

THOMASINA E. JORDAN INDIAN TRIBES OF VIRGINIA
FEDERAL RECOGNITION ACT OF 2007

MAY 7, 2007.—Committed to the Committee of the Whole House on the State of the
Union and ordered to be printed

Mr. RAHALL, from the Committee on Natural Resources,
submitted the following

R E P O R T

[To accompany H.R. 1294]

[Including cost estimate of the Congressional Budget Office]

The Committee on Natural Resources, to whom was referred the bill (H.R. 1294) to extend Federal recognition to the Chickahominy Indian Tribe, the Chickahominy Indian Tribe—Eastern Division, the Upper Mattaponi Tribe, the Rappahannock Tribe, Inc., the Monacan Indian Nation, and the Nansemond Indian Tribe, having considered the same, report favorably thereon with an amendment and recommend that the bill as amended do pass.

The amendment is as follows:

Strike all after the enacting clause and insert the following:

SECTION 1. SHORT TITLE; TABLE OF CONTENTS.

(a) **SHORT TITLE.**—This Act may be cited as the “Thomasina E. Jordan Indian Tribes of Virginia Federal Recognition Act of 2007”.

(b) **TABLE OF CONTENTS.**—The table of contents of this Act is as follows:

Sec. 1. Short title; table of contents.

TITLE I—CHICKAHOMINY INDIAN TRIBE

Sec. 101. Findings.
Sec. 102. Definitions.
Sec. 103. Federal recognition.
Sec. 104. Membership; governing documents.
Sec. 105. Governing body.
Sec. 106. Reservation of the Tribe.
Sec. 107. Hunting, fishing, trapping, gathering, and water rights.

TITLE II—CHICKAHOMINY INDIAN TRIBE—EASTERN DIVISION

Sec. 201. Findings.
Sec. 202. Definitions.
Sec. 203. Federal recognition.
Sec. 204. Membership; governing documents.
Sec. 205. Governing body.
Sec. 206. Reservation of the Tribe.
Sec. 207. Hunting, fishing, trapping, gathering, and water rights.

TITLE III—UPPER MATTAPONI TRIBE

Sec. 301. Findings.
Sec. 302. Definitions.
Sec. 303. Federal recognition.
Sec. 304. Membership; governing documents.

Sec. 305. Governing body.
 Sec. 306. Reservation of the Tribe.
 Sec. 307. Hunting, fishing, trapping, gathering, and water rights.

TITLE IV—RAPPAHANNOCK TRIBE, INC.

Sec. 401. Findings.
 Sec. 402. Definitions.
 Sec. 403. Federal recognition.
 Sec. 404. Membership; governing documents.
 Sec. 405. Governing body.
 Sec. 406. Reservation of the Tribe.
 Sec. 407. Hunting, fishing, trapping, gathering, and water rights.

TITLE V—MONACAN INDIAN NATION

Sec. 501. Findings.
 Sec. 502. Definitions.
 Sec. 503. Federal recognition.
 Sec. 504. Membership; governing documents.
 Sec. 505. Governing body.
 Sec. 506. Reservation of the Tribe.
 Sec. 507. Hunting, fishing, trapping, gathering, and water rights.

TITLE VI—NANSEMOND INDIAN TRIBE

Sec. 601. Findings.
 Sec. 602. Definitions.
 Sec. 603. Federal recognition.
 Sec. 604. Membership; governing documents.
 Sec. 605. Governing body.
 Sec. 606. Reservation of the Tribe.
 Sec. 607. Hunting, fishing, trapping, gathering, and water rights.

TITLE I—CHICKAHOMINY INDIAN TRIBE

SEC. 101. FINDINGS.

Congress finds that—

(1) in 1607, when the English settlers set shore along the Virginia coastline, the Chickahominy Indian Tribe was 1 of about 30 tribes that received them;

(2) in 1614, the Chickahominy Indian Tribe entered into a treaty with Sir Thomas Dale, Governor of the Jamestown Colony, under which—

(A) the Chickahominy Indian Tribe agreed to provide 2 bushels of corn per man and send warriors to protect the English; and

(B) Sir Thomas Dale agreed in return to allow the Tribe to continue to practice its own tribal governance;

(3) in 1646, a treaty was signed which forced the Chickahominy from their homeland to the area around the York Mattaponi River in present-day King William County, leading to the formation of a reservation;

(4) in 1677, following Bacon's Rebellion, the Queen of Pamunkey signed the Treaty of Middle Plantation on behalf of the Chickahominy;

(5) in 1702, the Chickahominy were forced from their reservation, which caused the loss of a land base;

(6) in 1711, the College of William and Mary in Williamsburg established a grammar school for Indians called Brafferton College;

(7) a Chickahominy child was 1 of the first Indians to attend Brafferton College;

(8) in 1750, the Chickahominy Indian Tribe began to migrate from King William County back to the area around the Chickahominy River in New Kent and Charles City Counties;

(9) in 1793, a Baptist missionary named Bradby took refuge with the Chickahominy and took a Chickahominy woman as his wife;

(10) in 1831, the names of the ancestors of the modern-day Chickahominy Indian Tribe began to appear in the Charles City County census records;

(11) in 1901, the Chickahominy Indian Tribe formed Samaria Baptist Church;

(12) from 1901 to 1935, Chickahominy men were assessed a tribal tax so that their children could receive an education;

(13) the Tribe used the proceeds from the tax to build the first Samaria Indian School, buy supplies, and pay a teacher's salary;

(14) in 1919, C. Lee Moore, Auditor of Public Accounts for Virginia, told Chickahominy Chief O.W. Adkins that he had instructed the Commissioner of Revenue for Charles City County to record Chickahominy tribal members on the county tax rolls as Indian, and not as white or colored;

(15) during the period of 1920 through 1930, various Governors of the Commonwealth of Virginia wrote letters of introduction for Chickahominy Chiefs who had official business with Federal agencies in Washington, DC;

(16) in 1934, Chickahominy Chief O.O. Adkins wrote to John Collier, Commissioner of Indian Affairs, requesting money to acquire land for the Chickahominy Indian Tribe's use, to build school, medical, and library facilities and to buy tractors, implements, and seed;

(17) in 1934, John Collier, Commissioner of Indian Affairs, wrote to Chickahominy Chief O.O. Adkins, informing him that Congress had passed the Act of June 18, 1934 (commonly known as the "Indian Reorganization Act") (25 U.S.C. 461 et seq.), but had not made the appropriation to fund the Act;

(18) in 1942, Chickahominy Chief O.O. Adkins wrote to John Collier, Commissioner of Indian Affairs, asking for help in getting the proper racial designation on Selective Service records for Chickahominy soldiers;

(19) in 1943, John Collier, Commissioner of Indian Affairs, asked Douglas S. Freeman, editor of the Richmond News-Leader newspaper of Richmond, Virginia, to help Virginia Indians obtain proper racial designation on birth records;

(20) Collier stated that his office could not officially intervene because it had no responsibility for the Virginia Indians, "as a matter largely of historical accident", but was "interested in them as descendants of the original inhabitants of the region";

(21) in 1948, the Veterans' Education Committee of the Virginia State Board of Education approved Samaria Indian School to provide training to veterans;

(22) that school was established and run by the Chickahominy Indian Tribe;

(23) in 1950, the Chickahominy Indian Tribe purchased and donated to the Charles City County School Board land to be used to build a modern school for students of the Chickahominy and other Virginia Indian tribes;

(24) the Samaria Indian School included students in grades 1 through 8;

(25) In 1961, Senator Sam Ervin, Chairman of the Subcommittee on Constitutional Rights of the Committee on the Judiciary of the Senate, requested Chickahominy Chief O.O. Adkins to provide assistance in analyzing the status of the constitutional rights of Indians "in your area";

(26) in 1967, the Charles City County school board closed Samaria Indian School and converted the school to a countywide primary school as a step toward full school integration of Indian and non-Indian students;

(27) in 1972, the Charles City County school board began receiving funds under the Indian Self-Determination and Education Assistance Act (25 U.S.C. 458aa et seq.) on behalf of Chickahominy students, which funding is provided as of the date of enactment of this Act under title V of the Indian Self-Determination and Education Assistance Act (25 U.S.C. 458aaa et seq.);

(28) in 1974, the Chickahominy Indian Tribe bought land and built a tribal center using monthly pledges from tribal members to finance the transactions;

(29) in 1983, the Chickahominy Indian Tribe was granted recognition as an Indian tribe by the Commonwealth of Virginia, along with 5 other Indian tribes; and

(30) in 1985, Governor Gerald Baliles was the special guest at an intertribal Thanksgiving Day dinner hosted by the Chickahominy Indian Tribe.

SEC. 102. DEFINITIONS.

In this title:

(1) SECRETARY.—The term "Secretary" means the Secretary of the Interior.

(2) TRIBAL MEMBER.—The term "tribal member" means—

(A) an individual who is an enrolled member of the Tribe as of the date of enactment of this Act; and

(B) an individual who has been placed on the membership rolls of the Tribe in accordance with this title.

(3) TRIBE.—The term "Tribe" means the Chickahominy Indian Tribe.

SEC. 103. FEDERAL RECOGNITION.

(a) FEDERAL RECOGNITION.—

(1) IN GENERAL.—Federal recognition is extended to the Tribe.

(2) APPLICABILITY OF LAWS.—All laws (including regulations) of the United States of general applicability to Indians or nations, Indian tribes, or bands of Indians (including the Act of June 18, 1934 (25 U.S.C. 461 et seq.)) that are not inconsistent with this title shall be applicable to the Tribe and tribal members.

(b) FEDERAL SERVICES AND BENEFITS.—

(1) IN GENERAL.—On and after the date of enactment of this Act, the Tribe and tribal members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes without regard to—

(A) the existence of a reservation for the Tribe; or

(B) the location of the residence of any tribal member on or near any Indian reservation.

(2) **SERVICE AREA.**—For the purpose of the delivery of Federal services to tribal members, the service area of the Tribe shall be considered to be the area comprised of New Kent County, James City County, Charles City County, and Henrico County, Virginia.

SEC. 104. MEMBERSHIP; GOVERNING DOCUMENTS.

The membership roll and governing documents of the Tribe shall be the most recent membership roll and governing documents, respectively, submitted by the Tribe to the Secretary before the date of enactment of this Act.

SEC. 105. GOVERNING BODY.

The governing body of the Tribe shall be—

- (1) the governing body of the Tribe in place as of the date of enactment of this Act; or
- (2) any subsequent governing body elected in accordance with the election procedures specified in the governing documents of the Tribe.

SEC. 106. RESERVATION OF THE TRIBE.

(a) **IN GENERAL.**—If, not later than 25 years after the date of enactment of this Act, the Tribe transfers to the Secretary land within the boundaries of New Kent County, James City County, Charles City County, or Henrico County, Virginia, the Secretary shall take the land into trust for the benefit of the Tribe. Any land taken into trust for the benefit of the Tribe pursuant to this subsection shall be considered part of the reservation of the Tribe.

(b) **GAMING.**—The Tribe may not conduct gaming activities as a matter of claimed inherent authority or under the authority of any Federal law, including the Indian Gaming Regulatory Act (25 U.S.C. 2701 et seq.) or under any regulations thereunder promulgated by the Secretary or the National Indian Gaming Commission.

SEC. 107. HUNTING, FISHING, TRAPPING, GATHERING, AND WATER RIGHTS.

Nothing in this title expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe and members of the Tribe.

TITLE II—CHICKAHOMINY INDIAN TRIBE— EASTERN DIVISION

SEC. 201. FINDINGS.

Congress finds that—

(1) in 1607, when the English settlers set shore along the Virginia coastline, the Chickahominy Indian Tribe was 1 of about 30 tribes that received them;

(2) in 1614, the Chickahominy Indian Tribe entered into a treaty with Sir Thomas Dale, Governor of the Jamestown Colony, under which—

(A) the Chickahominy Indian Tribe agreed to provide 2 bushels of corn per man and send warriors to protect the English; and

(B) Sir Thomas Dale agreed in return to allow the Tribe to continue to practice its own tribal governance;

(3) in 1646, a treaty was signed which forced the Chickahominy from their homeland to the area around the York River in present-day King William County, leading to the formation of a reservation;

(4) in 1677, following Bacon's Rebellion, the Queen of Pamunkey signed the Treaty of Middle Plantation on behalf of the Chickahominy;

(5) in 1702, the Chickahominy were forced from their reservation, which caused the loss of a land base;

(6) in 1711, the College of William and Mary in Williamsburg established a grammar school for Indians called Brafferton College;

(7) a Chickahominy child was 1 of the first Indians to attend Brafferton College;

(8) in 1750, the Chickahominy Indian Tribe began to migrate from King William County back to the area around the Chickahominy River in New Kent and Charles City Counties;

(9) in 1793, a Baptist missionary named Bradby took refuge with the Chickahominy and took a Chickahominy woman as his wife;

(10) in 1831, the names of the ancestors of the modern-day Chickahominy Indian Tribe began to appear in the Charles City County census records;

(11) in 1870, a census revealed an enclave of Indians in New Kent County that is believed to be the beginning of the Chickahominy Indian Tribe—Eastern Division;

(12) other records were destroyed when the New Kent County courthouse was burned, leaving a State census as the only record covering that period;

(13) in 1901, the Chickahominy Indian Tribe formed Samaria Baptist Church;

(14) from 1901 to 1935, Chickahominy men were assessed a tribal tax so that their children could receive an education;

(15) the Tribe used the proceeds from the tax to build the first Samaria Indian School, buy supplies, and pay a teacher's salary;

(16) in 1910, a 1-room school covering grades 1 through 8 was established in New Kent County for the Chickahominy Indian Tribe—Eastern Division;

(17) during the period of 1920 through 1921, the Chickahominy Indian Tribe—Eastern Division began forming a tribal government;

(18) E.P. Bradby, the founder of the Tribe, was elected to be Chief;

(19) in 1922, Tsena Commocko Baptist Church was organized;

(20) in 1925, a certificate of incorporation was issued to the Chickahominy Indian Tribe—Eastern Division;

(21) in 1950, the 1-room Indian school in New Kent County was closed and students were bused to Samaria Indian School in Charles City County;

(22) in 1967, the Chickahominy Indian Tribe and the Chickahominy Indian Tribe—Eastern Division lost their schools as a result of the required integration of students;

(23) during the period of 1982 through 1984, Tsena Commocko Baptist Church built a new sanctuary to accommodate church growth;

(24) in 1983 the Chickahominy Indian Tribe—Eastern Division was granted State recognition along with 5 other Virginia Indian tribes;

(25) in 1985—

(A) the Virginia Council on Indians was organized as a State agency; and

(B) the Chickahominy Indian Tribe—Eastern Division was granted a seat on the Council;

(26) in 1988, a nonprofit organization known as the “United Indians of Virginia” was formed; and

(27) Chief Marvin “Strongoak” Bradby of the Eastern Band of the Chickahominy presently chairs the organization.

SEC. 202. DEFINITIONS.

In this title:

(1) SECRETARY.—The term “Secretary” means the Secretary of the Interior.

(2) TRIBAL MEMBER.—The term “tribal member” means—

(A) an individual who is an enrolled member of the Tribe as of the date of enactment of this Act; and

(B) an individual who has been placed on the membership rolls of the Tribe in accordance with this title.

(3) TRIBE.—The term “Tribe” means the Chickahominy Indian Tribe—Eastern Division.

SEC. 203. FEDERAL RECOGNITION.

(a) FEDERAL RECOGNITION.—

(1) IN GENERAL.—Federal recognition is extended to the Tribe.

(2) APPLICABILITY OF LAWS.—All laws (including regulations) of the United States of general applicability to Indians or nations, Indian tribes, or bands of Indians (including the Act of June 18, 1934 (25 U.S.C. 461 et seq.)) that are not inconsistent with this title shall be applicable to the Tribe and tribal members.

(b) FEDERAL SERVICES AND BENEFITS.—

(1) IN GENERAL.—On and after the date of enactment of this Act, the Tribe and tribal members shall be eligible for all future services and benefits provided by the Federal Government to federally recognized Indian tribes without regard to—

(A) the existence of a reservation for the Tribe; or

(B) the location of the residence of any tribal member on or near any Indian reservation.

(2) SERVICE AREA.—For the purpose of the delivery of Federal services to tribal members, the service area of the Tribe shall be considered to be the area comprised of New Kent County, James City County, Charles City County, and Henrico County, Virginia.

SEC. 204. MEMBERSHIP; GOVERNING DOCUMENTS.

The membership roll and governing documents of the Tribe shall be the most recent membership roll and governing documents, respectively, submitted by the Tribe to the Secretary before the date of enactment of this Act.

SEC. 205. GOVERNING BODY.

The governing body of the Tribe shall be—

- (1) the governing body of the Tribe in place as of the date of enactment of this Act; or
- (2) any subsequent governing body elected in accordance with the election procedures specified in the governing documents of the Tribe.

SEC. 206. RESERVATION OF THE TRIBE.

(a) **IN GENERAL.**—If, not later than 25 years after the date of enactment of this Act, the Tribe transfers to the Secretary any land within the boundaries of New Kent County, James City County, Charles City County, or Henrico County, Virginia, the Secretary shall take the land into trust for the benefit of the Tribe. Any land taken into trust for the benefit of the Tribe pursuant to this subsection shall be considered part of the reservation of the Tribe.

(b) **GAMING.**—The Tribe may not conduct gaming activities as a matter of claimed inherent authority or under the authority of any Federal law, including the Indian Gaming Regulatory Act (25 U.S.C. 2701 et seq.) or under any regulations thereunder promulgated by the Secretary or the National Indian Gaming Commission.

SEC. 207. HUNTING, FISHING, TRAPPING, GATHERING, AND WATER RIGHTS.

Nothing in this title expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe and members of the Tribe.

TITLE III—UPPER MATTAPONI TRIBE

SEC. 301. FINDINGS.

Congress finds that—

(1) during the period of 1607 through 1646, the Chickahominy Indian Tribes—

- (A) lived approximately 20 miles from Jamestown; and
- (B) were significantly involved in English-Indian affairs;

(2) Mattaponi Indians, who later joined the Chickahominy Indians, lived a greater distance from Jamestown;

(3) in 1646, the Chickahominy Indians moved to Mattaponi River basin, away from the English;

(4) in 1661, the Chickahominy Indians sold land at a place known as “the cliffs” on the Mattaponi River;

(5) in 1669, the Chickahominy Indians—

- (A) appeared in the Virginia Colony’s census of Indian bowmen; and

(B) lived in “New Kent” County, which included the Mattaponi River basin at that time;

(6) in 1677, the Chickahominy and Mattaponi Indians were subjects of the Queen of Pamunkey, who was a signatory to the Treaty of 1677 with the King of England;

(7) in 1683, after a Mattaponi town was attacked by Seneca Indians, the Mattaponi Indians took refuge with the Chickahominy Indians, and the history of the 2 groups was intertwined for many years thereafter;

(8) in 1695, the Chickahominy and Mattaponi Indians—

- (A) were assigned a reservation by the Virginia Colony; and

(B) traded land of the reservation for land at the place known as “the cliffs” (which, as of the date of enactment of this Act, is the Mattaponi Indian Reservation), which had been owned by the Mattaponi Indians before 1661;

(9) in 1711, a Chickahominy boy attended the Indian School at the College of William and Mary;

(10) in 1726, the Virginia Colony discontinued funding of interpreters for the Chickahominy and Mattaponi Indian Tribes;

(11) James Adams, who served as an interpreter to the Indian tribes known as of the date of enactment of this Act as the “Upper Mattaponi Indian Tribe” and “Chickahominy Indian Tribe”, elected to stay with the Upper Mattaponi Indians;

(12) today, a majority of the Upper Mattaponi Indians have “Adams” as their surname;

(13) in 1787, Thomas Jefferson, in Notes on the Commonwealth of Virginia, mentioned the Mattaponi Indians on a reservation in King William County and said that Chickahominy Indians were “blended” with the Mattaponi Indians and nearby Pamunkey Indians;

(14) in 1850, the census of the United States revealed a nucleus of approximately 10 families, all ancestral to modern Upper Mattaponi Indians, living in central King William County, Virginia, approximately 10 miles from the reservation;

(15) during the period of 1853 through 1884, King William County marriage records listed Upper Mattaponis as “Indians” in marrying people residing on the reservation;

(16) during the period of 1884 through the present, county marriage records usually refer to Upper Mattaponis as “Indians”;

(17) in 1901, Smithsonian anthropologist James Mooney heard about the Upper Mattaponi Indians but did not visit them;

(18) in 1928, University of Pennsylvania anthropologist Frank Speck published a book on modern Virginia Indians with a section on the Upper Mattaponis;

(19) from 1929 until 1930, the leadership of the Upper Mattaponi Indians opposed the use of a “colored” designation in the 1930 United States census and won a compromise in which the Indian ancestry of the Upper Mattaponis was recorded but questioned;

(20) during the period of 1942 through 1945—

(A) the leadership of the Upper Mattaponi Indians, with the help of Frank Speck and others, fought against the induction of young men of the Tribe into “colored” units in the Armed Forces of the United States; and

(B) a tribal roll for the Upper Mattaponi Indians was compiled;

(21) from 1945 to 1946, negotiations took place to admit some of the young people of the Upper Mattaponi to high schools for Federal Indians (especially at Cherokee) because no high school coursework was available for Indians in Virginia schools; and

(22) in 1983, the Upper Mattaponi Indians applied for and won State recognition as an Indian tribe.

SEC. 302. DEFINITIONS.

In this title:

(1) SECRETARY.—The term “Secretary” means the Secretary of the Interior.

(2) TRIBAL MEMBER.—The term “tribal member” means—

(A) an individual who is an enrolled member of the Tribe as of the date of enactment of this Act; and

(B) an individual who has been placed on the membership rolls of the Tribe in accordance with this title.

(3) TRIBE.—The term “Tribe” means the Upper Mattaponi Tribe.

SEC. 303. FEDERAL RECOGNITION.

(a) FEDERAL RECOGNITION.—

(1) IN GENERAL.—Federal recognition is extended to the Tribe.

(2) APPLICABILITY OF LAWS.—All laws (including regulations) of the United States of general applicability to Indians or nations, Indian tribes, or bands of Indians (including the Act of June 18, 1934 (25 U.S.C. 461 et seq.)) that are not inconsistent with this title shall be applicable to the Tribe and tribal members.

(b) FEDERAL SERVICES AND BENEFITS.—

(1) IN GENERAL.—On and after the date of enactment of this Act, the Tribe and tribal members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes without regard to—

(A) the existence of a reservation for the Tribe; or

(B) the location of the residence of any tribal member on or near any Indian reservation.

(2) SERVICE AREA.—For the purpose of the delivery of Federal services to tribal members, the service area of the Tribe shall be considered to be the area within 25 miles of the Sharon Indian School at 13383 King William Road, King William County, Virginia.

SEC. 304. MEMBERSHIP; GOVERNING DOCUMENTS.

The membership roll and governing documents of the Tribe shall be the most recent membership roll and governing documents, respectively, submitted by the Tribe to the Secretary before the date of enactment of this Act.

SEC. 305. GOVERNING BODY.

The governing body of the Tribe shall be—

(1) the governing body of the Tribe in place as of the date of enactment of this Act; or

(2) any subsequent governing body elected in accordance with the election procedures specified in the governing documents of the Tribe.

SEC. 306. RESERVATION OF THE TRIBE.

(a) **IN GENERAL.**—If, not later than 25 years after the date of enactment of this Act, the Tribe transfers to the Secretary land within the boundaries of King William County, Caroline County, Hanover County, King and Queen County, and New Kent County, Virginia, the Secretary shall take the land into trust for the benefit of the Tribe. Any land taken into trust for the benefit of the Tribe pursuant to this subsection shall be considered part of the reservation of the Tribe.

(b) **GAMING.**—The Tribe may not conduct gaming activities as a matter of claimed inherent authority or under the authority of any Federal law, including the Indian Gaming Regulatory Act (25 U.S.C. 2701 et seq.) or under any regulations thereunder promulgated by the Secretary or the National Indian Gaming Commission.

SEC. 307. HUNTING, FISHING, TRAPPING, GATHERING, AND WATER RIGHTS.

Nothing in this title expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe and members of the Tribe.

TITLE IV—RAPPAHANNOCK TRIBE, INC.

SEC. 401. FINDINGS.

Congress finds that—

(1) during the initial months after Virginia was settled, the Rappahannock Indians had 3 encounters with Captain John Smith;

(2) the first encounter occurred when the Rappahannock weroance (headman)—

(A) traveled to Quiyocohannock (a principal town across the James River from Jamestown), where he met with Smith to determine whether Smith had been the “great man” who had previously sailed into the Rappahannock River, killed a Rappahannock weroance, and kidnapped Rappahannock people; and

(B) determined that Smith was too short to be that “great man”;

(3) on a second meeting, during John Smith’s captivity (December 16, 1607 to January 8, 1608), Smith was taken to the Rappahannock principal village to show the people that Smith was not the “great man”;

(4) a third meeting took place during Smith’s exploration of the Chesapeake Bay (July to September 1608), when, after the Moraughtacund Indians had stolen 3 women from the Rappahannock King, Smith was prevailed upon to facilitate a peaceful truce between the Rappahannock and the Moraughtacund Indians;

(5) in the settlement, Smith had the 2 Indian tribes meet on the spot of their first fight;

(6) when it was established that both groups wanted peace, Smith told the Rappahannock King to select which of the 3 stolen women he wanted;

(7) the Moraughtacund King was given second choice among the 2 remaining women, and Mosco, a Wighcocomoco (on the Potomac River) guide, was given the third woman;

(8) in 1645, Captain William Claiborne tried unsuccessfully to establish treaty relations with the Rappahannocks, as the Rappahannocks had not participated in the Pamunkey-led uprising in 1644, and the English wanted to “treat with the Rappahannocks or any other Indians not in amity with Opechancanough, concerning serving the county against the Pamunkeys”;

(9) in April 1651, the Rappahannocks conveyed a tract of land to an English settler, Colonel Morre Fauntleroy;

(10) the deed for the conveyance was signed by Accopatough, weroance of the Rappahannock Indians;

(11) in September 1653, Lancaster County signed a treaty with Rappahannock Indians, the terms of which treaty—

(A) gave Rappahannocks the rights of Englishmen in the county court; and

(B) attempted to make the Rappahannocks more accountable under English law;

(12) in September 1653, Lancaster County defined and marked the bounds of its Indian settlements;

(13) according to the Lancaster clerk of court, “the tribe called the great Rappahannocks lived on the Rappahannock Creek just across the river above Tappahannock”;

(14) in September 1656, (Old) Rappahannock County (which, as of the date of enactment of this Act, is comprised of Richmond and Essex Counties, Virginia) signed a treaty with Rappahannock Indians that—

(A) mirrored the Lancaster County treaty from 1653; and

(B) stated that—

(i) Rappahannocks were to be rewarded, in Roanoke, for returning English fugitives; and

(ii) the English encouraged the Rappahannocks to send their children to live among the English as servants, who the English promised would be well-treated;

(15) in 1658, the Virginia Assembly revised a 1652 Act stating that “there be no grants of land to any Englishman whatsoever de futuro until the Indians be first served with the proportion of 50 acres of land for each bowman”;

(16) in 1669, the colony conducted a census of Virginia Indians;

(17) as of the date of that census—

(A) the majority of the Rappahannocks were residing at their hunting village on the north side of the Mattaponi River; and

(B) at the time of the visit, census-takers were counting only the Indian tribes along the rivers, which explains why only 30 Rappahannock bowmen were counted on that river;

(18) the Rappahannocks used the hunting village on the north side of the Mattaponi River as their primary residence until the Rappahannocks were removed in 1684;

(19) in May 1677, the Treaty of Middle Plantation was signed with England;

(20) the Pamunkey Queen Cockacoeske signed on behalf of the Rappahannocks, “who were supposed to be her tributaries”, but before the treaty could be ratified, the Queen of Pamunkey complained to the Virginia Colonial Council “that she was having trouble with Rappahannocks and Chickahominies, supposedly tributaries of hers”;

(21) in November 1682, the Virginia Colonial Council established a reservation for the Rappahannock Indians of 3,474 acres “about the town where they dwelt”;

(22) the Rappahannock “town” was the hunting village on the north side of the Mattaponi River, where the Rappahannocks had lived throughout the 1670s;

(23) the acreage allotment of the reservation was based on the 1658 Indian land act, which translates into a bowman population of 70, or an approximate total Rappahannock population of 350;

(24) in 1683, following raids by Iroquoian warriors on both Indian and English settlements, the Virginia Colonial Council ordered the Rappahannocks to leave their reservation and unite with the Nanzatico Indians at Nanzatico Indian Town, which was located across and up the Rappahannock River some 30 miles;

(25) between 1687 and 1699, the Rappahannocks migrated out of Nanzatico, returning to the south side of the Rappahannock River at Portobacco Indian Town;

(26) in 1706, by order of Essex County, Lieutenant Richard Covington “escorted” the Portobaccos and Rappahannocks out of Portobacco Indian Town, out of Essex County, and into King and Queen County where they settled along the ridgeline between the Rappahannock and Mattaponi Rivers, the site of their ancient hunting village and 1682 reservation;

(27) during the 1760s, 3 Rappahannock girls were raised on Thomas Nelson’s Bleak Hill Plantation in King William County;

(28) of those girls—

(A) 1 married a Saunders man;

(B) 1 married a Johnson man; and

(C) 1 had 2 children, Edmund and Carter Nelson, fathered by Thomas Cary Nelson;

(29) in the 19th century, those Saunders, Johnson, and Nelson families are among the core Rappahannock families from which the modern Tribe traces its descent;

(30) in 1819 and 1820, Edward Bird, John Bird (and his wife), Carter Nelson, Edmund Nelson, and Carter Spurlock (all Rappahannock ancestors) were listed on the tax roles of King and Queen County and taxed at the county poor rate;

(31) Edmund Bird was added to the tax roles in 1821;

(32) those tax records are significant documentation because the great majority of pre-1864 records for King and Queen County were destroyed by fire;

(33) beginning in 1819, and continuing through the 1880s, there was a solid Rappahannock presence in the membership at Upper Essex Baptist Church;

(34) that was the first instance of conversion to Christianity by at least some Rappahannock Indians;

(35) while 26 identifiable and traceable Rappahannock surnames appear on the pre-1863 membership list, and 28 were listed on the 1863 membership roster, the number of surnames listed had declined to 12 in 1878 and had risen only slightly to 14 by 1888;

(36) a reason for the decline is that in 1870, a Methodist circuit rider, Joseph Mastin, secured funds to purchase land and construct St. Stephens Baptist Church for the Rappahannocks living nearby in Caroline County;

(37) Mastin referred to the Rappahannocks during the period of 1850 to 1870 as "Indians, having a great need for moral and Christian guidance";

(38) St. Stephens was the dominant tribal church until the Rappahannock Indian Baptist Church was established in 1964;

(39) at both churches, the core Rappahannock family names of Bird, Clarke, Fortune, Johnson, Nelson, Parker, and Richardson predominate;

(40) during the early 1900's, James Mooney, noted anthropologist, maintained correspondence with the Rappahannocks, surveying them and instructing them on how to formalize their tribal government;

(41) in November 1920, Speck visited the Rappahannocks and assisted them in organizing the fight for their sovereign rights;

(42) in 1921, the Rappahannocks were granted a charter from the Commonwealth of Virginia formalizing their tribal government;

(43) Speck began a professional relationship with the Tribe that would last more than 30 years and document Rappahannock history and traditions as never before;

(44) in April 1921, Rappahannock Chief George Nelson asked the Governor of Virginia, Westmoreland Davis, to forward a proclamation to the President of the United States, along with an appended list of tribal members and a handwritten copy of the proclamation itself;

(45) the letter concerned Indian freedom of speech and assembly nationwide;

(46) in 1922, the Rappahannocks established a formal school at Lloyds, Essex County, Virginia;

(47) prior to establishment of the school, Rappahannock children were taught by a tribal member in Central Point, Caroline County, Virginia;

(48) in December 1923, Rappahannock Chief George Nelson testified before Congress appealing for a \$50,000 appropriation to establish an Indian school in Virginia;

(49) in 1930, the Rappahannocks were engaged in an ongoing dispute with the Commonwealth of Virginia and the United States Census Bureau about their classification in the 1930 Federal census;

(50) in January 1930, Rappahannock Chief Otho S. Nelson wrote to Leon Truesdell, Chief Statistician of the United States Census Bureau, asking that the 218 enrolled Rappahannocks be listed as Indians;

(51) in February 1930, Truesdell replied to Nelson saying that "special instructions" were being given about classifying Indians;

(52) in April 1930, Nelson wrote to William M. Steuart at the Census Bureau asking about the enumerators' failure to classify his people as Indians, saying that enumerators had not asked the question about race when they interviewed his people;

(53) in a followup letter to Truesdell, Nelson reported that the enumerators were "flatly denying" his people's request to be listed as Indians and that the race question was completely avoided during interviews;

(54) the Rappahannocks had spoken with Caroline and Essex County enumerators, and with John M.W. Green at that point, without success;

(55) Nelson asked Truesdell to list people as Indians if he sent a list of members;

(56) the matter was settled by William Steuart, who concluded that the Bureau's rule was that people of Indian descent could be classified as "Indian" only if Indian "blood" predominated and "Indian" identity was accepted in the local community;

(57) the Virginia Vital Statistics Bureau classed all nonreservation Indians as "Negro", and it failed to see why "an exception should be made" for the Rappahannocks;

(58) therefore, in 1925, the Indian Rights Association took on the Rappahannock case to assist the Rappahannocks in fighting for their recognition and rights as an Indian tribe;

(59) during the Second World War, the Pamunkeys, Mattaponis, Chickahominies, and Rappahannocks had to fight the draft boards with respect to their racial identities;

(60) the Virginia Vital Statistics Bureau insisted that certain Indian draftees be inducted into Negro units;

(61) finally, 3 Rappahannocks were convicted of violating the Federal draft laws and, after spending time in a Federal prison, were granted conscientious objector status and served out the remainder of the war working in military hospitals;

(62) in 1943, Frank Speck noted that there were approximately 25 communities of Indians left in the Eastern United States that were entitled to Indian classification, including the Rappahannocks;

(63) in the 1940s, Leon Truesdell, Chief Statistician, of the United States Census Bureau, listed 118 members in the Rappahannock Tribe in the Indian population of Virginia;

(64) on April 25, 1940, the Office of Indian Affairs of the Department of the Interior included the Rappahannocks on a list of Indian tribes classified by State and by agency;

(65) in 1948, the Smithsonian Institution Annual Report included an article by William Harlen Gilbert entitled, "Surviving Indian Groups of the Eastern United States", which included and described the Rappahannock Tribe;

(66) in the late 1940s and early 1950s, the Rappahannocks operated a school at Indian Neck;

(67) the State agreed to pay a tribal teacher to teach 10 students bused by King and Queen County to Sharon Indian School in King William County, Virginia;

(68) in 1965, Rappahannock students entered Marriott High School (a white public school) by executive order of the Governor of Virginia;

(69) in 1972, the Rappahannocks worked with the Coalition of Eastern Native Americans to fight for Federal recognition;

(70) in 1979, the Coalition established a pottery and artisans company, operating with other Virginia tribes;

(71) in 1980, the Rappahannocks received funding through the Administration for Native Americans of the Department of Health and Human Services to develop an economic program for the Tribe; and

(72) in 1983, the Rappahannocks received State recognition as an Indian tribe.

SEC. 402. DEFINITIONS.

In this title:

(1) SECRETARY.—The term "Secretary" means the Secretary of the Interior.

(2) TRIBAL MEMBER.—The term "tribal member" means—

(A) an individual who is an enrolled member of the Tribe as of the date of enactment of this Act; and

(B) an individual who has been placed on the membership rolls of the Tribe in accordance with this title.

(3) TRIBE.—

(A) IN GENERAL.—The term "Tribe" means the organization possessing the legal name Rappahannock Tribe, Inc.

(B) EXCLUSIONS.—The term "Tribe" does not include any other Indian tribe, subtribe, band, or splinter group the members of which represent themselves as Rappahannock Indians.

SEC. 403. FEDERAL RECOGNITION.

(a) FEDERAL RECOGNITION.—

(1) IN GENERAL.—Federal recognition is extended to the Tribe.

(2) APPLICABILITY OF LAWS.—All laws (including regulations) of the United States of general applicability to Indians or nations, Indian tribes, or bands of Indians (including the Act of June 18, 1934 (25 U.S.C. 461 et seq.)) that are not inconsistent with this title shall be applicable to the Tribe and tribal members.

(b) FEDERAL SERVICES AND BENEFITS.—

(1) IN GENERAL.—On and after the date of enactment of this Act, the Tribe and tribal members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes without regard to—

(A) the existence of a reservation for the Tribe; or

(B) the location of the residence of any tribal member on or near any Indian reservation.

(2) SERVICE AREA.—For the purpose of the delivery of Federal services to tribal members, the service area of the Tribe shall be considered to be the area comprised of King and Queen County, Caroline County, Essex County, Spotsylvania County, Stafford County, and Richmond County, Virginia.

SEC. 404. MEMBERSHIP; GOVERNING DOCUMENTS.

The membership roll and governing documents of the Tribe shall be the most recent membership roll and governing documents, respectively, submitted by the Tribe to the Secretary before the date of enactment of this Act.

SEC. 405. GOVERNING BODY.

The governing body of the Tribe shall be—

- (1) the governing body of the Tribe in place as of the date of enactment of this Act; or
- (2) any subsequent governing body elected in accordance with the election procedures specified in the governing documents of the Tribe.

SEC. 406. RESERVATION OF THE TRIBE.

(a) **IN GENERAL.**—If, not later than 25 years after the date of enactment of this Act, the Tribe transfers to the Secretary land within the boundaries of King and Queen County, Stafford County, Spotsylvania County, Richmond County, Essex County, and Caroline County, Virginia, the Secretary shall take the land into trust for the benefit of the Tribe. Any land taken into trust for the benefit of the Tribe pursuant to this subsection shall be considered part of the reservation of the Tribe.

(b) **GAMING.**—The Tribe may not conduct gaming activities as a matter of claimed inherent authority or under the authority of any Federal law, including the Indian Gaming Regulatory Act (25 U.S.C. 2701 et seq.) or under any regulations thereunder promulgated by the Secretary or the National Indian Gaming Commission.

SEC. 407. HUNTING, FISHING, TRAPPING, GATHERING, AND WATER RIGHTS.

Nothing in this title expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe and members of the Tribe.

TITLE V—MONACAN INDIAN NATION

SEC. 501. FINDINGS.

Congress finds that—

(1) In 1677, the Monacan Tribe signed the Treaty of Middle Plantation between Charles II of England and 12 Indian “Kings and Chief Men”;

(2) in 1722, in the Treaty of Albany, Governor Spotswood negotiated to save the Virginia Indians from extinction at the hands of the Iroquois;

(3) specifically mentioned in the negotiations were the Monacan tribes of the Totero (Tutelo), Saponi, Ocheneches (Occaneechi), Stengenocks, and Meipontskys;

(4) in 1790, the first national census recorded Benjamin Evans and Robert Johns, both ancestors of the present Monacan community, listed as “white” with mulatto children;

(5) in 1782, tax records also began for those families;

(6) in 1850, the United States census recorded 29 families, mostly large, with Monacan surnames, the members of which are genealogically related to the present community;

(7) in 1870, a log structure was built at the Bear Mountain Indian Mission;

(8) in 1908, the structure became an Episcopal Mission and, as of the date of enactment of this Act, the structure is listed as a landmark on the National Register of Historic Places;

(9) in 1920, 304 Amherst Indians were identified in the United States census;

(10) from 1930 through 1931, numerous letters from Monacans to the Bureau of the Census resulted from the decision of Dr. Walter Plecker, former head of the Bureau of Vital Statistics of the State of Virginia, not to allow Indians to register as Indians for the 1930 census;

(11) the Monacans eventually succeeded in being allowed to claim their race, albeit with an asterisk attached to a note from Dr. Plecker stating that there were no Indians in Virginia;

(12) in 1947, D’Arcy McNickle, a Salish Indian, saw some of the children at the Amherst Mission and requested that the Cherokee Agency visit them because they appeared to be Indian;

(13) that letter was forwarded to the Department of the Interior, Office of Indian Affairs, Chicago, Illinois;

(14) Chief Jarrett Blythe of the Eastern Band of Cherokee did visit the Mission and wrote that he “would be willing to accept these children in the Cherokee school”;

(15) in 1979, a Federal Coalition of Eastern Native Americans established the entity known as “Monacan Co-operative Pottery” at the Amherst Mission;

(16) some important pieces were produced at Monacan Co-operative Pottery, including a piece that was sold to the Smithsonian Institution;

(17) the Mattaponi-Pamunkey-Monacan Consortium, established in 1981, has since been organized as a nonprofit corporation that serves as a vehicle to obtain funds for those Indian tribes from the Department of Labor under Native American programs;

(18) in 1989, the Monacan Tribe was recognized by the State of Virginia, which enabled the Tribe to apply for grants and participate in other programs; and

(19) in 1993, the Monacan Tribe received tax-exempt status as a nonprofit corporation from the Internal Revenue Service.

SEC. 502. DEFINITIONS.

In this title:

(1) SECRETARY.—The term “Secretary” means the Secretary of the Interior.

(2) TRIBAL MEMBER.—The term “tribal member” means—

(A) an individual who is an enrolled member of the Tribe as of the date of enactment of this Act; and

(B) an individual who has been placed on the membership rolls of the Tribe in accordance with this title.

(3) TRIBE.—The term “Tribe” means the Monacan Indian Nation.

SEC. 503. FEDERAL RECOGNITION.

(a) FEDERAL RECOGNITION.—

(1) IN GENERAL.—Federal recognition is extended to the Tribe.

(2) APPLICABILITY OF LAWS.—All laws (including regulations) of the United States of general applicability to Indians or nations, Indian tribes, or bands of Indians (including the Act of June 18, 1934 (25 U.S.C. 461 et seq.)) that are not inconsistent with this title shall be applicable to the Tribe and tribal members.

(b) FEDERAL SERVICES AND BENEFITS.—

(1) IN GENERAL.—On and after the date of enactment of this Act, the Tribe and tribal members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes without regard to—

(A) the existence of a reservation for the Tribe; or

(B) the location of the residence of any tribal member on or near any Indian reservation.

(2) SERVICE AREA.—For the purpose of the delivery of Federal services to tribal members, the service area of the Tribe shall be considered to be the area comprised of all land within 25 miles from the center of Amherst, Virginia.

SEC. 504. MEMBERSHIP; GOVERNING DOCUMENTS.

The membership roll and governing documents of the Tribe shall be the most recent membership roll and governing documents, respectively, submitted by the Tribe to the Secretary before the date of enactment of this Act.

SEC. 505. GOVERNING BODY.

The governing body of the Tribe shall be—

(1) the governing body of the Tribe in place as of the date of enactment of this Act; or

(2) any subsequent governing body elected in accordance with the election procedures specified in the governing documents of the Tribe.

SEC. 506. RESERVATION OF THE TRIBE.

(a) IN GENERAL.—If, not later than 25 years after the date of enactment of this Act, the Tribe transfers to the Secretary any land within the boundaries of Amherst County, Virginia, the Secretary shall take the land into trust for the benefit of the Tribe. Any land taken into trust for the benefit of the Tribe pursuant to this subsection shall be considered part of the reservation of the Tribe.

(b) GAMING.—The Tribe may not conduct gaming activities as a matter of claimed inherent authority or under the authority of any Federal law, including the Indian Gaming Regulatory Act (25 U.S.C. 2701 et seq.) or under any regulations thereunder promulgated by the Secretary or the National Indian Gaming Commission.

SEC. 507. HUNTING, FISHING, TRAPPING, GATHERING, AND WATER RIGHTS.

Nothing in this title expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe and members of the Tribe.

TITLE VI—NANSEMOND INDIAN TRIBE

SEC. 601. FINDINGS.

Congress finds that—

- (1) from 1607 until 1646, Nansemond Indians—
 - (A) lived approximately 30 miles from Jamestown; and
 - (B) were significantly involved in English-Indian affairs;
- (2) after 1646, there were 2 sections of Nansemonds in communication with each other, the Christianized Nansemonds in Norfolk County, who lived as citizens, and the traditionalist Nansemonds, who lived further west;
- (3) in 1638, according to an entry in a 17th century sermon book still owned by the Chief's family, a Norfolk County Englishman married a Nansemond woman;
- (4) that man and woman are lineal ancestors of all of members of the Nansemond Indian tribe alive as of the date of enactment of this Act, as are some of the traditionalist Nansemonds;
- (5) in 1669, the 2 Nansemond sections appeared in Virginia Colony's census of Indian bowmen;
- (6) in 1677, Nansemond Indians were signatories to the Treaty of 1677 with the King of England;
- (7) in 1700 and 1704, the Nansemonds and other Virginia Indian tribes were prevented by Virginia Colony from making a separate peace with the Iroquois;
- (8) Virginia represented those Indian tribes in the final Treaty of Albany, 1722;
- (9) in 1711, a Nansemond boy attended the Indian School at the College of William and Mary;
- (10) in 1727, Norfolk County granted William Bass and his kinsmen the "Indian privileges" of clearing swamp land and bearing arms (which privileges were forbidden to other nonwhites) because of their Nansemond ancestry, which meant that Bass and his kinsmen were original inhabitants of that land;
- (11) in 1742, Norfolk County issued a certificate of Nansemond descent to William Bass;
- (12) from the 1740s to the 1790s, the traditionalist section of the Nansemond tribe, 40 miles west of the Christianized Nansemonds, was dealing with reservation land;
- (13) the last surviving members of that section sold out in 1792 with the permission of the State of Virginia;
- (14) in 1797, Norfolk County issued a certificate stating that William Bass was of Indian and English descent, and that his Indian line of ancestry ran directly back to the early 18th century elder in a traditionalist section of Nansemonds on the reservation;
- (15) in 1833, Virginia enacted a law enabling people of European and Indian descent to obtain a special certificate of ancestry;
- (16) the law originated from the county in which Nansemonds lived, and mostly Nansemonds, with a few people from other counties, took advantage of the new law;
- (17) a Methodist mission established around 1850 for Nansemonds is currently a standard Methodist congregation with Nansemond members;
- (18) in 1901, Smithsonian anthropologist James Mooney—
 - (A) visited the Nansemonds; and
 - (B) completed a tribal census that counted 61 households and was later published;
- (19) in 1922, Nansemonds were given a special Indian school in the segregated school system of Norfolk County;
- (20) the school survived only a few years;
- (21) in 1928, University of Pennsylvania anthropologist Frank Speck published a book on modern Virginia Indians that included a section on the Nansemonds; and
- (22) the Nansemonds were organized formally, with elected officers, in 1984, and later applied for and received State recognition.

SEC. 602. DEFINITIONS.

In this title:

- (1) SECRETARY.—The term "Secretary" means the Secretary of the Interior.
- (2) TRIBAL MEMBER.—The term "tribal member" means—
 - (A) an individual who is an enrolled member of the Tribe as of the date of enactment of this Act; and

(B) an individual who has been placed on the membership rolls of the Tribe in accordance with this title.

(3) **TRIBE.**—The term “Tribe” means the Nansemond Indian Tribe.

SEC. 603. FEDERAL RECOGNITION.

(a) **FEDERAL RECOGNITION.**—

(1) **IN GENERAL.**—Federal recognition is extended to the Tribe.

(2) **APPLICABILITY OF LAWS.**—All laws (including regulations) of the United States of general applicability to Indians or nations, Indian tribes, or bands of Indians (including the Act of June 18, 1934 (25 U.S.C. 461 et seq.)) that are not inconsistent with this title shall be applicable to the Tribe and tribal members.

(b) **FEDERAL SERVICES AND BENEFITS.**—

(1) **IN GENERAL.**—On and after the date of enactment of this Act, the Tribe and tribal members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes without regard to—

(A) the existence of a reservation for the Tribe; or

(B) the location of the residence of any tribal member on or near any Indian reservation.

(2) **SERVICE AREA.**—For the purpose of the delivery of Federal services to tribal members, the service area of the Tribe shall be considered to be the area comprised of the cities of Chesapeake, Hampton, Newport News, Norfolk, Portsmouth, Suffolk, and Virginia Beach, Virginia.

SEC. 604. MEMBERSHIP; GOVERNING DOCUMENTS.

The membership roll and governing documents of the Tribe shall be the most recent membership roll and governing documents, respectively, submitted by the Tribe to the Secretary before the date of enactment of this Act.

SEC. 605. GOVERNING BODY.

The governing body of the Tribe shall be—

(1) the governing body of the Tribe in place as of the date of enactment of this Act; or

(2) any subsequent governing body elected in accordance with the election procedures specified in the governing documents of the Tribe.

SEC. 606. RESERVATION OF THE TRIBE.

(a) **IN GENERAL.**—If, not later than 25 years after the date of enactment of this Act, the Tribe transfers any land within the boundaries of the city of Suffolk, the city of Chesapeake, or Isle of Wight County, Virginia, the Secretary shall take the land into trust for the benefit of the Tribe. Any land taken into trust for the benefit of the Tribe pursuant to this subsection shall be considered part of the reservation of the Tribe.

(b) **GAMING.**—The Tribe may not conduct gaming activities as a matter of claimed inherent authority or under the authority of any Federal law, including the Indian Gaming Regulatory Act (25 U.S.C. 2701 et seq.) or under any regulations thereunder promulgated by the Secretary or the National Indian Gaming Commission.

SEC. 607. HUNTING, FISHING, TRAPPING, GATHERING, AND WATER RIGHTS.

Nothing in this title expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe and members of the Tribe.

PURPOSE OF THE LEGISLATION

The purpose of H.R. 1294, the Thomasina E. Jordan Indian Tribes of Virginia Federal Recognition Act of 2007, is to extend Federal recognition to the Chickahominy Indian Tribe, the Chickahominy Indian Tribe—Eastern Division, the Upper Mattaponi Tribe, the Rappahannock Tribe, Inc., the Monacan Indian Nation, and the Nansemond Indian Tribe.

BACKGROUND AND NEED FOR LEGISLATION

The issue of the status of these six Virginia tribes comes to the Committee with a voluminous congressional record. The Committee held a hearing on this matter on April 18, 2007. Similar legislation was introduced either in the House of Representatives or the Senate in the 107th, 108th and 109th Congresses. Hearings have been

held on the past legislation and reports have been filed. These hearings and reports have consistently established that these tribes are descendants of the historic tribes that occupied the area when the first English settlers arrived in what is now Virginia. The Department of the Interior has generally not voiced opposition to a Congressional recognition of these tribes other than to state that there is an administrative process available for them. The Department has not questioned the Tribe's Indian ancestry or tribal governmental status.

Document destruction and tampering

Despite the wealth of documentation that exists for each of these tribes, it is not entirely clear that these tribes could meet the criteria used by the Bureau of Indian Affairs as part of the Federal Acknowledgment Process. Although references exist from the 1600s until the present indicating the existence of Indians in the Virginia area, much documentation that would be required by the Bureau of Indian Affairs has been tampered with or destroyed.

During the Civil War period from 1861–1865, most of the local records were destroyed in fires at government buildings. In addition, many Indians began adopting Anglo-American names, language, and customs in order to hide their Indian heritage to ensure survival. Another hindrance to appearing in local records was the socio-economic status of most Virginia Indians. Until the late 19th century, they tended to rent land, engage in common-law marriages, and die without a will—activities that do not require official documents thus rendering them “invisible” in public records.

In the first half of the twentieth century, there was a deliberate and systematic attempt to erase Indians in the Commonwealth of Virginia. Dr. Walter Ashby Plecker served as the first Registrar of the Virginia Bureau of Vital Statistics from 1912–1947. A white supremacist, Dr. Plecker set out to rid the Commonwealth of Virginia of any records that recorded the existence of Indians or Indian tribes living therein. He was instrumental in ensuring passage of the 1924 Racial Integrity Act which required all persons living in Virginia to provide extensive proof of their race. The Act made it a felony to submit records which misidentified a person's race and prohibited documents and marriage licenses to anyone whose lineage was questioned.

Dr. Plecker specifically targeted Virginia Indians. At the time, individuals who had 1/16 or less Indian blood were permitted to register as White. He believed that there were no true Indians living in Virginia and those claiming to be Indian were only using the title to try and pass as White. He wrote that mixed-blood families or those suspected of have Negro ancestry must not be allowed to register as White or Indian. It was illegal for individuals to classify themselves or their newborn children as “Indian.” Dr. Plecker sent a list of Indian surnames to County registrars insisting they not allow anyone with these surnames to register as White or Indian. He spent decades changing the race designation on birth certificates and other legal documents from Indian to Colored, Negro, or Free Issue (a term used to describe former slaves after the Civil War). He threatened hospitals, midwives, and registrars who used the classification Indian and was successful in getting many Virginia Indians jailed for refusing to acquiesce to his beliefs and

change their racial classification. Consequently, for 46 years, there was a systematic destruction of thousands of records that traced and recorded the ancestry of Virginia's Indians.

Schools

The importance of tribal schools established by several of the tribes cannot be overlooked. During Reconstruction, the administration of public schools was left to each county and segregated schools were established in many areas of Virginia. "White" schools did not admit Indians but "Colored" schools did; any Indian children attending them, however, as well as their families, lost credibility to their claims as Indians. Counties were often reluctant to fund Indian schools if the Indian population was small, leaving it to the local Indian community to raise funds for their own schools, send their children to 'colored' schools, or not educate their children.

Ancestry

The evidence contained in numerous Congressional hearings and reports establishes that the Tribes are descended from the historic tribes that occupied the Virginia coastline in 1607. See H.R. 2345 Thomasina E. Jordan Indian Tribes of Virginia Federal Recognition Act of 2001, Hearing held Sept. 25, 2002; S. 2694 Thomasina E. Jordan Indian Tribes of Virginia Act of 2002, Hearing held Oct. 9, 2002, S. Rept. 107-921; S. 1423 Thomasina E. Jordan Indian Tribes of Virginia Act of 2003, S. Rept. 108-259; S. 480 Thomasina E. Jordan Indian Tribes of Virginia Act of 2005, S. Rept. 109-576. When English settlers came ashore along the Virginia coastline, they were received by approximately 30 Indian tribes. Six of those tribes—the Chickahominy Indian Tribe, the Chickahominy Indian Tribe—Eastern Division, the Upper Mattaponi Tribe, the Rappahannock Tribe, Inc., the Monacan Indian Nation, and the Nansemond Indian Tribe—are the subject of this bill. From 1607 to 1646, the Chickahominy Indian Tribe lived approximately 20 miles from Jamestown. The Mattaponi Indians, who later joined the Chickahominy Indians, lived farther away. In 1614, when the Chickahominy Indian Tribe entered into a treaty of mutual aid with the English they resided on the Chickahominy River. This was followed by another treaty entered into in 1646 that forced the Chickahominy from their homeland to the area around the York Mattaponi River in present-day King William County. The history of the Chickahominy and Mattaponi Indians was intertwined for many years thereafter. In 1677, the Chickahominy and Mattaponi Indians were subjects of the Queen of Pamunkey when the Chickahominy and Mattaponi Indians signed the Treaty of Middle Plantation with England which guaranteed the Indians civil rights, rights to gather food, and property rights. The Colony of Virginia assigned a reservation to the Chickahominy and Mattaponi Indians in 1695. In 1787, Thomas Jefferson noted the Chickahominy Indians were mixed with the Mattaponi Indians and nearby Pamunkey Indians.

Chickahominy Indian Tribe

Despite the treaties, in 1702 the Chickahominy were forced from their reservation, but in 1750 some members began to migrate from King William County back to the area around the Chicka-

hominy River in New Kent and Charles City Counties where they still reside today. In 1831, the names of the ancestors of the modern-day Chickahominy Indian Tribe began to appear in the Charles City County census records.

In 1901, the Chickahominy Indian Tribe formalized its governing structure and has held regularly scheduled meetings since. After the governing structure was formalized, the Tribe began operating the Samaria Indian School in 1901. A tribal tax assessment on Chickahominy men was used to build and maintain the Samaria Indian School, buy supplies, and pay a teacher's salary. In 1922, the State agreed to pay $\frac{2}{3}$ of the teachers' salaries at Samaria Indian School. On various occasions in the 1930s and 1940s, the Chickahominy corresponded with John Collier, Commissioner of Indian Affairs, requesting assistance. Mr. Collier referred the matter to the Editor of the *Richmond-News Leader* newspaper of Richmond, Virginia, informing him that "as a matter largely of historical accident" he was unable to assist them. In the early 1980s, the State of Virginia established an advisory committee to examine Native issues. In 1983 the Commonwealth extended recognition to the Tribe.

Chickahominy Indian Tribe—Eastern Division

The early history of the Chickahominy Indian Tribe—Eastern Division is the same as that of the Chickahominy Indian Tribe as the two tribes acted as one until the early 1900s. Two fires consumed all New Kent County records prior to 1870 but an enclave of Indians in New Kent County are shown in the Virginia Census of 1870. These are the ancestors of the Chickahominy Indian Tribe—Eastern Division. In 1901, the Chickahominy Indian Tribe (before the tribes were split) established the Samaria Indian Baptist Church in 1901. When the Chickahominy Indian Tribe was split into the Chickahominy Indian Tribe and the Chickahominy Indian Tribe—Eastern Division in 1910, the Chickahominy Indian Tribe—Eastern Division started a one-room schoolhouse in New Kent County called the Boulevard Indian School. The Eastern Division tribal government was officially formed in 1920 and their church, the Tsena Commocko Baptist Church was organized in 1922. In 1925, the tribe was incorporated under a tax-exempt status. At this time, all tribal males 16 years of age and older began contributing dues towards the financial operation of the tribe. In 1950, the tribal school was closed and the children started attending Samaria Indian School, but the school was closed in 1967 when Virginia integrated its public school system. In the late 1970's, the tribe was awarded a grant from the U.S. Department of Housing and Urban Development to buy 2 mobile homes to be used as office and classroom space. Another grant from the Administration of Native American Programs was used for the purchase and improvement of office equipment and supplies. The Tribe received state recognition in 1983.

Upper Mattaponi Tribe

The Upper Mattaponi Tribe shares its earlier history with the Chickahominy Indian Tribe as they were forced together through treaties with the English. In 1695, the Chickahominy and Mattaponi Indians were assigned a reservation by the Virginia Col-

ony but traded reservation land for land at a place known as 'the cliffs', which today is still known as the Mattaponi Indian Reservation. The Virginia Colony discontinued funding of interpreters for the Chickahominy and Mattaponi Indian Tribes in 1726, but James Adams, who served as an interpreter to the Upper Mattaponi Indian Tribe, elected to stay with the Upper Mattaponi Indians. Today, a majority of the Upper Mattaponi Indians have 'Adams' as their surname. A Federal census in 1850 showed 10 Upper Mattaponi families living in King William County, Virginia. King William County records also indicate Upper Mattaponis residing in the County. From 1884 to present, King William County marriage records usually refer to Upper Mattaponis as "Indians."

Smithsonian anthropologist James Mooney indicated in 1901 that he had heard about the Upper Mattaponi Indians but did not visit them. In 1928, University of Pennsylvania anthropologist Frank Speck published a book on modern Virginia Indians with a section on the Upper Mattaponis. The leadership of the Upper Mattaponi Indians opposed the use of a 'colored' designation in the 1930 United States census and won a compromise in which the Indian ancestry of the Upper Mattaponis was recorded. Due to the activities of Dr. Plecker, however, the census also contained an asterisk indicating that Indians did not exist in Virginia. During the period of 1942 through 1945, the Upper Mattaponi Indians fought against the induction of young men of the Tribe into 'colored' units in the Armed Forces of the United States. Also during this time, a tribal roll for the Upper Mattaponi Indians was compiled. From 1945 to 1946, negotiations occurred to admit some of the young people of the Upper Mattaponi to high schools for Federal Indians (especially at Cherokee) because no high school coursework was available for Indians in Virginia schools. In 1983, the Commonwealth extended formal recognition to the Upper Mattaponi Indians.

Rappahannock Tribe, Inc.

Written documentation of the Rappahannock Tribe first occurred when Captain John Smith was brought as a captive of King Powhatan to the Rappahannock King Accapataugh at his capital town, Tappahannock, on the Rappahannock River. Consistent with a series of peace treaties, around 1651 the Rappahannocks moved from the Rappahannock River to inland sites. In 1682, as tributaries of Pamunkey, the Rappahannocks became signators to the 1677 Treaty of Middle Plantation. By order of the Colonial Council in 1682, they were moved to Portobago Bay Indian Town, where they lived with the Portobago Tribe and Nansittico Tribe. The Colonial Council ordered them to move again in 1706; this time they moved back to their traditional winter hunting grounds on the ridge between the Rappahannock and Mattaponi Rivers, where they still reside.

During the 1760s, three Rappahannock girls were raised on Thomas Nelson's Bleak Hill Plantation in King William County. Of those girls, one married a Saunders man, one married a Johnson man, and one had 2 children, Edmund and Carter Nelson, fathered by Thomas Cary Nelson. It is these families to which the modern day Rappahannock trace their descent. A few tax records exist from 1819 and 1820 indicating that Edward Bird, John Bird (and his wife), Carter Nelson, Edmund Nelson, and Carter Spurlock (all

Rappahannock ancestors) were listed on the tax rolls of King and Queen County and taxed at the county poor rate. These tax records are significant documentation because the great majority of pre-1864 records for King and Queen County were destroyed by fire. In 1870, St. Stephens Baptist Church was constructed for the Rappahannocks and was the primary church for the Rappahannocks until the Rappahannock Indian Baptist Church was established in 1964.

During the early 1900s, James Mooney, noted anthropologist, maintained correspondence with the Rappahannocks, surveying them and instructing them on how to formalize their tribal government. In 1920, Dr. Speck visited the Rappahannocks and assisted them in organizing to fight for their sovereign rights. They were granted a charter from the Commonwealth of Virginia formalizing their tribal government in 1921. The Rappahannocks established a formal school at Lloyds, Essex County, Virginia in 1922. The Rappahannocks were engaged in an ongoing dispute with the Commonwealth of Virginia and the United States Census Bureau about their classification in the 1930 Federal census. The Virginia Vital Statistics Bureau classed all nonreservation Indians as 'Negro', and it failed to see why 'an exception should be made' for the Rappahannocks. During the Second World War, the Pamunkeys, Mattaponis, Chickahominies, and Rappahannocks had to fight the draft boards with respect to their racial identities. In the 1940 Census, 118 members of the Rappahannock Tribe were identified as "Indian." An article in the Smithsonian Institution Annual Report in 1948 entitled, 'Surviving Indian Groups of the Eastern United States' included and described the Rappahannock Tribe. In the late 1940s and early 1950s, the Rappahannocks operated a school at Indian Neck. The State agreed to pay a tribal teacher to teach 10 students bused by King and Queen County to Sharon Indian School in King William County, Virginia. In 1972, the Rappahannocks worked with the Coalition of Eastern Native Americans to fight for Federal recognition. The Commonwealth extended recognition to the tribe in 1983.

Monacan Indian Nation

Documentation exists indicating the existence of the Monacans from 1608 when Europeans first made contact with them and that the Monacan Indian Nation are descendants of the Tribe that existed in the 1600's and for time immemorial before that. One of the first written recordings of the Monacans was made by Captain John Smith when he noted the existence of Monacan towns on his map in 1608, describing the main town as Russawmeake. Captain Smith also described an expedition by a Mr. Newport to the Monacan area, which included two Monacan towns: Monhemencouch and Massinacack. Another map was published in 1651 still showing the existence of the Monacans but indicating that they had shifted territory somewhat. In 1677, the Monacans join other native groups in signing the Treaty of Middle Plantation. The Treaty of Albany was signed in 1722, which was intended to save the specified Virginia Indians, including the Monacan, from extinction by the Iroquois. In 1790, the First National Census recorded Benjamin Evans and Robert Johns, both ancestors of the present Monacan community as they had married Monacan women, as "white" with mulatto

children. An 1850 Census recorded 29 families with Monacan surnames and an 1870 Census indicates Indians living in Amherst County, Virginia with the surname “Beverly,” a Monacan surname. Likewise, an 1880 Census records 6 individuals named Johns (also a Monacan surname) as Indian. A 1920 Census indicates 304 Indians living in Amherst County.

In 1870, a log structure was built at the Bear Mountain Indian Mission. The structure became an Episcopal Mission and, as of the date of enactment of this Act, is listed as a landmark on the National Register of Historic Places. In 1920, 304 Amherst Indians were identified in the United States census. From 1930 through 1931, numerous letters from Monacans to the Bureau of the Census were sent in response to the decision of Dr. Walter Plecker, former head of the Bureau of Vital Statistics of the State of Virginia, not to allow Indians to register as such for the 1930 census. The Monacans eventually succeeded in being allowed to claim their race, albeit with an asterisk attached to a note from Dr. Plecker stating that there were no Indians in Virginia. In 1947, D’Arcy McNickle, a Salish Indian, saw some of the children at the Amherst Mission and requested that the Cherokee Agency visit them because they appeared to be Indian. Chief Jarrett Blythe of the Eastern Band of Cherokee did visit the Mission and wrote that he ‘would be willing to accept these children in the Cherokee school.’ In 1979, a Federal Coalition of Eastern Native Americans established the entity known as ‘Monacan Co-operative Pottery’ at the Amherst Mission. The Commonwealth extended recognition to the Monacan Tribe in 1989.

Nansemond Indian Tribe

Evidence documents that from 1607 until 1646, Nansemond Indians lived approximately 30 miles from Jamestown, Virginia and had significant contact with English settlers. In 1638, a Norfolk County Englishman married a Nansemond woman. That man and woman are the lineal ancestors of all members of the Nansemond Indian tribe and even of some the Nansemonds who lived further west. After 1646, the Nansemond Indians were split into two divisions: the Christianized ones that remained in Norfolk County, and the traditionalists that lived further west. In 1669, the two Nansemond divisions appeared in Virginia Colony’s census of Indian bowmen. Joining several other Indian tribes, the Nansemond Indians signed the Treaty of 1677 with the King of England. The Colony of Virginia prevented the Nansemonds and other Virginia Indians from negotiating separate peace treaties with the Iroquois. Instead, Virginia represented the Nansemonds and other tribes in the final Treaty of Albany in 1722. Norfolk County granted William Bass and his family the “Indian privileges” in 1727 of clearing swamp land and bearing arms because of his Nansemond ancestry. These privileges were forbidden to non-Indians. William Bass was issued a certificate of Nansemond descent in 1742. Norfolk County issued William Bass another certificate of Indian and English descent in 1797.

In 1833, a state law was passed—at the behest of their local member of the Virginia House of Delegates—creating a special racial category in which they could be certified by the local county court. The category was officially called “Persons of Mixed Blood,

Not Being Free Negroes or Mulattos” and the county clerk responsible for completing and filing the required certificates simply classified the Nansemonds as “Indians.” A Methodist mission was established around the 1850s for the Nansemonds and is currently a standard Methodist congregation with Nansemond members. Smithsonian anthropologist James Mooney visited the Nansemonds in 1901 and completed a tribal census that counted 61 households. In 1922, the Nansemonds were given a special Indian school in the segregated school system of Norfolk County. In 1928, University of Pennsylvania anthropologist Frank Speck published a book on modern Virginia Indians that included a section on the Nansemonds. The Nansemonds were organized formally, with elected officers, in 1984, and received state recognition in 1985.

Gaming

The six Virginia tribes agreed to a prohibition on gaming and have repeatedly stated that they have no intention of pursuing gaming at this time. Accordingly, the tribes are prohibited from conducting any gaming pursuant to any inherent authority they may possess pursuant to the Indian Gaming Regulatory Act, or any other Federal law.

COMMITTEE ACTION

H.R. 1294 was introduced on March 1, 2007 by Representative James Moran (D-VA), along with 8 cosponsors. The bill was referred to the Committee on Natural Resources. On April 18, 2007, the Committee on Natural Resources held a hearing on H.R. 1294. The Committee received testimony from the Hon. James Moran (D-VA); the Hon. Robert Scott (D-VA); the Hon. Frank Wolf (R-VA); the Hon. Carl Artman, Assistant Secretary for Indian Affairs, Bureau of Indian Affairs; Chief Stephen Adkins, Chickahominy Indian Tribe; Chief Kenneth Branham, Monacan Indian Nation; Reverend Jonathan Barton, Virginia Council of Churches, Inc.; and Ms. Helen Rountree, Anthropologist.

On Wednesday, April 25, 2007, the Committee met to mark up H.R. 1294. The Committee favorably reported H.R. 1294, as amended, by voice vote.

During the markup, four amendments were offered. The first amendment, an en bloc amendment, was offered by Mr. Rahall (D-WV) and was agreed to by voice vote. The second amendment, offered by Mr. Flake (R-AZ), was withdrawn by unanimous consent. The third amendment, offered by Mr. Sali (R-ID), failed on a voice vote. The last amendment, offered by Mr. Duncan (R-TN), was agreed to by voice vote. It was noted by unanimous consent that Mr. Kildee (D-MI) passed on the voice vote to Mr. Duncan’s amendment.

SECTION-BY-SECTION ANALYSIS

Section 1. Short title; Table of contents

Section 1 as amended, establishes the short title as the “Thomasina E. Jordan Indian Tribes of Virginia Federal Recognition Act of 2007.”

TITLE I—CHICKAHOMINY INDIAN TRIBE

Section 101. Findings

Section 101 as amended, establishes a number of congressional findings documenting the history of the Chickahominy Indian Tribe.

Section 102. Definitions

Section 102 as amended, provides definitions for the terms “Secretary”, “Tribal Member,” and “Tribe” for purposes of Title I.

Section 103. Federal recognition

Section 103 as amended, extends Federal recognition to the Chickahominy Indian Tribe and provides that all Federal laws and regulations of general applicability to other Indian tribes apply to the Chickahominy Indian Tribe and its members. It also provides that the Tribe and its members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes. Finally, it defines the Service Area of the tribe for the purpose of delivering Federal services to tribal members.

Section 104. Membership; governing documents

Section 104 as amended, establishes the membership roll and the governing documents of the Chickahominy Indian Tribe as the most recent roll and governing documents submitted to the Secretary of the Department of the Interior before the date of enactment of this Act.

Section 105. Governing body

Section 105 as amended, establishes the governing body of the Chickahominy Indian Tribe as the governing body in place as of the date of enactment of this Act or any subsequent governing body elected in accordance with election procedures specified in the governing documents of the Tribe.

Section 106. Reservation of the Tribe

Section 106 as amended, establishes the reservation of the Tribe as those lands that are transferred to the Secretary of the Department of the Interior within 25 years after the date of enactment of this Act. Consistent with applicable law, the Secretary is required to place in trust any lands within the boundaries of specified counties on behalf of the Tribe. Further, the Tribe is prohibited from conducting gaming pursuant to any inherent authority, the Indian Gaming Regulatory Act, or any other Federal law.

Section 107. Hunting, fishing, trapping, gathering, and water rights

Section 107 as amended, provides that nothing expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe or its members.

TITLE II—CHICKAHOMINY INDIAN TRIBE—EASTERN DIVISION

Section 201. Findings

Section 201 as amended, establishes a number of congressional findings documenting the history of the Chickahominy Indian Tribe—Eastern Division.

Section 202. Definitions

Section 202 as amended, provides definitions for the terms “Secretary”, “Tribal Member,” and “Tribe” for purposes of Title II.

Section 203. Federal recognition

Section 203 as amended, extends Federal recognition to the Chickahominy Indian Tribe—Eastern Division and provides that all Federal laws and regulations of general applicability to other Indian tribes apply to the Chickahominy Indian Tribe—Eastern Division and its members. It also provides that the Tribe and its members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes. Finally, it defines the Service Area of the tribe for the purpose of delivering Federal services to tribal members.

Section 204. Membership; governing documents

Section 204 as amended, establishes the membership roll and the governing documents of the Chickahominy Indian Tribe—Eastern Division as the most recent roll and governing documents submitted to the Secretary of the Department of the Interior before the date of enactment of this Act.

Section 205. Governing body

Section 205 as amended, establishes the governing body of the Chickahominy Indian Tribe—Eastern Division as the governing body in place as of the date of enactment of this Act or any subsequent governing body elected in accordance with election procedures specified in the governing documents of the Tribe.

Section 206. Reservation of the Tribe

Section 206 as amended, establishes the reservation of the Tribe as those lands that are transferred to the Secretary of the Department of the Interior within 25 years after the date of enactment of this Act. Consistent with applicable law, the Secretary is required to place any such lands within specified counties into trust on behalf of the Tribe. Further, the Tribe is prohibited from conducting gaming pursuant to any inherent authority, the Indian Gaming Regulatory Act, or any other Federal law.

Section 207. Hunting, fishing, trapping, gathering, and water rights

Section 207 as amended, provides that nothing expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe or its members.

TITLE III—UPPER MATTAPONI TRIBE

Section 301. Findings

Section 301 as amended, establishes a number of congressional findings documenting the history of the Upper Mattaponi Tribe.

Section 302. Definitions

Section 302 as amended, provides definitions for the terms “Secretary”, “Tribal Member,” and “Tribe” of Title III.

Section 303. Federal recognition

Section 303 as amended, extends Federal recognition to the Upper Mattaponi Tribe and provides that all Federal laws and regulations of general applicability to other Indian tribes apply to the Upper Mattaponi Tribe and its members. It also provides that the Tribe and its members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes. Finally, it defines the Service Area of the tribe for the purpose of delivering Federal services to tribal members.

Section 304. Membership; governing documents

Section 304 as amended, establishes the membership roll and the governing documents of the Upper Mattaponi Tribe as the most recent roll and governing documents submitted to the Secretary of the Department of the Interior before the date of enactment of this Act.

Section 305. Governing body

Section 305 as amended, establishes the governing body of the Upper Mattaponi Tribe as the governing body in place as of the date of enactment of this Act or any subsequent governing body elected in accordance with election procedures specified in the governing documents of the Tribe.

Section 306. Reservation of the Tribe

Section 306 as amended, establishes the reservation of the Tribe as those certain lands that are transferred to the Secretary of the Department of the Interior within 25 years after the date of enactment of this Act. Consistent with applicable law, the Secretary is required to place any lands within specified counties into trust on behalf of the Tribe. Further, the Tribe is prohibited from conducting gaming pursuant to any inherent authority, the Indian Gaming Regulatory Act, or any other Federal law.

Section 307. Hunting, fishing, trapping, gathering, and water rights

Section 307 as amended, provides that nothing expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe or its members.

TITLE IV—RAPPAHANNOCK TRIBE, INC.

Section 401. Findings

Section 401 as amended, establishes a number of congressional findings documenting the history of the Rappahannock Tribe, Inc.

Section 402. Definitions

Section 402 as amended, provides definitions for the terms “Secretary”, “Tribal Member,” and “Tribe” for purposes of Title IV.

Section 403. Federal recognition

Section 403 as amended, extends Federal recognition to the Rappahannock Tribe, Inc. and provides that all Federal laws and regulations of general applicability to other Indian tribes apply to the Rappahannock Tribe, Inc. and its members. It also provides that the Tribe and its members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes. Finally, it defines the Service Area of the tribe for the purpose of delivering Federal services to tribal members.

Section 404. Membership; governing documents

Section 404 as amended, establishes the membership roll and the governing documents of the Rappahannock Tribe, Inc. as the most recent roll and governing documents submitted to the Secretary of the Department of the Interior before the date of enactment of this Act.

Section 405. Governing body

Section 405 as amended, establishes the governing body of the Rappahannock Tribe, Inc. as the governing body in place as of the date of enactment of this Act or any subsequent governing body elected in accordance with election procedures specified in the governing documents of the Tribe.

Section 406. Reservation of the Tribe

Section 406 as amended, establishes the reservation of the Rappahannock Tribe, Inc. as those certain lands that are transferred to the Secretary of the Department of the Interior within 25 years after the date of enactment of this Act. Consistent with applicable law, the Secretary is required to place any such lands within specified counties into trust on behalf of the Tribe. Further, the Tribe is prohibited from conducting gaming pursuant to any inherent authority, the Indian Gaming Regulatory Act, or any other Federal law.

Section 407. Hunting, fishing, trapping, gathering, and water rights

Section 407 as amended, provides that nothing expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe or its members.

TITLE V—MONACAN INDIAN NATION

Section 501. Findings

Section 501 as amended, establishes a number of congressional findings documenting the history of the Monacan Indian Nation.

Section 502. Definitions

Section 502 as amended, provides definitions for the terms “Secretary”, “Tribal Member,” and “Tribe” for purposes of Title V.

Section 503. Federal recognition

Section 503 as amended, extends Federal recognition to the Monacan Indian Nation and provides that all Federal laws and regulations of general applicability to other Indian tribes apply to the Monacan Indian Nation and its members. It also provides that the Tribe and its members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes. Finally, it defines the Service Area of the tribe for the purpose of delivering Federal services to tribal members.

Section 504. Membership; governing documents

Section 504 as amended, establishes the membership roll and the governing documents of the Monacan Indian Nation as the most recent roll and governing documents submitted to the Secretary of the Department of the Interior before the date of enactment of this Act.

Section 505. Governing body

Section 505 as amended, establishes the governing body of the Monacan Indian Nation as the governing body in place as of the date of enactment of this Act or any subsequent governing body elected in accordance with election procedures specified in the governing documents of the Tribe.

Section 506. Reservation of the Tribe

Section 506 as amended, establishes the reservation of the Monacan Indian Nation as those certain lands that are transferred to the Secretary of the Department of the Interior within 25 years after the date of enactment of this Act. Consistent with applicable law, the Secretary is required to place any such lands within specified counties into trust on behalf of the Tribe. Further, the Tribe is prohibited from conducting gaming pursuant to any inherent authority, the Indian Gaming Regulatory Act, or any other Federal law.

Section 507. Hunting, fishing, trapping, gathering, and water rights

Section 507 as amended, provides that nothing expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe or its members.

TITLE VI—NANSEMOND INDIAN TRIBE

Section 601. Findings

Section 601 as amended, establishes a number of congressional findings documenting the history of the Nansemond Indian Tribe.

Section 602. Definitions

Section 602 as amended, provides definitions for the terms “Secretary,” “Tribal Member,” and “Tribe” for purposes of Title VI.

Section 603. Federal recognition

Section 603 as amended, extends Federal recognition to the Nansemond Indian Tribe and provides that all Federal laws and regulations of general applicability to other Indian tribes apply to the Nansemond Indian Tribe and its members. It also provides that

the Tribe and its members shall be eligible for all services and benefits provided by the Federal Government to federally recognized Indian tribes. Finally, it defines the Service Area of the tribe for the purpose of delivering Federal services to tribal members.

Section 604. Membership; governing documents

Section 604 as amended, establishes the membership roll and the governing documents of the Nansemond Indian Tribe as the most recent roll and governing documents submitted to the Secretary of the Department of the Interior before the date of enactment of this Act.

Section 605. Governing body

Section 605 as amended, establishes the governing body of the Nansemond Indian Tribe as the governing body in place as of the date of enactment of this Act or any subsequent governing body elected in accordance with election procedures specified in the governing documents of the Tribe.

Section 606. Reservation of the Tribe

Section 606 as amended, establishes the reservation of the Nansemond Indian Tribe as those certain lands that are transferred to the Secretary of the Department of the Interior within 25 years after the date of enactment of this Act. Consistent with applicable law, the Secretary is required to place any such lands within specified cities and counties into trust on behalf of the Tribe. Further, the Tribe is prohibited from conducting gaming pursuant to any inherent authority, the Indian Gaming Regulatory Act, or any other Federal law.

Section 607. Hunting, fishing, trapping, gathering, and water rights

Section 607 as amended, provides that nothing expands, reduces, or affects in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe or its members.

COMMITTEE OVERSIGHT FINDINGS AND RECOMMENDATIONS

Regarding clause 2(b)(1) of rule X and clause 3(c)(1) of rule XIII of the Rules of the House of Representatives, the Committee on Natural Resources' oversight findings and recommendations are reflected in the body of this report.

CONSTITUTIONAL AUTHORITY STATEMENT

Article 1, section 3 of the Constitution of the United States grants Congress the authority to enact this bill.

COMPLIANCE WITH HOUSE RULE XIII

1. Cost of Legislation. Clause 3(d)(2) of rule XIII of the Rules of the House of Representatives requires an estimate and a comparison by the Committee of the costs which would be incurred in carrying out this bill. However, clause 3(d)(3)(B) of that Rule provides that this requirement does not apply when the Committee has included in its report a timely submitted cost estimate of the bill prepared by the Director of the Congressional Budget Office under section 402 of the Congressional Budget Act of 1974.

2. Congressional Budget Act. As required by clause 3(c)(2) of rule XIII of the Rules of the House of Representatives and section 308(a) of the Congressional Budget Act of 1974, this bill does not contain any new budget authority, spending authority, credit authority, or an increase or decrease in revenues or tax expenditures.

3. General Performance Goals and Objectives. This bill does not authorize funding and therefore, clause 3(c)(4) of rule XIII of the Rules of the House of Representatives does not apply.

4. Congressional Budget Office Cost Estimate. Under clause 3(c)(3) of rule XIII of the Rules of the House of Representatives and section 403 of the Congressional Budget Act of 1974, the Committee has received the following cost estimate for this bill from the Director of the Congressional Budget Office:

H.R. 1294—Thomasina E. Jordan Indian Tribes of Virginia Federal Recognition Act of 2007

Summary: H.R. 1294 would provide Federal recognition to six Indian tribes in the State of Virginia—the Chickahominy Indian Tribe, the Eastern Division of the Chickahominy Indian Tribe, the Upper Mattaponi Tribe, the Rappahannock Tribe, Inc., the Monacan Indian Nation, and the Nansemond Indian Tribe. CBO estimates that implementing H.R. 1294 would cost \$40 million over the 2008–2012 period, assuming the appropriation of the necessary funds. Enacting H.R. 1294 would have no effect on direct spending or revenues.

H.R. 1294 contains no intergovernmental or private-sector mandates as defined in the Unfunded Mandates Reform Act (UMRA) and would impose no direct costs on State, local, or tribal governments.

Estimated cost to the Federal Government: The estimated budgetary impact of H.R. 1294 is shown in the following table. The costs of this legislation fall within budget functions 450 (community and regional development) and 550 (health).

Basis of estimate: H.R. 1294 would provide Federal recognition to six Indian tribes in the state of Virginia. Although the bill does not specifically authorize the appropriation of funds, such recognition would allow the tribes to receive funding from various programs administered by the Bureau of Indian Affairs (BIA) and the Indian Health Service (IHS).

	By fiscal year, in millions of dollars—				
	2008	2009	2010	2011	2012
CHANGES IN SPENDING SUBJECT TO APPROPRIATION					
Bureau of Indian Affairs					
Estimated Authorization Level	2	2	2	2	2
Estimated Outlays	2	2	2	2	2
Indian Health Service					
Estimated Authorization Level	6	6	6	6	7
Estimated Outlays	5	6	6	6	7
Total Changes					
Estimated Authorization Level	8	8	8	8	9
Estimated Outlays	7	8	8	8	9

Bureau of Indian Affairs

BIA provides funding to federally recognized Indian tribes for various purposes, including child welfare services, adult care, com-

munity development, and general assistance. Based on information from the tribes and the State, CBO estimates that there are approximately 3,175 members of the affected tribes. Assuming the appropriation of the necessary funds, CBO estimates that implementing H.R. 1294 would cost BIA \$10 million over the 2008–2012 period. This estimate is based on BIA expenditures for other federally recognized tribes located in the eastern United States; the affected tribes may qualify for more or fewer BIA services than other tribes in the region, thus, BIA's cost to implement this bill may be more or less than \$10 million over the next 5 years.

Indian Health Service

H.R. 1294 also would make members of the tribes affected by the bill eligible to receive health benefits from IHS. Based on information from IHS, CBO estimates that about 55 percent of tribal members—or about 1,800 people—would receive benefits each year. CBO estimates that the cost to serve those individuals would be similar to funding for current beneficiaries—about \$3,200 per individual in 2008. Assuming appropriation of the necessary funds, CBO estimates that IHS benefits for the tribes affected by the bill would cost \$5 million in 2008 and \$30 million over the 2008–2012 period.

Other Federal Agencies

In addition to BIA and IHS, certain Indian tribes also receive funding from other Federal programs within the Departments of Education, Housing and Urban Development, Labor, and Agriculture. Based on their status as State-recognized tribes, the six tribes affected by the bill are currently eligible to receive funding from those sources. Thus, CBO estimates that implementing H.R. 1294 would not add to the cost of those programs.

Intergovernmental and private-sector impact: H.R. 1294 contains no intergovernmental or private-sector mandates as defined in UMRA and would impose no direct costs on State, local, or tribal governments.

Estimate prepared by: Federal Costs: Daniel Hoople—Bureau of Indian Affairs; Eric Rollins—Indian Health Service. Impact on State, local, and tribal governments: Marjorie Miller. Impact on the private sector: Amy Petz.

Estimate approved by: Peter H. Fontaine, Deputy Assistant Director for Budget Analysis.

COMPLIANCE WITH PUBLIC LAW 104–4

This bill contains no unfunded mandates.

EARMARK STATEMENT

H.R. 1294 does not contain any congressional earmarks, limited tax benefits, or limited tariff benefits as defined in clause 9(d), 9(e) or (f) of rule XXI.

PREEMPTION OF STATE, LOCAL OR TRIBAL LAW

This bill is not intended to preempt any State, local, or tribal law.

CHANGES IN EXISTING LAW

If enacted, this bill would make no changes in existing law.

