



Patawomeck Tides

An official publication of the Patawomeck Indians of Virginia

MARCH 25, 2012

VOLUME 13, NUMBER 1

Tribal Council

Council Members:

Alvin Newton
Kathy Harding
Carlton Ray Bullock, Jr
Gary Cooke, Chairman
Darren Schenemann
Mary Ann Berry
Bill Deyo
Bonny Newton
Leroy Jett
Robert Green
John Lightner

The Tribal Council holds regular business meetings at the White Oak Museum. The meetings this year are at 2:00 pm on Sundays. Meetings are held the first Sunday of the last month of each quarter. March, June, September and December. Special meetings can be called as needed.

Officers of the tribe are elected for 3 years. Council members are elected for 3 years on staggered terms.



Annual Meeting

What: Tribal Meeting and Pot Luck Dinner

When: October 10, 2010 2:00 PM

Where: White Oak Fire Department

Bring your family and a covered dish.

Election 3 members to the Tribal Council

Join us for a good time and friendship.

State Recognition

After 16 years of hard work, the Patawomeck Indians of Virginia were finally granted formal recognition by the Commonwealth of Virginia. Speaker of the House of Delegate Bill Howell introduce House Joint Resolution 150 in January 2010 to grant formal recognition to the Patawomecks.

It was not an easy fight and opposition developed to our recognition, however, the Joint Resolution was passed by both chambers of the General Assembly without a single "No" vote cast against us.

We have many people to thank for this final successful road to formal recognition. Many people have worked with us for years to gain our place in Virginia history.

Steve Gambaro, Mitchell Bush, Dr. Danielle Moretti-Langholtz, Buck Woodard and Speaker Bill Howell have been supporters for years. The American Indian Society of Washington, DC started the idea of reorganization with the establishment of Patawomeck Band Memorial Park at Aquia Landing in 1994.

The old saying that things worth having are worth working for has never been truer. The pride shown by Tribal members that attended the hearing before the General Assembly was reward enough. Patawomecks had a significant role in the colony at Jamestown. Hopefully the state recognition will be the start of a new chapter in the history and legacy of the Patawomecks.

The Chief's Corner
By Chief Robert Green

What a year! We finally caught the "brass ring" of State recognition. It came so fast that at the end, I had to ask myself "What just happened?" The House Joint Resolution was submitted in January and passed in mid February. Every vote, there were 5 total, brought with it a certain amount of stress as to what the outcome would be. There were two other Tribes seeking recognition at the same time, the Nottaway of Virginia and the Cheroenhaka Nottaway. More opposition developed to their recognition than ours, but we had to be concerned that the opposition to their recognition could ultimately affect us.

Then there was the message on my answering machine in January from Wayne Newton. I recognized his voice immediately. He wanted me to call him. I had written him in December asking that he provide us with a video or statement concerning his Indian heritage. When I got him on the phone he said "No way. I am coming to testify live". Knowing that he would have to



cancel a show in Las Vegas in order to appear, I realized the full impact of his commitment. We could never have asked for a more sincere and committed representative. I am sure that his testimony was compelling to the members of the House of Delegates. It certainly gained us international recognition as the story of his appearance was picked up and ultimately appeared in almost every newspaper around the United States and many around the world.

Ever since that first picture of me appeared in the Free Lance Star in 1994 with the story of my desire to reorganize the Patowomecks, I have had many highs and lows. The high of going to the Virginia Council on Indians that first time, the low of being denied recognition with a request for more information. The continually changing requirements of the Virginia Council on Indians which convinced me, rightly or wrongly, that they simply did not want to recognize any new tribes. Trying to stay focused on that "brass ring" became difficult at times, not only for me but the Tribal Council as a whole. It became increasingly obvious that the only way we would be successful would be to have the General Assembly recognize us outside of the exclusionary policies of the Virginia Council on Indians. We were very fortunate that our sponsor also happened to be the Speaker of the House of Delegates.

State recognition comes with additional responsibilities. We must ensure that all who join are truly descendents of the Patowomecks. We are therefore requiring that all new members produce a birth certificate as part of the application process. At some point we may have to request copies of birth certificates for all who were members prior to February 18, 2010. Our records must be maintained in a manner that we can reproduce them when ever requested. We now are required to carry liability insurance to protect us whenever we appear publically.

As the tribe has grown, so have our expenses. It cost us about \$500 to produce and mail this newsletter once a year. The cost of mailing notices to each of you of all functions that we have, has also increased. We currently charge nothing to become or remain a member of the Tribe. This may have to be reconsidered in the future.

There are many positives to being a formally recognized Tribe. For the hunters, fishermen and trappers it is no longer required that you have hunting, trapping or fishing licenses. Simply carry your Tribal card and some other form of ID with you.

There are many scholarships and other forms of financial assistance for your children to attend college. Many of these are limited to federally recognized tribes but there are a number for members of state

recognized tribes as well. We have had one member be offered \$5,000 per year and one that is receiving \$25,000 as a result of their Tribal membership.

Many business opportunities now exist for our members. We are currently working on some potential Federal Grants to start businesses. Economic strength translates to Tribal strength.

We stand at the threshold of a new era. It is up to all of us to make that future the best that it can be.

National Museum of the American Indian

When the NMAI opened in 2002 a number of us took part in the opening ceremonies and were thrilled to find that the main entry room was named the Potomac Room. We felt that this was to honor our people. Imagine our surprise when we introduced ourselves to the Director and received the response “No, it’s to honor all the tribes that lived on the Potomac River”. Apparently he didn’t know that the river was named after our people.

Since we secured formal recognition their position has changed a little. The Patawomecks have received a request from the NMAI for one of our Tribal flags to be hung in the museum alongside the flags of all the other Tribal Nations.

Ever wonder what our Tribal flag looks like? Well here is a picture of the flag that will be presented to the NMAI. If you go to the NMAI during November, look for your flag hanging with all the others. Take pride in the fact that you are now represented with all the other Tribes!



Moved? Email or Address has Changed? Lost a Loved One or Had a Baby?
Let us know of any changes in how we can contact you so you can remain up to date in our records.
If you would, please send any Tribal member Obituaries or Birth Announcements so we can add that information to our Genealogy Center.
Send any updates to MaryAnn Berry at maberry1@verizon.net or by mail to Patawomeck Membership Committee, P.O. Box 615, Colonial Beach, VA 22443

Patawomeck Heritage Foundation

By MaryAnn Berry

The Patawomeck Heritage Foundation is a non-profit 501 (c) (3) tax exempt organization whose sole purpose is to promote and protect the culture and heritage of the Patawomeck Indians.

The Patawomeck Heritage Foundation's articles of incorporation state:

The primary purpose of this organization is educational, within the meaning of Section 501 (c)(3) of the Internal Revenue Code of 1986 or such other provisions of state or federal laws of which may from time to time be applicable. The specific purpose is to preserve and perpetuate the culture and customs of the Patawomeck Band, to educate others of the importance of this Band: Preserving the Past and Educating Future Generations.

Article II of the Articles of Incorporation states:

The Corporation is organized exclusively for charitable, scientific and educational purposes. In furtherance thereof, the Corporation's purposes shall include the following:

- 1. To preserve the Patawomeck culture, art and history.*
- 2. To develop Patawomeck culture, art and history among tribal members.*
- 3. To educate the general public regarding the Patawomeck heritage.*
- 4. To engage in any and all lawful activities incidental to the foregoing purposes except as limited herein.*
- 5. To solicit, use and administer gifts, grants, bequests and devises for the foregoing purposes.*

Hopefully in the future we will be able to provide a tribal center for the members of the tribe to work on and perfect their crafts, provide space for meetings and general tribal functions. We would also like to construct a living village that reflects life among the Patawomecks in the 17th century. Finally, we are hopeful to generate sufficient funds to provide members of the tribe with financial support in the quest for continuing education. We depend totally on donations and grants to provide the funds necessary to allow us to accomplish our mission.

If you would like to make a tax deductible donation to help support these worthwhile endeavors, please make your check or money order payable to the Patawomeck Heritage Foundation and mail to: Treasurer, Patawomeck Heritage Foundation, P.O. Box 615, Colonial Beach, Virginia 22443

Patawomeck's Virtual Office

By: MaryAnn Berry

Have you ever wondered where are all the tribal applications are housed? Are they safe? The tribal applications are kept in binders at the home of the membership chairperson. The Tribal Council did worry about what if a fire or flood happened after all there is no backup for paper documents. We also wanted a way to share large documents among Tribal Council and committee members without having to email them and bogging down their email boxes. Since some Tribal Council members live over 30 miles away from the White Oak area, we wanted a virtual office so we could share information quickly and conveniently. Unfortunately we don't have the funds for such an idea or so we thought.

Tribal member, Jonathan Berry, gave the Tribal Council the solution in the form of DropBox.com. This website will give you 2 gig of disk space free. We now have our virtual office at a price the tribe can afford. Thank you, Jonathan!

With our virtual office, we have digitalized all tribal applications, all 800 +, with some applications containing more than 50 pages of data. The digitalized applications are not only saved at DropBox.com but they have been burned to CDs as well. So they are safe. We also digitalized pending applications so Tribal Council members can view these applications at their convenience before voting on their acceptance.

Why did the Tribal Council do this? We did this as a measure of security of the Tribe's documents. We also wanted future generations to have access to these historical documents because they represent the tribe, who we are and from where we came.

Welcome to our New Social Director Tracy Feuer

State recognition has brought many new responsibilities to the tribal council. We have been stretched in many ways and have cried for help. Some of you have heard our cries and responded. We would like to introduce you to one such member who has volunteered to become our social director. Tracy Feuer grew up on Bethel Church Road with her grandfather, Alfred Williams, who told her about their native heritage at a young age. She has returned to live in White Oak on McCarty Road with her husband, Mike, and two children, Catherine and Austin. In the past, many of you have expressed an interest in more social events. Now, if any of you have an idea that you would like to be considered, please contact Tracy at tracyfeuer@hotmail.com. Please remember that every event we sponsor requires much effort to pull off and we will need all of you to participate, both before, during and after the event.

The Fruits of Patawomeck

by Gary 'Walk 'N' Crow' Cooke

When the colonists arrived in 1607, our people, the Patawomeck, bid them welcome and offered them food. It is still one of our honored customs in White Oak. There were many members of the rose family which were growing wild in our woods, swamps, creeks and fields, such as elderberries, strawberries, blackberries, raspberries to wild roses from which we gathered rose hips. The hips form after the petals of the wild rose have fallen. They are usually red in color and contain a large amount of vitamin C. We would use them as a trailside nibble, or gather them to dry and keep them stored in the top of our long houses. We would make a tea from the dried hips by rehydrating them by soaking them in hot water in our drinking gourd. It made a very pleasant drink. After the hips had swollen they were then removed from the tea and added to our corn meal that was cooking by the fire for extra flavor and vitamins. Add honey? No. There is neither an Algonquin word in the Strachey dictionary for Honey or Honey Bee. A substance this wondrous would surely have been traded and deserved its own words. The truth is the Americas had no honey bees. They were brought to the Colonies from Europe around 1620. So how did we sweeten our food? Most likely we used fruit juices.

Another misconception is that Pears and Apples grew all over Virginia. Truth is the only Apples that were growing in Virginia in the year 1607 were the Southern Crab Apple (*Malus angustifolia*). They are small apples and very tart. We would dry them and remove the seeds, as apple seeds and leaves are not edible. William Strachey was excited to see the wild crab apple trees as he made the comment we could use these crab apple to graft our pear trees and apple trees upon. The first pear tree was grown in Virginia around 1620 by the Colonists. The first large edible apple was probably around the same time. So what did we call apples and pears and how did we use them?

The Apple Maracah

In chapter 10 William Strachey writes the following:

"Here is a fruit by the naturals called a **Maracock** ; this grows generally low, and creeps in a manner amongst the corn (albeit I have seen it, planted in a garden within our fort, at James Town, to spread and rise as high as the pale (Palisade on fort); it is of the bigness of a queen apple (a quince), and has many azurine (azure) or blue kernels, like as a pomegranate, and it blooms a most sweet and delicate flower, and it is a good summer cooling fruit, and in every field where the Indians plant their corn be cart-loads of them."

The Scientific name of **Maracah** is *Passiflora incarnata*: It is not an Apple at all but a vine known by the common names Purple Passion Flower, May Pops and Apricot vine. The juice is called Passion Flower juice. The Flower of the Apple Maracah is about 2 to 3 inches across. Our people called them the Algonquin names of **Maracah** (Apple) and **Tsemahcaugh** (The flower of the apple **Maracah**). We live in **Tsenahcommacah** (Virginia). This plant was used for food, drink and medicinal purposes.

The **Maracah** was eaten raw as a fruit or it was crushed and strained to use as a juice. If boiled down to a syrup it would have been a natural sweetener. When cornmeal was added to the juice and thickened, it would have been a most nutritious meal. The young shoots of the plants were boiled with other greens. The following was taken from a site I frequently use to research our plant brothers on the internet.

"Ethnobotanic: The Houma, Cherokee and other Native American tribes used purple passionflower for food, drink, and medicinal purposes. Captain Smith, in 1612, reported that Native Americans in Virginia planted the vines for the fruits. The fruits were eaten either raw or boiled to make syrup. A beverage was made from the fruits by crushing and straining the juice. Sometimes the juice was thickened by mixing it with flour or cornmeal. The young shoots and leaves were eaten, cooked with other greens. The roots were used in an infusion to treat boils, and to "draw out inflammation" of wounds from briars or locusts. Babies were given a tea made from the roots to aid in weaning. The roots were beaten with warm water and used as eardrops to treat earaches. Root infusions were used to treat liver problems. Soaking the crushed roots in drinking water made a "blood tonic." The plant was also used as a sedative to treat nervous conditions and hysteria."



The Pear is not a pear but a pear shaped growth on a member of the Cactus Family native to Virginia with the scientific name of *Opuntia humifusa* and a common name of prickly pear cactus. We mostly ate the fruit but the inside of the leaf is also edible once the spines are removed. Our people called them the Algonquin names of **Matakuske** (The leaf of a prickly pear) and **Assentamens** (Pears, the fruit itself).



Eastern Prickle Pear

Our Goal of Purchasing Property for Tribal Use Ideas for How & Where

By MaryAnn Berry

The Tribal Council would like to purchase land in the White Oak area. With this land we hope to build a Tribal Center. The purpose of a Tribal Center is to have a place where the Patawomeck Indians can call home. Some of the activities that would be held at the Tribal Center would be tribal meetings, language classes, basket making, eel pot making, fish netting, etc. The Tribal Center may also house a Health Clinic. This Tribal Center would also house a museum and research library where people could come and learn about the Patawomeck Indians of Virginia.

How much land do we need? That is a hard question to answer since we need the tribe's input as to if they want a tribal center. Our estimates might be 5 to 10 acres. But if the tribe wants us to start a small business the acreage needed might be more than 15+ acres.

How are we going to pay for the land? Someone may have land they have no intentions of using and they would be willing to provide the tribe with a 99 year lease for the cost of land taxes. This might also entitle them to a tax break for their generosity. We could lease the land with an option to buy. A more realistic approach might be to create a building fund and start having fund raisers several times a year until our building fund goal is reach. We would also search and apply for State and Federal grants for Native American.

Any tribal member, who skills are in real estate, grant writing, fund raising, architecture, and building trades, please let a Tribal Council member know. We could use your expertise in any of these areas.

Ways Members can help their Tribe by Active Participation

Let me count the ways:

1. Take the Language Class
2. Volunteer to help set up and break down our 1600 Living History Exhibit.
The tribe needs younger people to help with the lifting of the canoe and log house.
3. View the website to keep inform on the tribe activities
4. Volunteer for committees
 - a. Membership Committee
 - b. Genealogy Research Committee
 - c. Social Committee
 - d. Building Fund Committee
 - e. Crafts Show Committee

- f. History Committee to share Patawomeck History at Elementary Schools
5. Inform the Tribal Council of your talents and how you can help.
Example: Are you a hunter and can provide raw materials for crafts such as deer bones, etc. Please see Buddy Jett on how you can help him with crafting materials.

Patawomeck Language Classes

Becky Guy will be teaching the old language again this year. We have a lot of fun. It is a living class and we learn from each other. Please sign up to learn some of your history and the old language. To truly understand your people is to learn of what they talked. The classes will be meeting at the Fire House on Sunday Afternoons starting Oct. 1st to organize into two classes with the possibility of the advanced class meeting at Becky's home and the beginner class meeting at the Fire House. We will work all that out on the first Sunday in October--Oct. 3rd at 3 p.m.

Thanks, Kenah and Anah!
Becky/Nokomis

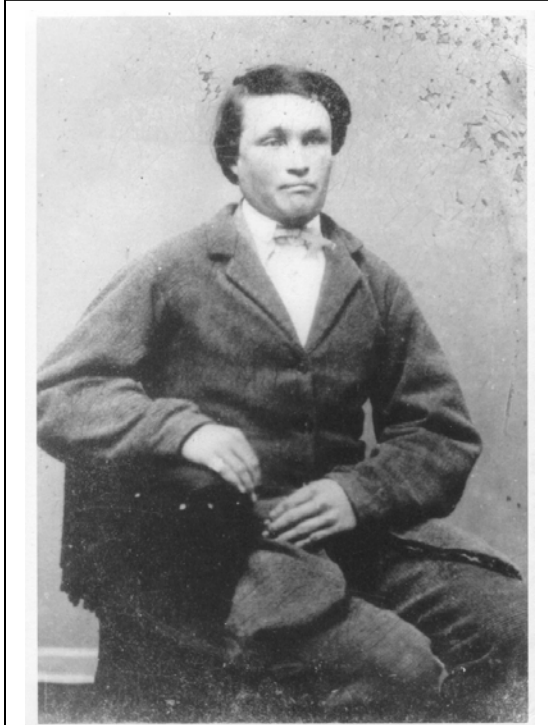
The Patawomeck Sullivan Family

by William L. "Bill" Deyo

The traditional ancestor of the Sullivan family of Stafford was one Darby Sullivan (sometimes written "Swillivan" or "Sullivan") who came from Ireland to Virginia in the 1600s. The story was passed down that he lived near the docks as a boy and, on one occasion, stole a hot gingerbread that a lady had placed on her window sill to cool. He ran aboard a ship at the docks to hide while he ate his treat but was not able to get off of the ship before it set sail. The ship brought him to Westmoreland County in Virginia. Darby had a known wife, Elizabeth, the daughter of William and Margaret Snowdall. He left a will in 1699 in Westmoreland, leaving all to his wife, Elizabeth. A later chancery suit involving the estate of Elizabeth Sullivan's father, William Snowdall, showed that Darby had no surviving children by her. Since there was a younger Darby Sullivan in the same area, it seems apparent that the elder Darby must have had a wife previous to Elizabeth by whom he had at least one son, Darby. The first wife may well have been a local Indian woman. The late Fredericksburg genealogist, George H. S. King, always believed that the younger Darby was a son of the immigrant and obtained the same story of the "Gingerbread Darby" from various descendants.

We will refer to the younger Darby Sullivan as "Darby II" for clarification. He was apprenticed to Samuel Rust of Westmoreland County in 1716. By 1721, he was in Brunswick Parish, King George County, which later became Stafford County, due to a boundary change in the late 1770s. Darby Sullivan II married Elizabeth, who was probably a Miss Burgess, as one of their sons was given the name of "Burgess". Darby died there by 1729 when his widow, Elizabeth, was the administratrix of his estate. He left sons, Burgess Sullivan, Darby Sullivan (III), and John Sullivan, and probably a number of others. Darby and John were residents of White Oak in what is now Stafford County. Burgess married Ann Carver and resided close by in King George County. Darby Sullivan III married Ann Fugate, daughter of Josias Fugate and Mary Martin, of Patawomeck Indian blood. John Sullivan married a woman named "Lettice" (a nickname for Letitia). The maiden name of Lettice was probably Porch, as that was a favorite name of that White Oak family. The Porch family also connected to the Martin family of Patawomeck blood. John and Lettice Sullivan probably had a number of children, but two of their sons were Gabriel Sullivan, who left many descendants in Northern Stafford, and William Sullivan, who settled in Orange County.

Darby Sullivan III was born about 1722, as he was exempted from paying personal property taxes in 1787, which was an indication that he had reached the age of 65. His wife, Ann Fugate, had Patawomeck Indian blood through both parents by way of the Martin family and the Patawomeck Indian girl, Ka-Okee, the traditional daughter of Pocahontas and Kocoum, the brother of Chief Japasaw, who was raised by the Patawomeck Tribe after Pocahontas' abduction. Darby and Ann (Fugate) Sullivan had a very large family of children from whom most of the Sullivans of present day Stafford descend. Their children included: Martin Sullivan, Darby Sullivan, Daniel Sullivan (who married Mary Jett), Benjamin Sullivan (who married Susannah Kitchen), William Sullivan, Sarah Sullivan, Shady Sullivan, Francis Sullivan (who married Frances Newton), and probably Jonas and Thomas Sullivan and others. The first four sons are all known to have left descendants in White Oak. The Sullivan wives, Mary Jett and Susannah Kitchen, were both daughters of Porch women, who also are believed to descend from the Martin family of Patawomeck blood. This close association with the Porch family gives us a good indication that Lettice, the wife of John Sullivan (brother of Darby III) was also of that family, as her given name implies. The compiler, Bill Deyo, descends from both John Sullivan and his brother, Darby III. Mrs. Frances (Newton) Sullivan was also a cousin of Martin descent. It was because of the close intermarriage of their cousins of Patawomeck blood that the Sullivans retained prominent physical features of their Patawomeck ancestors. Some of the early photographs of the Sullivans of White Oak leave no doubt of their Indian heritage.



Ulysses Franklin Sullivan, great grandson of Benjamin Sullivan & Susannah Kitchen

Additional information on this family can be found in *The Sullivan Family of Stafford County, Virginia* by William L. Deyo. Information on this and other books can be found on the Patawomeck website at www.patawomeckindians.org

The Patawomeck Indian Tribal Council expresses its appreciation for all the generous donations that have been given to the Patawomeck Indian Tribe and the Heritage Foundation.

Although this list does not include everyone who has donated, The Tribal Council are even more thankful that in this difficult economy, people were still happy to donate to our Tribe.

Elizabeth Ford
Audrey Faller
Larry N. Nelson
Clyde E. Jett

Gusty Newton
Janice Garretson
Lynda C. Hamel
Mary E. Brown

Tracy Feuer
Thomas B. Jones
George B. Fitch
Wilburn Davis Moore Jr.

T.F. Fines
R. Thomas Tate
Jennifer Smith

KENAH!

We would like to give a warm welcome to our newest members who have recently joined the Patawomeck Tribal family!

All the members below have joined us in the past year.

Alicia	Dawn	Angstadt	Karena	Ann	Nichols
Kristopher	Keith	Angstadt	Paula	Ann	Nichols
Linda	Gail	Angstadt	Curtis	Wray	Nolen
Alice	McGuire	Ballard	Brian	Michael	O'Malley
George	Francis	Ballard	Connor	James	O'Malley
Jeffery	Edward	Bestpitch	Daniel	Michael	O'Malley
Heather	Elizabeth Pilcher	Brown	Jessica	Leigh	O'Malley
Bruce	Morris	Bullock	Kaitlin	Dawn	O'Malley
James	Thomas	Chinn	Elizabeth	Straughan	O'Toole
Bruce	Todd	Crow	Raymond	Dennis	Payne
Bruce	Wade	Crow	John	Raymond	Ramey
Tammy	Christine	Crow	Robert	Dean	Ramey
Megan	Elizabeth	Crump	Roger	Dale	Ramey
Rita	Marie	Dolan	Savannah	Alice	Reese
Margo	Mae	Fairchild	Sherry	Alice	Reese
David	Bruce	Fines	Stuart	Roger	Reese
James	Franklin	Fines	Abie	Jay	Richardson
Alecandre		Frank	Dawn	Elaine	Riley
Dorothy	Mae	Frank	Leyland	Pele	Riley
James	Edward	Frank	Melissa	Ann	Riley
James	Eldred	Frank	Michael	Wayne	Riley
James	Michael	Frank	Michael	Wayne	Riley
Johnathan	Eugene	Frank	Dillon	Ashton	Shelton
Katrina	Hope	Frank	Hailee	Nicole	Shelton
Kaylee	Riann	Frank	Elizabeth	Sarah	Sliger
Kelce	Rozann	Frank	Leathea	Raye	Sliger
Kirsten	May	Frank	Penny	Kathleen	Sliger
Korinne	Jenice	Frank	Diana	Christine	Stephens
Rosamond	Ellen	Frank	Mary	Elizabeth	Stephens
Zakariah		Frank	Melissa	Sue	Stephens
Ashley	Nicole	Goff	Sarah	Margaret	Stephens
Patricia	Suzanne	Green	Darrell	Wayne	Sullivan
Cheryl	Lynn	Hall	Edison	Lavelle	Sullivan
Brandie	Lynn	Howdershelt	John	Gilbert	Sullivan
Ronald	Olen	Jenkins	Kaitlyn	Nicole	Sullivan
Ronald	Olen	Jenkins	Kalara	Lane	Sullivan
Thomas	Albert	Jenkins	Kenneth	Willard	Sullivan
Frank	Harding	Jett	Lena	Grace	Sullivan
Ricky	Darrell	Knight	Nicole	Marie	Swink
Emily	Jane	Lancaster	Victoria	Marie	Swink
Kimberly	Gail	Lancaster	Barbara	Elizabeth	Taylor
Megan	Lynn	Lancaster	Danielle	Chilton	Taylor
Minnie	Marie	Lightner	Lee	J	Taylor
William	Alvin	Marshall	Matthew	C	Taylor
Goldie	Jane	McGuin	Madalyn	Helen	Thompson
Kimberly	Jane	McGuin	Ryan	James	Thompson
Carole	Elaine	Mills	Timothy	Jacob	Thompson
Wilburn	Davis	Moore	Martha	Ann	Tyree
Carleigh	Renee	Newton	Julie	Lynn	Weems
Christopher	Ray	Newton	Linda	Jean	Whitaker
Jessie	Willard	Newton	Christopher	Robert	Williams
Melissa	Carol	Newton	Thelma	Joyce	Williams
Kristina	Ann	Wright	Carol	Ann	Wilson

**Patawomeck Indians of Virginia
534 Fagan Drive
Fredericksburg, VA 22405**



Patawomeck indians

stafford county, virginia

Annual Meeting

What: Tribal Meeting and Pot Luck Dinner

When: October 10, 2010 2:00 PM

Where: White Oak Fire Department

Bring your family and a covered dish.

Election of 3 members to the Tribal Council

Join us for a good time and friendship!!!