



Patawomeck Tides

Funded by the Patawomeck Heritage Foundation

SEPTEMBER 12, 2011

VOLUME 14, NUMBER 1

Tribal Council

Council Members:

Gary Cooke, Chairman
Alvin Newton
Kathy Harding
Carlton Ray Bullock, Jr
Darren Schenemann
Gordon Silver
Bill Deyo
Bonny Newton
Jeff Newton
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 each quarter. January, April, July and the annual meeting in October.

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



ATTENTION VETERANS



On behalf of our Veterans, we have arranged with the help of Juanita Mullen, Liaison for American Indian/Alaska Native Veterans, Center of Minority Veterans, to have members of the Department of Veterans Affairs come to the White Oak Fire House. The purpose of this meeting is to help Patawomeck Veterans and others to understand their Veteran benefits with regards to health, small business opportunities, counseling, etc., and learn of how the VA can better serve the needs of minority Veterans, their families, and survivors.

We understand the difficulty some Veterans may have in traveling the road of red tape and we are hoping to make that road a little easier by having this meeting. The Mobile Vet Center will be on site as well.

The closest Vet Center is in Richmond so having the Mobile Unit at White Oak is a great opportunity for our Veterans and their dependents to see how the Vet Center may assist them without traveling to Richmond.

Patawomeck Veterans Meeting
When: Tuesday, September 27, 2011
Mobile Unit Walk-Ins: 1pm until 6pm
Formal Meeting: 7pm until 9pm

Where: White Oak Fire House, 12 Newton Road, Fredericksburg, VA 22405

During the time frame allotted for the Formal Meeting, we will break into areas of interest for more detailed discussions.

The Patawomeck Tribe invites all Veterans in our area to attend this event. Ms. Mullen is going to be accompanied by an adequate amount of staff to lend a hand to all the Veterans in our community.

THE CHIEF'S CORNER

Well another year has passed and we are now a year post formal state recognition. Things are just as busy now as ever. In many respects we are even busier.

Your Council continues to explore ways to preserve our heritage and demonstrate the importance to this area and the colony at Jamestown of our ancestors. We had the best turn out ever at Ferry Farms on July 4th. It was good to see some new members show up and take part in the demonstrations of old crafts. The Heritage Foundation is on a quest to raise the capital necessary to build our Tribal Center and Museum in White Oak. Once we achieve this, we can follow up on the return of artifacts taken from the area over the last hundred years to the people who rightly own them.

We are also exploring some business opportunities available to native people that could provide work for our people that are currently unemployed. A thriving Patawomeck business that could benefit all of our people would be a welcome asset in these troubling times.

Many Patawomecks operate independent businesses in the area and we should be supporting them as much as possible. If any member has a business and would like for us to list you, please send us a note. We will be compiling a list of Patawomeck Indian Businesses and hope to get the listing out to the members in the coming year.

Over the last year our membership rolls have continue to increase at significant rate. One of my concerns is that our participation rate has not followed suit. I am sure that there are members that could contribute some skill or craft that would be of benefit to our demonstrations. Some of you have indicated that you have no regalia – doesn't matter. Come and help us. They only way to learn is to start taking part. Regalia can always come later. We want the skills and need to document them for future generations.

Our language classes continue. It is not an easy thing to relearn a language that was unspoken for 400 years. Fortunately we have a dedicated teacher and lots of material. In addition, a grant from the "Duff" McDuff Green, Jr. Fund this year provided us with some funds to offset the cost.

We continue to research and provide you with information on educational opportunities and scholarships available to Native People. While there are some that we don't qualify for, since we are not federally recognized, there are many that we do as a state recognized Tribe. Be sure to visit www.Patawomeckindians.org if you are looking for financial assistance for a son, daughter, grandson or grand-daughter. You may even qualify for yourself.

This has been a long journey for us. There have been years of hard work and documentation done by a few people to get us where we are today. Most of the money necessary to finance this endeavor came from our own pockets or out of proceeds from demonstrations we gave. We need to have more people involved to get us where we want to be.

I challenge each and every one of you to step forward and do your part as a member of this family. Can you help us take care of the Medicine Wheel at Aquia Landing? Can you help us build or construct things for our village? Can you help us raise the money to buy the land and build a Tribal Center? In other words, are you a Tribal Member or a Tribal Member in name only? We have worked hard to get us where we are. We have strived to document and record crafts and history that could have been lost forever. Now we need you to work hard to move us forward. For those of you that no longer have to buy hunting or fishing licenses because of your tribal membership, consider making a donation to the Heritage Foundation. Even if you donated half the cost of those licenses it would add up to a lot over time. And, of course, it is tax deductible.

Kenah (Thank you)

Ninge Opteniak (Two Eagles)

Werowance (Chief)



THE PATAWOMECK FAMILY OF MONTEITH

Thomas Monteith was born in 1694 in Linlithgow, Scotland, to James Monteith and Magdalen Dalyell, Laird and Lady of "Binns". His father was from an ancient Scottish family of titled nobility, descended from a multitude of kings. His mother was the heiress of the Baronetcy of "Binns", being the only surviving child of Sir Thomas Dalyell, Baronet of "Binns", son of the famous General Thomas Dalyell of Scottish military fame. Dame Magdalen Dalyell was descended from King James IV of Scotland and King Edward III of England. "The Binns" was the name of the Dalyell family's home, a small, but magnificent, castle in Linlithgow. Thomas Monteith was the second son and next in the line of succession to his brother, Sir James Monteith-Dalyell, to the Baronetcy of Binns, if his line should fail for lack of descendants. At the age of 21 Thomas Monteith was already calling himself a "merchant of Glasgow". He sailed to Virginia but only had a brief stay before returning to Scotland to aid his country in the Jacobite Rebellion. His family were staunch supporters of the Scottish royalty, as they were closely related. After the rebellion, he returned to Virginia and made his home in what is now Stafford County. According to the present Lady Dalyell of "The Binns", whose husband is a direct descendant of Thomas Monteith's older brother, James, Dame Magdalen Dalyell, Thomas' mother, made the dangerous voyage, along with two of her daughters, to Virginia to visit her son in 1732. Magdalen and her daughters became ill with a virus while in Virginia and died. Shortly thereafter, Thomas Monteith married a local girl of Indian blood, Miss Phyllis Gallop, whose mother, Elinor, was a granddaughter of the last King of Patawomeck, Wahanganoche. During his lifetime, Thomas purchased thousands of acres of land in Virginia which eventually was inherited by his son, James. Thomas and Phyllis had four children: Magdalen, Elizabeth, John, and James. Magdalen Monteith, daughter of Thomas and Phyllis, married first to Anderson Doniphan and had a number of children, one of whom, Elizabeth, was the great grandmother of President Harry S. Truman. Magdalen married secondly to Jonathan Finnall and had yet another family of children. Elizabeth Monteith, daughter of Thomas and Phyllis, married first to Capt. Gerard Robinson, by whom she had two children, John Monteith Robinson, husband of Susan McClanahan, and Frances Wilton Robinson, wife of Elias Earle. Elizabeth (Monteith) Robinson married secondly to John Bithiway Lampton Grigsby, said to have been her cousin, but had no children by him. The compiler has often contemplated how the Grigsby family would have been related to the Monteiths. The only solution seems to be that it was through the Patawomeck Indian blood, as there is a tradition among some of the Grigsbys that they descend from a daughter of Chief Wahanganoche, King of Patawomeck, who married their immigrant ancestor, John Grigsby. This is a most logical deduction and solution to the question of the relationship between the Monteiths and the Grigsbys, as Immigrant John Grigsby, lived on land adjacent to that of Chief Wahanganoche and was even brought to Virginia by Col. Peter Ashton, who had also married a daughter of the Chief. If this was the case, John Grigsby's daughter, Mary, was married, as her second husband, to her first cousin, John Meese, son of Col. Henry Meese by another daughter of Chief Wahanganoche, whose Christian name may have been Mary. Two of Immigrant John Grigsby's sons were said to have married daughters of William Redman, the son of Col. Henry Meese's daughter, Anne, by her first husband, traditionally a full-blooded Patawomeck Indian who was orphaned after the massacre of the Patawomecks by the English in 1666 and was raised by the Redman family, whose name he adopted. After her first marriage, Anne, married secondly to Dr. Richard Bryant, her first cousin, whose mother, Keziah Arroyah, was another daughter of Chief Wahanganoche. John Monteith, son of Thomas and Phyllis, traditionally moved to North Carolina. The Mantooth family claims that he had a Cherokee wife and a son, Thomas, who left numerous descendants, using the name of "Mantooth". James Monteith, son of Thomas and Phyllis, married his multiple cousin, Leah Owens, in 1763. Their marriage is recorded in the St. Paul's Parish register. James' mother, Phyllis, and Leah's father, Samuel Owens, were half siblings, having the same mother, Elinor. After the death of her first husband, Robert Gallop, Elinor had married John Owens. Her son, Samuel Owens, married his cousin, Margaret Bryant, granddaughter of Dr. Richard Bryant and Anne Meese, by whom he had a large family. Margaret Bryant's mother, Seth Anderson, was a legatee of the will of Maj. John West who died in Stafford County in 1717 and is believed to have been a direct descendant of Cockacoeske, Queen of the Pamunkey Indians, who was a close relative of Chief Wahanganoche. Cockacoeske had a son, John West, from an affair in about

1656 or 1657 with Col. John West, son of Governor John West. Maj. John West of Stafford appeared in the area right after he was last recorded in the Pamunkey area and married Sarah Harrison, sister of Burr Harrison, the Indian interpreter. Due to his close association with the area Indians and the fact that he left 500 acres "at Pamunkey" in his will to one of his sons, he is considered to have been identical to Queen Cockacoeske's son. Seth Anderson was one of several women named "Seth" who were legatees of John West and are all believed to have been descendants of his sister, likely twin sister, who certainly married one of the brothers of Burr Harrison, from which family the female name of "Seth" (often written "Scythe or Sith") was brought over from England. Seth Anderson's own father was a son of David Anderson, who, by the right of his wife, Elizabeth, from her previous marriage to John Hallows, had held the indenture of Burr Harrison.

James and Leah Monteith had sons, Enos Monteith, Samuel Owens Monteith, and one who is believed to have died young, Bartholomew Gallop Monteith, likely a twin to their daughter, Keziah Gallop Monteith. The daughters of James and Leah who reached maturity were Ascenith Monteith, Aroye Monteith, Keziah Gallop Monteith, Fenton Monteith, Leah Owens Monteith, and a daughter whose given name is unknown who married Fielding Batteley.

Enos Monteith (born 1776), son of James and Leah, married Eleanor Warrick/Redman, daughter of John Redman and Catherine "Cassie" Warrick. She was likely a multiple cousin of Enos, if her grandfather, Andrew Redman, was a son of William Redman, above, and his traditional first wife, Catherine Elkins, as is suspected. Andrew Redman named his first son "William" and lived in the area of Loudoun County, Virginia, where several Grigsby grandchildren of William Redman, son of Anne Meese, settled. Enos and Eleanor had at least two sons and several daughters. One son of Enos, James Monteith, married Elizabeth _____ and left a number of children, including Richard E. Monteith, who married Georgiana Rowe, Susan B. Monteith, who married George W. Newton, and Ascenith Monteith, who married Dawson Richardson Sullivan. The other son of Enos and Eleanor has not been identified. He was in Enos' household on the Stafford census and either died young or moved away. All of the daughters of Enos and Eleanor have also not been identified. They are known to have had Eleanor Monteith, wife of Gustavus B. Newton, Parthenia Monteith, wife of Fielding Hudson, Mischael Monteith, wife of William Alexander Otto Bowie, Catherine Monteith, wife of William Gaskins and of William Bradshaw (ancestor of many of the Stafford Bradshaws), and Lucy Montieth, wife of Piercy P. Bowie.

Samuel Owens Monteith (1785-1862), son of James and Leah, married Mildred Fines, daughter of James Fines and Rachel Curtis. Mildred Fines' mother, Rachel, was a descendant of the Patawomeck Indian girl, Ontonah, who was orphaned by the massacre of the Patawomecks by the English in 1666 and was raised by the Curtis family. Samuel and Mildred had children: Thomas Monteith, husband of Ann "Nancy" Limerick/Limbrick, James Monteith, husband of Frances Cox, Lucinda Monteith (died young), Leah Monteith (unmarried), Mary Ann Monteith (unmarried), William Isaac Monteith, who married his cousin, Elizabeth Fines, Elizabeth Jane Monteith, wife of William Dobson, John Samuel Monteith, husband of Jane M. Rowe, and Nathaniel Owens Monteith, who was killed in the Civil War.

Ascenith Monteith, daughter of James and Leah, married James Rogers. The names of all of her children are not known. She is known to have been the mother of Ascenith Monteith Rogers, who married John Curtis, Lucy Ann Rogers, who married her cousin, George Owens, son of Reuben Owens, and possibly Mary, wife of James Roberson.

Aroye Monteith, daughter of James and Leah, was named after her Patawomeck ancestor. Her name was pronounced "Arroyah", and she was known by her close family as "Rowie". She married her cousin, John Finnall, son of Jonathan Finnall and Magdalen Monteith.

Keziah Gallop Monteith, daughter of James and Leah, was named after the Christian name of her Patawomeck Indian ancestor. She married her first cousin, James Owens, son of Reuben Owens and Sarah Kinney. It should be noted that Reuben Owens and his wife, Sarah Kinney, were also first cousins. Sarah's mother, Anne Bryant, was a full sister of Margaret Bryant, who married Samuel Owens, the parents of Reuben Owens and Leah Owens, who married James Monteith. The intermarriage of close cousins kept the Patawomeck blood strong.

Fenton Monteith, daughter of James and Leah, married a Mr. Barbee, whose given name has not been determined. He was most likely her cousin, a son or other relative of Capt. John Barbee and Eleanor Duncan. Eleanor Duncan was a granddaughter of Elinor, wife of Robert Gallop. Since Fenton Monteith was a double descendant of Eleanor Duncan's grandmother, Elinor, she and her husband, Mr. Barbee, could have been related in several ways.

Leah Owens Monteith, daughter of James and Leah, married twice. Her first husband was her first cousin, Thomas Owens, son of Reuben Owens and Sarah Kinney. Her second husband was Charnock Cox, Jr., son

- THE PATAWOMECK FAMILY OF MONTEITH continued

of Charnock Cox, Sr., and his first wife, who was likely a sister of Reuben and Leah Owens and was, therefore, another cousin. The given names of two of the brothers of Charnock Cox, Jr., namely Samuel and Enoch Cox, indicate a marriage of their father into the Owens family, as those were important names in the Owens family and were not previously known in the Cox family.

The name of the daughter of James and Leah who married Fielding Battaley has not been identified. It is also not known if she left any children. The Battaley family was closely associated and intermarried with the Bryant family, who were closely related to the Monteiths.

The immigrant ancestor of the Monteith family, Thomas Monteith, died in 1747. It was said that he asked his slaves to carry him out to his garden when he was too ill to walk, and he pointed out the spot where he wanted to be buried. The old Monteith Cemetery started by Thomas Monteith is now overgrown in the woods near the White Oak Landfill. An old red sandstone foot stone may be all that is left to mark the grave of Thomas Monteith. His widow, Phyllis, remarried to her cousin of Patawomeck blood, Benjamin Elkins, and had another large family by him.

Through Arroyah, the daughter of Chief Wahanganoche, the Patawomeck blood was well established in Stafford County.

William L. "Bill" Deyo
24 August 2011

Sassafras

The magic of WinAuk or Sassafras albidum for an Amazing Group of People

Just a little Plant Story by WalkNCrow [Gary Cooke]

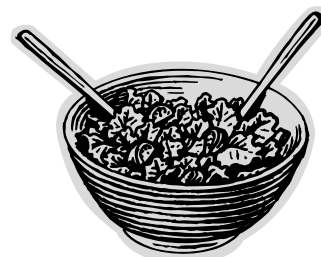


Winauk is the Virginia Algonquin (Patawomeck) word for the Sassafras tree, whose scientific name is *Sassafras albidum*. It is pronounced **WinAuk**. In our language, the word **Wingan** means "my good or to be pleasing to me". The word **WinKeNah** means "Pleasing you are to me". If we then look at Algonquin words with **aukon** the end we find the word for a gate is **CupPenAuk**. It was made of small saplings or sticks that had been cut down removed from their life sources.

YeahAukan is our word for one type of house that was made of small saplings and sticks bent over and tied and woven together. If you take the word **Auk** and add an **-an** the word becomes **Aukan** with the translation being "Sticks or Small saplings it uses". Another plant to use as an example would be **AhPook** which is the word for Tobacco (*Nicotiana glauca*) and **Ahpookan** which is the word for Tobacco Pipe which roughly translates into "Tobacco it uses". **WinAuk**; therefore, will translate into "To be pleasing to me, a small stick or sapling". Any of you who have ever smelled Sassafras knows how magical it is. It smells just like root beer only you can feel the wild spirit of the plant inside. Plants are people too so before you harvest it either sprinkle tobacco (This is how we prayed, adjust this to suit

your own beliefs) as an honor gift for the **WinAuk** or some candy or water that you normally eat or hold honored. This bond will make the medicine stronger and be sure to say **KeNah** (Thank You) to the plant before and after harvesting. Now, what did we harvest and how did we prepare it?

Edible uses: Leaves raw or cooked. They have a kind of thick aromatic flavor. If you have ever chewed on the stem of a sassafras leaf when you were younger you will remember the taste so try breaking off a leaf and chewing on the stem before you put it in your food. The young leaves can be added to a salad while they are tender. When the leaves get older three or four Green leaves added to a pot of soup or stew at the end will flavor it and act as a thickening agent. If you pick or pull a whole branch of one that has become an offshoot from the older plant, it should be about as big around as the size of your index finger and two or three feet tall, dig up the attached roots very carefully. Carry them home. Separate the roots from the rest of the plant. Hang the Sassafras leafy side of the plant to dry in an enclosed shed or place where you would dry your herbs. After a couple weeks remove the dried leaves and remove their stalks and veins and crumble up the leaves. Grind them in a Mortar and Pedestal or whatever you use to grind your herbs until they become a fine powder. This Powder was shown to the Cajun's by the Choctaw of Louisiana and is known by the Cajuns as File (*Fee-Lay*) powder. They use a pinch of this powder (ground sassafras leaf) at the end of cooking time as a secret taste and thickening ingredient in their File Gumbo.



Now back to the roots. The roots should be washed and the bark stripped from them. It is from the root bark that the tea is made. Dry the bark and fill your tea bob or tea strainer to brew your cup of tea. Remember we used this tea as a blood tonic or blood purifier.



Cut the stalk from which we removed the leaves with a diameter of about your index finger, find a straight piece about 12" to 14" long. Smooth all limbs and knots. This will leave you a fire drill. It has a pith in the center and the wood itself is full of natural oils. As you spin the fire drill against the wood blank in the bottom the sassafras spindle will heat up the pith will go to powder and the oils in the wood will heat up and will ignite. (Have the bird nest ready for the coal).



This plant brother when growing next to the village was said to be a natural mosquito, mite, and lice repellent and possibly helped keep the ticks away. Enjoy and let me know the outcome.

Our Children are Our Future!

Tribal Members are aware of the effort, dedication and sacrifice that have and continues to go into resurrecting the Tribe. It is truly a rise from the ashes. What a shame if it were lost. The Patawomeck/Algonquin Language is our path to the past and bridge to the future. We need students, from pre-school up. The younger your children start the better. No one is too old. We need as many students as we can get. The more we have the greater the possibility the Tribe will carry on. Please let the Language Teachers know of your interest. At present we have no young students. If the Language is to survive, it is up to you. What a great opportunity to participate in a genuine family activity, with such a worthwhile purpose.

--submitted by John Chinn

Read More about the Children's Class & other new offerings in our Language Class on page 8

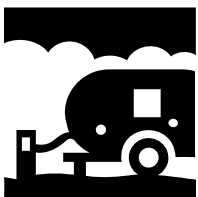


Donate Your Car to the Patawomeck Indians!



The Patawomeck Heritage Foundation is now accepting used vehicles for donations. We are able to accept anything from an old bucket of rust that has been an eyesore in your backyard to a gently used, like new trade in. We have a consignment agreement that enables us to sell drivable vehicles at full market value enabling your donation to bring maximum value to the tribe. We are able to accept boats, RVs, campers, motorcycles, and even equipment. The only requirement is that for any on the road vehicle or boat we will need the title. If you have lost the title to that clunker in the backyard, we can help you get a replacement. The Heritage Foundation will make arrangements to move any units that are not drivable. If you have something you would like to donate, please give me a call and I will be happy to provide more information and help turn your donation into cash for the Tribe.

So far we have had one camper donated and that donation netted \$1100 for the tribe.



Gordon Silver
540-764-2326



PATAWOMECK CONNECTIONS

I am privileged to live and work in the community of my origin. I like knowing as I go to the grocery store that it's very possible for me to run into relatives. I appreciated answering a knock on my door last night to find my nephew with a box of "left over" crabs. My crafty cousin is close by so I could stop in when I needed a piece of jewelry fixed at the last minute. I often find little "gems" left on my doorstep that range from leftover cleaning supplies to fresh vegetables or soup. I once heard an acquaintance whose job had transplanted him here bemoaning the fact that there were "no more communities". He was wrong. I have a community in which many of my family members live. We form a tribe which has a unique culture. I was thinking about all that and our "reorganization" as a tribe. I looked up the definitions of each and I'd like to share them with you:

Community: ownership or participation in common

Tribe: a group of persons, families or clans descended from a common ancestor and forming a community

Family: all those descended from a common ancestor

Culture: the concepts, skills, arts, institutions, etc. of a given people in a given period

Organization: a body of persons organized for some purpose

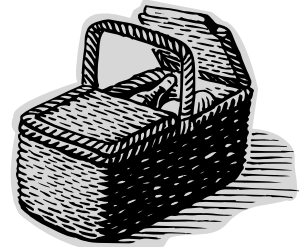
Think about how you fit into this group and what sort of family/tribe/organization member you are at present. Ask yourself if every other member acted according to your pattern, would we thrive or even survive? I encourage you to think about this because we are contemplating what I believe to be a big step in our organization. Before I can get behind this step, I want to know someone coming behind me wants to "pull the wagon" when all of us now standing in that place give out. How about it, young folks?

--submitted by Kathy Harding

PATAWOMECK SPRING PICNIC

A wonderful time was had by all at the Patowomeck spring picnic. The creator blessed us with a beautiful sunny yet comfortable day. It was an opportunity for our crafters to display some of their handmade items and for fisherman of all ages to drown a few worms. Despite a muddy swollen river, Ben Silver did catch a few perch, and younger children enjoyed the playground. I look forward to meeting more of my fellow Patowomeck members at upcoming social events. If you have an idea for an event, please feel free to contact me at (540) 370-4375.

-Tracy Williams-Feuer



UPCOMING EVENTS WITH PATAWOMECK EXHIBITS BY TRIBAL MEMBERS

Youth's day at Caledon Natural Area. September 17, 2011.

Tribal members who are participating should arrive no later than 8:30

Department of Veterans Affairs Meeting September 27, 2011,

Mobile Unit Walk-Ins: 1pm until 6pm. Formal Meeting: 7pm until 9pm. White Oak Fire House.

Youth For Tomorrow sponsored by Joe Gibbs - Oct. 1st from 10am to 5pm.

Linton Hall Road, Bristow, VA. Admissions \$10.00 for adults, \$5.00 for children 16 and under, ages 3/under are free.

Annual General Meeting October 9, 2011 2:00 PM White Oak Fire Department

1st Annual Patowomeck Heritage Craft Show at White Oak Fire House - Nov. 5th 9 AM - 2 PM

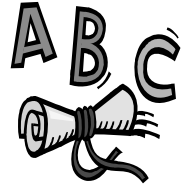
For Dahlgren Naval Base Employees Only:
Diversity Day at Dahlgren Naval Base--Sept. 21
Dahlgren Native American celebration - Nov 4th

Our Language Reborn!

Wingapo, Chesk Chemay~

The Language Committee* has been busily working this summer to revamp our offerings for the 2011-12 school year. We feel, as a result, we have a range of activities that will appeal to a broad range of tribal members and other interested language students. We will explain the different formats we will offer, arrange the classes according to "enrollment" and offer a very different approach with two classes while maintaining the traditional methodology for teaching language that the more experienced speakers of the language may find preferable. Total configuration at present will be three class offerings, contingent on enrollment.

(1) One new offering will be the Algonquin Alphabet, researched, compiled in chart form and put on our Dropbox by Ian Custalow. Ian is a product of the Military Language School at Fort Ord and a member of the Mattaponi Custalow Family. I have asked Ian to teach this alphabet because a few of the traditional students have said this helps greatly with pronunciation. We were exposed to his work in the Spring classes. However, we do not have any proof that our people at Belle Plains used this alphabet...but they may well have in their trading activities. In modern usage, the Patawomeck will be well advised to learn this alphabet. If you want to get an idea of what this study will entail, go to the Dropbox and look at Ian's charts. I will be happy to answer any questions you have about the procedures in the class: mwcof61@cox.net or 540-479-3448 landline. Also, Ian may be contacted via email at ian@custalow.com- -he is the expert on this new offering.



(2) Another new concept in instruction was formulated by Johnny Mac "Many Paths" Chinn of Warsaw, VA who is a member of the Patawomeck Tribe, born and raised in the white house across the street from DP's museum and White Oak Primitive Baptist Church. He would like to see the YOUNG children in the company of their mother or father studying vocabulary and phrases two Sundays a month at the Firehouse. The parents would be given worksheets to practice the children in between the two classes per month. Class time would be spent in learning pronunciation of the vocabulary and the conversational phrases. Other fun activities, age appropriate, would reinforce the learning and absorption of the cultural and historical aspects of our people.



(3) Nokomis [Becky Guy] and Walkncrow [Gary Cooke] will continue to lead the class in a more traditional language approach to instruction.

Movement among the three classes will be fluid and can be used to "make up" a missed regular class or just to satisfy interest in other aspects of language study. We will, in all three classes, be striving for the same goal: ease and facility with speaking our Old Language. The Strachey dictionary will continue to be the basis of our instruction, although Chief Green has introduced a Passamaquoddy-Maliseet dictionary to the instructors this summer and it has "modern words" we can add, like "shortstop" nekosantuphat—one who moves fast. Some linguists feel our language is very similar to the Algonquin Passamaquoddy language which has remained "alive" whereas ours died out. The final goal of any language instruction, however, is TO COMMUNICATE with one another! PLEASE indicate your interest in one or several of the above classes by emailing the NUMBER [1, 2, or 3] of the class along with your NAME, PHONE # and/or email to the attention of Becky Guy at mwcof61@cox.net or to the Patawomeck Website c/o the webmaster link. Once we get the interest tabulated, we will arrange the time and place the classes will be held.

K enah [Thank you!]

Nokomis [Becky Guy]

* Language Curriculum Committee: Ian Custalow, MaryAnn Berry, Lesser Chief Gary Cooke, Garry Cooper, John Chinn, and Becky Guy

The Patawomeck Heritage Foundation Report

Submitted by MaryAnn Berry



The Foundation is a 501 (c) non-profit that was formed on November 10, 2009. The purpose of the Foundation, in its most simple terms, is to preserve, develop and educate tribal members and the general public to the culture, art and history of the Patawomeck Indians of Virginia.

With the Foundation's purpose in mind, Director Mrs. Becky Guy who is also our Algonquin Language teacher sought a grant from the "Duff" McDuff Green, Jr. Fund through the Community Foundation of the Rappahannock River Region, to obtain supplies to teach tribal students our lost Algonquin language. We are happy to say the Directors of Community Foundation saw the benefit of our Algonquin language classes and granted the Patawomeck Heritage Foundation a grant in the amount of \$2,000.00. With these funds, Becky has been able to purchase the necessary supplies to continue teaching her class. If you have 3 hours free on Sunday afternoons, please consider joining our Algonquin Language class. The class is Free and it is fun and exciting...sometimes we learn more than Algonquin, we learn our Patawomeck History, as well. Come join us by contacting Mrs. Becky Guy at 540-479-3448 or email at mwcof61@cox.net.

At our last Patawomeck Tribal general meeting held in October of 2010, those present expressed a desire for the Foundation to seek funds to obtain land and build a Patawomeck Museum and Cultural Center in the White Oak area. Several of our tribal members, though the Foundation, have found ways to raise monies to assist in obtaining the land by selling some of their wares. A sampling of their wares includes; home-made jellies, bake items (pies, brownies, etc.), crochet bunnies and hand painted jewelry, etc. The Foundation is proud of their efforts and we can announce the building fund balance is \$3,300.00. This however, is a far cry from the amount of money needed to purchase land. As you can see your help is greatly needed in this area. If you have experience in fund raising techniques, have suggestions or have the time to donate to our fund raising efforts, please contact, MaryAnn Berry, P.O. Box 615, Colonial Beach, VA 22443, phone: 804-224-1189 or email patawomeck@gmail.com.

Patawomeck Heritage Foundation's "Eel Pot" Raffle.

This year our Patawomeck Heritage Foundation Fund Raiser is an Eel Pot. The Smithsonian Institute has several Patawomeck Eel pots in their inventory. If you get a chance to view the inaugural book for the **National Museum of the American Indian** on page 78, there is a picture of Gordon Bullock's eel pot. What a treasure it is to say the Patawomeck's legacy is in such an important first book.

Eel pots has been a tradition of the Patawomeck Fisherman and you might become an owner of one if you purchase a raffle ticket. We cannot thank Mickey Schenemann and D.P. Newton enough for creating this tangible piece of Patawomeck history for our fund raiser this year. The price of the tickets is \$2.00 each or a book of 3 tickets for \$5.00 and are tax deductible. Remember, you are helping the Patawomeck Foundation with every raffle ticket purchased. You may purchase tickets at the White Oak Museum or mail your request with the funds included to: The Patawomeck Heritage Foundation, P.O. Box 615, Colonial Beach, VA 22443.

EEL POTS AND MORE

Submitted by Kathy Harding

Mickey and Kathleen Schenemann are long time friends and wonderfully hospitable folks. I visited with them and DP & Bonny Newton to talk with them about relearning the art of making eel pots with white oak strips the way they used to be made by our ancestors. This pot has now been replaced by wire ones due to the availability of metal wire and the time it saved our fishermen in construction of the pot. And time is what Mickey and DP discovered it takes, time and finding just the right white oak tree, which proved to be a difficult time consuming task in itself. Kathleen said when Mickey decided he was going to do this, she would go scouting for trees that she thought would work. When he rejected each one for various reasons, she quit looking. The right tree needs to have a nice smooth bark, "almost velvet like" says DP, free of "cat-eyes" as Mickey called them or knots, be only 4"-8" in diameter, and have a nice straight 3-5 ft. section. He said Pappy Bullock told him that he and his father (and mine), Gordon, have walked all day long looking for just the right tree with which to make their eel pots.



After you find the tree, it has to be debarked. The tree is then split in half, each of those split into quarters giving you eight pie shaped pieces. Then you have to cut the heart out of the tree which leaves you the layer just under the bark that is still white and pliable enough to work with. Remember, this is all done with hand tools- hatchets, splitting wedges, and knives. And, we haven't even begun to make strips yet! Two good men and a few days work, if everything goes their way!

The pocket knife is the tool of choice to get the strips separated and whittled down to a usable thickness. Lelia Newton Loving told Mickey that her father, Carl, would sit beside the wood cook stove in the kitchen working on the strips in the winter time. She suspects that some of those little shavings landed in many a pot of soup or stew that was cooking on that

cook stove while he whittled. If you have been to events where we set up our village, you may have seen Mickey and DP doing this part of the job.

Once the various size splits are done, then comes the actual construction. Molds are necessary here and Mickey and DP had to make two of those before the first pot could be made. One mold is for the outside of the pot and a second smaller one for the inside funnel.

Trial and error and a lot of patience was necessary to accomplish a successful weaving method. The first step was to discover the number of ribs, or vertical strips to start with. "Every pot that we have checked has 13. Twelve won't work. They all have to have 13," says Mickey. These are temporarily held in place around the mold until the interweaving begins. Another learning curve for our pot makers. DP says it's an optical illusion to look at a pot and see each vertical weave going around the pot as it looks like each one is woven in individually and level. The weaving actually winds around, spiraling upward with each round as far as the split will go. The next one will take off where that ones ends. Wider splits are used at the base with smaller ones at the top. These wooden splits must be kept wet to avoid splitting while working with them.

There are woven rings added at the top and bottom and a wooden stopper with a rope attached for finishing touches. Another day or two has passed.

When asked what they thought our ancestors would say to their relearning this lost craft, DP said, " I thought about how much we needed them to show us how to do this right." Mickey added, "I'm sure they were probably laughing at our attempts to figure this out on our own."

So, you can see what you may be getting if you win our raffle for one of these eel pots. I figure at least a week of work for two men, 8-10 hours a day. A reasonable guess from beginning to end at today's labor costs would be \$800-1000.

A SURPRISING VISIT

I also learned during my visit that the Scheneman home was filmed during the summer to be used in a documentary about Wayne Newton. The big cameras and lights complete with a film crew and director took shots all around the house and property. We are in hopes of seeing the completed project. Too bad Kathleen's "Indian room" complete with lighted display case was not set up at that time. It would have been a nice addition to the film!!!



Welcome New Members

Collin Virgil Abel
Morgan Elizabeth Abel
Heather Lynn Bailey
Patrick James Bailey
Dale George Ballard
Davion McClinton Bass
Derek McClinton Bass
Derek McClinton Bass
Alease Marie Berry
Charles Sealar Bourne
Charles Sealar Bourne
Chase Louis Bourne
Hazel Mae Bourne
Nathan Charles Bourne
Wilbur Harrison Bowler
Cooper Alexander Brown
James Preston ThomasBrown
Mason Lee Brown
Stephen Michael Brunton
Charles Edward Bullock
Charles Matthew Bullock
Lydia Elizabeth Bullock
Clifton Wade Burton
Emory Belle Burton
Helen Rita Burton
McKenzie Leigh Burton
Mitchell Wade Burton
Sophie Mae Cartmill
Earl Chilton
Matthew Stewart Chilton
Robert Earl Chilton
Bryan T. Clift
Christopher James Craft
Bridget Newton Cropp
Katherine Elizabeth Curtis
Larry ThomasCurtis
Michelle Lynn Wood Dawson
Brittany Diane Dudley
Daniel Stacy Dudley
JenniferMarie Dudley
Jesse Spillman Dudley
Robert Harold Dudley
Sabrena Constance Dudley
Craig Edward Ennis
James D. Foley
Hunter Alan Green
Abigail Denise Harding

Erin Ashley Howdershelt
Kamryn Grace Howdershelt
Christina Diane Hundley
Clyde Dwain Jett
Troy Dean Johnson
Randall Ivan Knight
Lillian Grace Males
Jarod Blake Markle
Kaylan Ann Maxey
Alexander Mahilokokaimai McGuin
Dallin Ekahialohailuna McGuin
John Daniel Mills
Steven Daniel Mills
JenniferAnn Moneyhon
Kylan James Robert Moneyhon
Sandra Dee Mothershead
Ann Marie Newton
BernardStuart Newton
Bryan Ashton Newton
Caleb Ford Newton
Charles Bernard Newton
Don Wilfred Newton
Eliana Marie Newton
Elizabeth Roxena Newton
HannahLeigh Newton
Justin Matthew Newton
Justin Scott Newton
Lynn Marie Newton
Mark David Newton
Matthew Lynn Newton
Norman Edward Newton
Robert Mark Newton
Rodney ThomasNewton
Roland Davis Newton
Sherry Lynn Newton
Tyler David Newton
Kenneth Emmett Olive
Taylor A Palacino
Ronald Gene Payne
Christina Lane Perkins
Jessica Rae Porter
Abner Buckner Price
Catherine Emma Prince
Crystal Dawn Raines
Jacob Wade Raines
Cathy Ann Robinson
David Hamilton Henderson

Mark Logan Smith
Matthew Cole Smith
Michael Dale Smith
Morgan Vera May Stone
Alan Leroy Sullivan
Bertha Ann Sullivan
Brian Eugene Sullivan
Cameron Hunter Sullivan
Chad Michael Sullivan
Dustin Kyle Sullivan
Eric Von Sullivan
Fred Thomas Sullivan
Gary Randolph Sullivan
Hayley Ann Sullivan
Jason Ray Sullivan
John Anthony Sullivan
Lily Sophia Sullivan
Madalyn Jo Sullivan
Mason Scott Sullivan
Michael Ray Sullivan
Norman Brian Sullivan
Norman Earl Sullivan
Quintin Christopher Sullivan
Rebecca Marie Sullivan
Robert Jerry Sullivan
Ronald Everett Sullivan
Troy Matthew Sullivan
Wilson Sullivan
Robert Woodfin Sumner
Jordan Carlyle Tatum
Daniel Nicholas Thompson
Danny Lee Thompson
HannahElizabeth Thompson
Chad Lewis Webb
Andrew Lawrence Whitaker
Justin Alfred White
Annette Louise Williams
Kristal Nicole Williams
Robert Anthony Williams
Autumn Elizabeth Wood
Sue Lynn Roles
Edward John Shelton
Erin Kathleen Shelton
Raymond Lee Shelton
Kim Marie Hoschar
Andrew James Hovey
Matthew Jacob Hovey
Suelleyn Hovey

Show Your Tribal Pride!!!

We are now able to offer for purchase our very own Tribal Flag. In order for us to buy the flag at a discount price {\$35.00}, we need at least 50 people interested. Please submit your name to the list by emailing Debbi Shelton at Debra_M_Shelton@msn.com or calling her at 540-371-4553. As soon as the list hits 50 people, Debbi will contact you with ordering information. If you do not want to wait until we can get the quantity discount, single orders can be submitted at the full cost of \$120.00.

The flag can be seen at any of our events and in the 2010 edition of The Patawomeck Tides newsletter, which can be found on our website, www.PatawomeckIndians.org

Annual Tribal Meeting

What: Tribal Meeting and Pot Luck Dinner

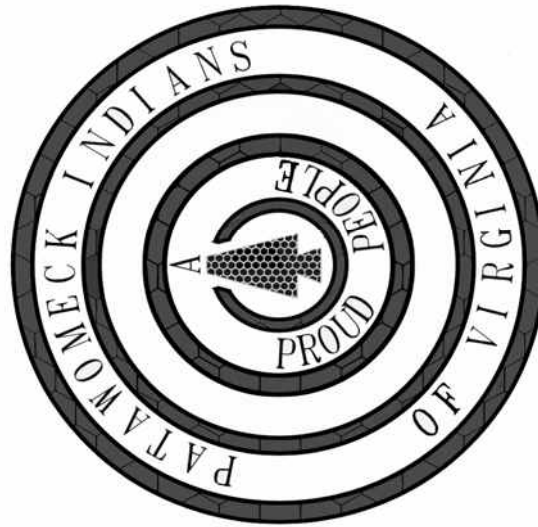
When: October 9, 2011 2:00 PM

Where: White Oak Fire Department

Bring your family and a covered dish.

Election of 2 members to the Tribal Council.

Join us for a good time and friendship.



Patawomeck Indians of Virginia
534 Fagan Drive
Fredericksburg, VA 22405