights as it concerns Powhatan. The Bengali/Northeast Indian population remains. This probably means Vival did somehow have Colonial Indian/Pakistani ancestry. I see a separate Austrian/Southern German and Belgian/Rhinelander/Dutch population which matches the Powhatan dictionary's German (sein, sens), Dutch (ik, zijn, zijns), and Danish (sutte) loanwords. There are also new populations for Chesapeake Bay and Richmond basin African-Americans among others, but I'll only highlight the areas historical to the Powhatan Confederacy. The portion of the USA that Chesapeake Bay African-Americans

genetically cluster to extends from Trenton, New Jersey to the Virginia Piedmont area. And a final note, the x-chromosome lacks any Indigenous American components, but there is still detectable Indigenous American DNA in the autosomal results. [Image attached] [Status update]. Facebook. <https://www.facebook.com/share/p/16YSr6kuyY/> (Accessed: 21 November 2025).

110. The Powhatan Confederacy. (2025, October 24). I haven't received the 23andMe update (yet?). Here are some Powhatan ancestry wheels (featuring Reginald Parker and Ashley Harris) to compensate. [Image attached] [Status update]. Facebook. <https://www.facebook.com/share/p/1GSVQWmmC4/> (Accessed: 21 November 2025).
111. The Powhatan Confederacy. (2025, September 29). I'm counting Facebook as a powwow even if you only respond privately lol. [Status update]. Facebook. <https://www.facebook.com/share/p/1BbQ6oibtF/> (Accessed: 21 November 2025).
112. The Powhatan Confederacy. (2025, June 7). The Powhatan Dictionary, Phrasebook and Scaffolding. [Status update]. Facebook. <https://www.facebook.com/share/p/1ACMJHJKho/> (Accessed: 21 November 2025).
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115. Ashton James Snow Jefferson. (2025, September 24). [Status update]. Facebook. <https://www.facebook.com/share/p/1BxnyfPtcx/> (Accessed: 21 November 2025).
116. Family relationship of Thomas Jefferson and Queen Elizabeth II via Ralph Neville. (n.d.). <https://famouskin.com/famous-kin-chart.php?name=5818+thomas+jefferson&kin=7516+elizabeth+ii&via=4685+ralph+neville> (Accessed: 21 November 2025).
117. Angie Miles. (2025, July 31). School buses have been a huge part of my family dynamic in Powhatan. My father, Floyd A. Miles, drove a school bus for the county for more than fifty years. Fewer people know that my oldest brother, Reggie Miles, also worked for the school division as a bus driver-- when he was a student at Pocahontas High School, the segregated, Black school, in the early 1960s. And few may know that my mother, as well, Hortense Miles, was a bus driver prior to desegregation, including when she was pregnant with me... [Video attached] [Status update]. Facebook. <https://www.facebook.com/share/p/19zUpqX8WV/> (Accessed: 21 November 2025).
118. Jeremiah Craggett. (2025, September 2) Ever since Sky's first powwow I've known my boy would dance in those arenas one day. His connection to the drum was immediate... [Images attached]. Facebook. <https://www.facebook.com/share/p/14R6beYbvdD/> (Accessed: 21 November 2025).

119. Angie Miles. (2025, September 2) Pamunkey Library in Goochland is having a Writers' Roundup on Saturday the 16th. I'd love if you come by and say HEY! And maybe pick up a signed copy of Short Pump Bump! at the special event price. 1pm-3pm [Images attached]. Facebook. <https://www.facebook.com/share/p/1GnzA4m8M8/> (Accessed: 21 November 2025).
120. JEFFERSON v. HAALAND et al, 3:2025cv00902 (January 30, 2025), <https://dockets.justia.com/docket/new-jersey/njdce/3:2025cv00902/562250> (Accessed: 21 November 2025).
121. Angie Miles. (2025, October 11) "Amazing," is how Ms. Lillian Hicks says it feels to visit the Russell Grove Museum— as she walks through the room where she once studied English, taking in the memorabilia and photographs on display. This Class of 1951 alumnus seems transported through time as she smiles, recalling the names of teachers and classmates, remembering the arrangement of desks and how you would get wet if you had to walk to agriculture class on a rainy day. Ms. Hicks is a past president of the school-preserving Russell Grove Association and mother of Sylvia Hicks, the current president... [Videos attached] [Images attached]. Facebook. <https://www.facebook.com/share/v/1JiuZbHgFX/> (Accessed: 21 November 2025).
122. Snow Jefferson, Ashton James. [@powhatanrez]. (2024, September 1). #powhatan #latino #indigenous #taino #nativeamerican #aboriginal [Video]. Instagram. https://www.instagram.com/p/C_Yv8D6pC8p/ (Accessed: 21 November 2025).
123. Ashton James Snow Jefferson. (2025, July 1) > their [Latinos of Elizabeth, New Jersey] tribal initiation rituals are long, grueling, cult-ish, and anonymous. [Images attached]. Facebook. <https://www.facebook.com/share/p/1H4ojt6hku/> (Accessed: 21 November 2025).
124. Snow Jefferson, Ashton James. [@ashtonfromnj]. (2019, January 1). People who are close to me know that 2018 in particular has been a very challenging year for me. With that said, I'm happy to report that my hard work has paid off and I've made significant progress with my professional goals. One of said goals that has been keeping me busy is Potluck: an app that helps New Jersey medical marijuana patients make informed choices about the dispensaries available to them. I'm pleased to announce that it is now available in both app stores! Happy New Year! 🎉 P.S: Give my business page a follow if you're so inclined... [Image]. Instagram. <https://www.instagram.com/p/BsHB-enHvmn/>. (Accessed: 21 November 2025).
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<https://rarehistoricalphotos.com/mongolian-woman-imprisoned-1913/> (Accessed: 22 November 2025).
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<https://www.millicentrogers.org/pages/a-brief-history-of-the-swastika-symbol-and-its-use-in-navajo-weaving-with-author-dennis-agner?srsId=AfmBOoqkucxjvMnh2kWTEPqxDKygZ6lVNoD05B6Fk2Fboc2X-G1oGi94>
134. KyleWhiteElk. (n.d). My Navajo mother's results. We were curious so we ordered one for her & compared to mine received a year ago. Our ancestry is Navajo/Diné—born and raised on the reservation w/ our clan groups all Navajo dating back [Online forum post]. Reddit.
https://www.reddit.com/r/23andme/comments/119ioo6/my_navajo_mothers_results_we_were_curious_so_we/?utm_source=share&utm_medium=web3x&utm_name=web3xcss&utm_term=1&utm_content=share_button