



# Patawomeck Tides

SEPTEMBER 11, 2008

VOLUME 11, 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 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.



## Annual Meeting

**What: Tribal Meeting and Pot Luck Dinner**

**When: October 5 , 2008 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.

### Patawomeke Ethnohistory and Community Study

September 2008 – Project Update

During the fall of 2007, eight students from the College of William & Mary's Anthropology Department worked with members of the Patawomeke community. The class entitled, "***The Contemporary American Indian Community***," was guided by Prof. Danielle Moretti-Langholtz. After an exciting semester of research, fieldwork, and conducting interviews with community members, the students produced a series of papers on topics covering archaeology, early history, language, artistic traditions, and the revitalization of the Patawomeke in Stafford and King George counties. During the spring, the student's work was digitized and formatted as a rough draft volume dedicated to Patawomeke history and culture. At a meeting in May in Williamsburg, Chief Robert Green had a chance to take a "first glimpse" review of the 150 plus pages. Through the summer, additional field work was conducted by a William & Mary senior, Will Foster, to expand the important section on the Potomac Creek watermen. Danielle is on sabbatical during the 2008 fall semester; and after her return from studying in Europe she and I will begin the time-consuming process of editing the students' papers and compiling them into a single volume. The community support has been overwhelming and everyone has been very generous and patient with their time and resources. We look forward to getting the volume closer to completion and searching for a publisher. Stay tuned!

Buck Woodard, M.A.  
American Indian Resource Center  
Department of Anthropology  
College of William & Mary

## "THE POWER OF SYMBOLISM IN NATIVE ARTS, CRAFTS, AND CULTURE"

By Leroy (Buddy "White Cloud") Jett, Jr.

If you're reading this Annual Patawomeck Newsletter then it's a pretty safe bet that you are a Tribal member... and as such you are a descendant of the Patawomeck Indians of Virginia. Sometimes it's good to give some thought to what that means. WHO WERE THESE ANCESTORS THAT WE DISCUSS AND THINK ABOUT FROM TIME TO TIME???? Indian people would say that they were "OUR BLOOD". That term to Indian People has a DEEP meaning... it denotes a very significant "kinship connection" and represents a way of thinking that evokes "respect" and even "reverence". The term "Ancestor" refers not only to our dim past but represents a CONTINUOUS LINE spanning the centuries up to our Great Grandparents who fished and crabbed in these waters... on up through to the "Tribal Elders" of today. Generally you could say that Indian People think of "Ancestors" as "Elders that have passed on to the other side". In today's busy world of "high speed/high tech everything", a "global economy", and "scattered families" it may sometimes be good to look backward and see what we've lost... and what we have consciously given up. What did our ancestors know that, over generations, we have perhaps forgotten?

Who were these "Ancestors" really???? So much knowledge of the "old ways" has been lost - it's really very sad - many of their customs, their viewpoint on the world they lived in and how they fit into it - all forgotten. Looking really far back, the sparse records from the English "invaders" in the 1600's provide only meager references to the viewpoints of the Native people they encountered and are undeniably biased in favor of the Colonists. Certainly it was to their advantage to perpetuate the concept that these "Savages" needed to be taught the error of their ways and certainly didn't know how to make "proper use of the land" ('sounds like a good excuse to take it, huh?).

Our ancestors endured much in order to just stay together... but that was ALWAYS THEIR STRENGTH anyway - "STAYING TOGETHER". That's what "Eastern Woodland Tribes" were - villages of "FAMILIES" - staying together... living on the river, providing for each other - sharing the fish, the game, the corn... protecting each other. Although there is much that we will never know we can be sure that some things never change: they loved their children, they struggled to provide for their families, they felt gratitude to the Creator when food was abundant - the corn crop was good, the fish, crabs, and oysters were plentiful... and the woods were full of game. That "TOGETHERNESS" was, I think, very important to them. Elders were honored and respected for all the acquired knowledge that they passed on and powerful young warriors were encouraged to be skillful. Times were hard...many wars - enemy tribes would canoe down the river to raid - take the women - take the children - take the corn... and... then, of course, came the English... no less ruthless... just in a different way. The only way to endure: SHOW STRENGTH and "TRIBAL UNITY"... strong warriors, strong women, "FAMILY TOGETHERNESS".

This "TOGETHERNESS"... strength in family numbers for protection and mutual support was vital to their survival. It was, I think, so much a part of their day to day existence that it was a major factor expressed in their art, crafts, clothing, the way they acted and the way they spoke. With the understanding of this absolutely vital need to "BELONG" to this extended family for mutual sustenance and mutual protection brings us through the gate, I think, to the understanding of one of the major roles of "SYMBOLISM". From east to west - north to south - across North America, I think you will find one common denominator among Indian People - "TRIBAL IDENTITY" is always VERY IMPORTANT!... and one of the primary ways this is expressed is through "SYMBOLISM".

"Symbolism" can take many forms... subtle or bold, obvious or perhaps somewhat hidden to the untrained eye. Across North America Indian arrows were often painted or etched with a distinctive design to symbolize the Tribe that made them. Indian warriors of some Tribes had distinctive hairstyles such as the Crow Tribe of the west with hair roached up in the front which was the "symbol" of their Tribal identity. Lakota and Cheyenne People each had completely different beadwork patterns on their buckskin shirts (symbolizing their Tribal identity). Navajo People wear belts of silver conchos and turquoise (symbolizing their Tribal identity). Seminole People wear thin cotton shirts with big puffy sleeves to keep off mosquitoes (and to symbolize their Tribal identity). Mohawks of the Eastern Woodlands wore a distinctive roach hairstyle that was also worn by other Algonkian speaking Tribes. Powhatan Tribes (including the Patawomeck Tribe) wore a Mohawk style on top with hair tied in a knot on the left side, and shaved on the right to avoid hair getting caught in the bow string. In each case a Tribal "symbolism" brings with it a feeling of "IDENTITY"... and as a result "TRIBAL UNITY" and a feeling of "TRIBAL PRIDE". You could say that the individual in each case is "symbolically" demonstrating his sincere commitment and allegiance to his Tribe.

Indian people today often wear "long hair" as a "symbolic" way of saying, "I'm Indian - and I'm PROUD of it!". Indian jewelry, necklaces and ear-rings, shirts with Indian designs or prints - all are personal choices that become ways to "symbolically" show "TRIBAL PRIDE"... which contributes to the overall "TRIBAL UNITY".

When the English arrived they found that the Indians of Tidewater Virginia both painted and tattooed their bodies. John White's paintings immortalized the image of tattooed warriors with long bows and quivers. His commentary leaves no doubt as to the Native peoples' intent to "symbolize their Tribal identity". In his words, "The inhabitants of all the country for the most part have marks raised on their backs, whereby ye may know what Prince's subject they be, or of what place they have their origin."

You could say that getting a tattoo to specifically show your Tribal allegiance is undoubtedly a courageous act with "symbolic motivation". A good case in point would be the magnificent tattoo of Jason Green, son of our Patawomeck Tribal Chief, Robert "Two Eagles" Green. Jason obviously endured some pain to get that one across his back (see Fig. 1). The tattooed message above the eagle is from the "old language" and translates into English as, "I'm Potomac". Under the Eagle on the

Figure 1



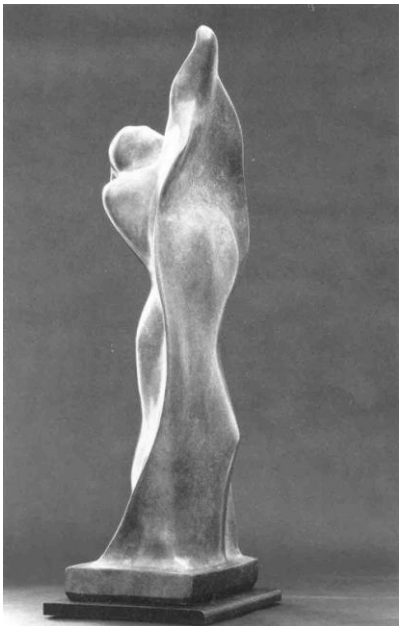
left is his wife's Indian name, "Smiling Wolf" and on the right is Jason's Indian name, "Brave Eagle". That is certainly a very bold way to show pride in your Patawomeck Indian heritage and I think that everyone in the Tribe should feel honored by Jason's courageous "symbolic gesture".

We have considered how powerful

"symbolism" in Native cultures is to encourage "TRIBAL PRIDE"... and contribute to "TRIBAL UNITY" but the power of "symbolism" in Native culture would not be complete without examining the word, "SACRED" from a Native perspective. That word is used a lot in movies, and books, and myriad writings of all sorts in reference to the spiritual mindset of Indian people. You've heard them all: "Sacred ground", "Sacred pipe", "Sacred buffalo", "Sacred waters", "Sacred artifacts", "Sacred symbols on cave walls". The question begs to be asked: "What is meant by the word "SACRED" to Indian People? Perhaps that word is sometimes overused when it's not appropriate... and maybe not used often enough when it perhaps would be appropriate.



Figure 2



If you look at the exquisite sculpture of our Honorary Tribal Member of Creek Indian heritage, Retha Walden Gambaro, (see Fig 2) you will see the remarkable work of a person that truly understands the meaning of the word, "SACRED". When first viewing her magnificent sculpture, "Pipe Offering" (see Fig. 3)... you are at once held speechless by its flow and graceful lines... its obvious beauty. After a few moments the depth of its meaning begins to "sink in" and you realize that this remarkable work bears the essence of "SACRED". The upturned face presenting the pipe upward toward Heaven projects and truly "SYMBOLIZES REVERENCE FOR THE CREATOR" to its very core.

Figure 3



Obvious "Symbols" carved into Tribal objects may have obvious meanings or may be more obscure and require some deliberation to find the intent of the carver - the motivation behind the creation of the piece. You could say that fully understanding the traditionally "reoccurring symbols" used in a particular Native culture gives one a "window" through which to gain a "glimpse" of that culture... and coming to an understanding of the symbolism gives one a new appreciation of the Tribal objects. In fact the object can never be looked at in the same way again once the symbols are "understood".



Fig. 4 shows an image that is reoccurring in Patawomeck tribal arts and crafts in recent history. The "weeping eye" motif is very ancient and predates the Patawomeck migration to Indian Point by hundreds of years... going all the way back to the "Mississippian" Culture. This type of shell style (often called a "gorget") has a special meaning to our Tribe for good reason. The "original" shell from which our design is based was unearthed at Indian Point in Stafford County at the Smithsonian archaeological dig site. In other words, IT WAS MADE BY ONE OF YOUR RELATIVES OVER 300 YEARS AGO! That makes it a "POWERFUL SYMBOLIC IMAGE" for our people and explains why it is a continuously reoccurring "symbol" in Patawomeck arts and crafts.

Figure 4

The original Patawomeck "Weeping Eye" mask (Fig. 5) is still in the possession of the Smithsonian Institute and is listed in their possessions as Catalog number A42684-0. Hopefully some day the gorget will be returned to us.

Figure 5





Figure 6

Fig. 6 depicts a collection of Patawomeck Tribal objects. The round ladle on the left has a "catfish symbol" of deer bone inlaid into the handle. When food was abundant our ancestors kept a large communal "stew pot" simmering in the middle of the village - the original "POTLUCK". Some corn went into it and any fish recently caught... maybe some oysters... some crabs whatever "arrived" (surf or turf) might be added to the constantly simmering stew. The "catfish symbol" inlaid into the handle of the ladle "symbolizes" our gratitude to the Creator for all the bounty from Potomac creek and the Potomac River (we're still LOVING those crabs).

Figure 7

Fig. 7 shows the handle more closely of the 2nd ladle with carved symbols. If

you examine and "understand the symbols" the object definitely has more intrinsic meaning. Near the top of the handle is a small seated figure - a symbol of a Native Medicine Man, hands upraised toward Heaven praying to the Creator. From there the descending order of symbols show a "sun"... a symbol for "rain"... a "hand"... a symbol for "corn"... and finally, at the bottom, a symbol for a Yehaken (a longhouse). From a Native perspective, the "symbolic" meaning would be, "I pray to the Creator that the sun and the rain will give the gift of corn to our village". As you can see, understanding the "symbols" gives the Tribal object more "life"... more "POWER".

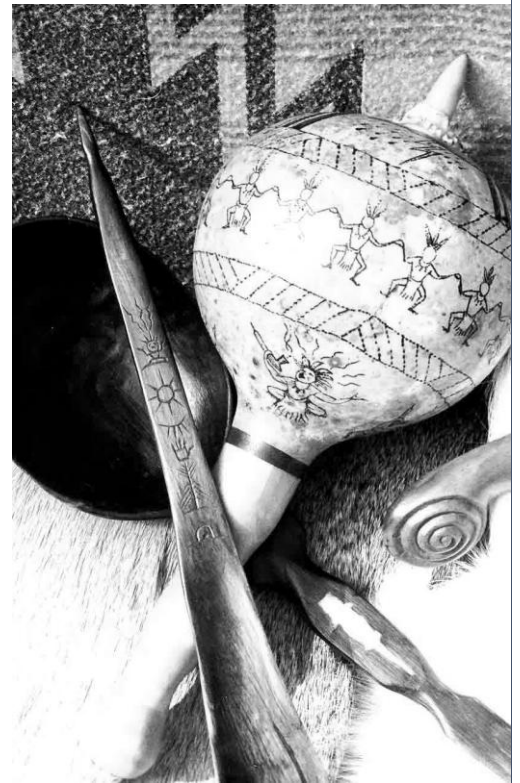


Fig. 7 also shows a close-up of a Patawomeck Tribal gourd rattle covered with symbols burned into it. The rattle has 4 Medicine Men around the bottom of the gourd with smoke from their pipes sending prayers toward Heaven (4 is considered a sacred number to Indian People)... 16 warriors grasp hands in "Tribal Unity" around the circumference... rain and lightning alternate with the sun shining around the gourd top. The Medicine Mens' prayers are for the rain and sun to keep circling - to keep "alternating" - life would not exist with too much of either - we need rain then sun - rain then sun - for life to exist at all. We pray that they continue to "alternate". The Medicine Mens' prayers are also that the 16 warriors



will continue to grasp hands in harmony and "Tribal Unity" around the circumference. As long as the gourd remains intact and is a "circle" they will continue. The gourd contains several small pebbles as "noisemakers" inside. The pebbles came from Indian Point from the Smithsonian "dig" site - the Patawomeck village of our People. Some Indian People might say that the gourd rattle has much greater "SYMBOLIC POWER" because the pebbles were walked on by our Patawomeck ancestors.

Objects can be "Symbolically powerful" according to the power that we give them with our minds and hearts. For instance, if you have a handmade rocking chair made by your Grandfather it could be, to you VERY symbolic - it represents the fondness you had for your Grandfather and the love he demonstrated to you by gifting it to you before he passed on. So for you, the rocking chair is a "POWERFUL SYMBOLIC OBJECT".

Tribal objects can often be created with the intent to become a "powerful symbol"... in some cases to "HONOR" a Tribal person or group. In Fig. 8 You will see a cedar box with carvings on the top. This box is stored in the Patawomeck Pipe Box along with the Ceremonial Pipe. This is a "Feather box" that holds the feathers that attach to the Ceremonial Pipe stem when it's brought out for a ceremony. The two eel pots and the blue crab grasping the tail of two eels are all carved to "symbolically" honor our Patawomeck Watermen who continue to make their living from the river and have continued to carry on that tradition over many, many generations. Throughout the centuries in fact they have continued to crab and fish these waters - from the time that our Patawomeck ancestors wore moccasins... and tattooed their bodies to "symbolize" their Tribal identity.



Figure 8

## INTERVIEW WITH AN ELDER

We have long since been absorbed into the community around us and are fast losing our elders that have memories of days gone by that we need to preserve. For that reason, we talked with one of those elders still with us, Marvin Newton, and would like to share a few of the highlights with you.

Marvin shared some delightful stories after we had been invited into the cool basement of his son Alvin's home, where he now resides. The rocking chair he sat in was between a very large and well made kitchen table on one wall and a wood cook stove on the other. After I made a comment about the beautiful handmade table, I was told it was as almost as big as the one my grandmother, who was known by most folks as Aunt Lilly, had in her kitchen. "It had to be big, because there were a lot of people who had to eat at it", Marvin commented.

Interestingly enough, just that morning, I had run into Mickey Schenemann, a friend and cousin, who recalled that as a child he went with Aunt Lilly's family every year for a week to Colonial Beach, a hot spot in the area at that time. They stayed in a little house that belonged to an older lady whose name he didn't know. "There were so many of us, we would be sleeping everywhere there was a spot, whether it was on the floor or couches or wherever", recalled Mickey. Being a part of a community where most of us were kin meant there was almost always someone close by to watch out for the children, the elderly, the sick and those who were a little "off in the head". That's a way of life that is very rare in this day and age. I can remember the well worn paths leading across fields that linked house to house and I knew who I could expect to see along the way.

Getting back to Marvin, he was born to Wesley and Fannie Newton. An old newspaper clipping they shared with us talked about a 60th wedding anniversary celebration for Hugh and Mary Newton, Wesley's parents, Marvin's grandparents. The article said they had lived in the same house for 35 years since 1906 and the former Miss Mary Newton had run Newton's Grocery since 1896. The locals referred to the store as Mary Cat's and it was located on what is now Newton Rd. My sister Shiney remembers going to the store via a path through the woods from our home on Belle Plains. She was 5 or 6 years old and carried a pillow case for the groceries and a note telling Mary Cat what it was she was sent to get. Mary Newton Hinson, Carl Newton's daughter, wrote a poem about the store from which I pulled these verses:

*There was no other place quite like it  
No other place I wanted to go  
And whenever I had the opportunity  
I went to Mrs. Newton's Country Store.  
We gathered on Saturday afternoons  
A good time was had by all  
I wonder how many times Mrs. Newton threatened  
To ram "Bunks" head through the wall.*

Hugh Newton was a tall man who was apparently very flexible as well as athletic. Marvin said he could sit in a chair and pull his leg straight up till it came in line with his shoulders and past his head. There was another store at the corner of 218 where C & T Produce now sits where Hugh got into a jumping and kicking contest with some other men who did not believe he could kick as high as he said he could. With the betting coins on the counter, Hugh jumped up to kick some brooms that were being stored in the rafters completely out of their place and onto the floor easily taking the competition and winning the bet.

As a young boy, Marvin remembers two Indian men who used to come visit them once a year or so. His grandmother had a quilt on the bed that one of them wanted to buy. He came down the steps with the quilt over his arm but since the quilt was a family heirloom that had been made by her mother she really didn't want to sell it. Apparently, the visitor was so persistent that he eventually won out and the quilt was sold to them for \$5. After they visited with them, the pair would then go to see some others around the neighborhood. Old Man Luther Newton and Willy Newton were two that Marvin remembered in particular.



Walking was the usual mode of transportation in Marvin's early working years. He remembers walking to work at the Coca-cola plant in Fredericksburg. Along with his brother Edgar and cousin Mannie, they walked along route 218, then just a dirt road. They worked 60 hours a week and earned \$6. A case of 24 bottles of cola sold for 80 cents or 5 cents a bottle. You were careful to pull the bottle out of its cold water case and look at its bottom in the light to make sure it was free of anything other than the brown liquid before making a purchase! This was before the day of law suits and FDA regulations and Mannie, who had the job of inspector was said to have occasionally been caught napping instead of inspecting!

Marvin laughed as he told about Jim Bo Newton telling of the time his own family had traveled from their Alexandria home to Stafford County to visit relatives, and during one trip they had to stop 28 times and patch the tires before they arrived in White Oak! Walking may have been easier!

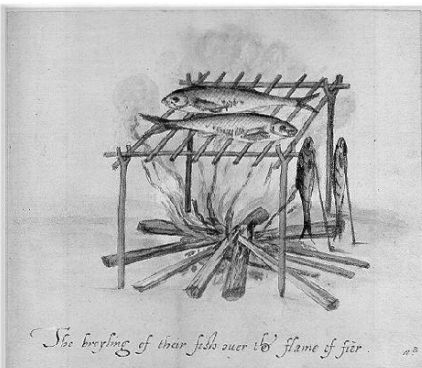
Fishing and hunting was a part of everyday life here in White Oak. Eels, according to Marvin could tear their way out of the wooden boxes or baskets they were usually held in. "They do not go head first, you know, they back out using their tail to push into any little crack they can find and keep working at it till they have a big enough hole to get out of. When one gets through, then all of the rest can follow and you loose the whole bunch," he tells us. Eels were used for bait, but were also used for food after removing the skin which took some expertise. Turtle was also used for food and like the eel, it took some work to get to the meat. He and another cousin, Joe Bourne had been in the woods near Belle Plains one day and knew of the location of a spring that had been rocked up to create a well, apparently by earlier native ancestors. Being thirsty, they went to the well for a drink to find a turtle had taken up residence there. They got the turtle out, cut his head off and took the rest home to eat. Food and water at the same stop!

Marvin was in the military during World War II. In 1944 he served under Gen. Hodges in the First Army, First Infantry Division. This division was the first to cross the Rhine River over the German bridge and they held their position in a heroic effort. After that, his division served with Gen. Patton's 3<sup>rd</sup> Army as they fought on to Munich, Germany. Munich was the last stand made by the Germans. When asked if it bothered him to be in combat in such strategic actions, he said, "You didn't have time to think about it. You just did what you were told to do, just like any other day."

Marvin was married to someone whose sense of humor and love of life seemed to match his own. Alice Mae "Sis" Newton was married to Marvin for 53 years. In speaking about her illness, Alice remarked that Marvin had gone to WWII and fought in battle, and Alvin had served and fought in Vietnam, and now they both were in a "battle" with her fighting for her life against cancer. Alvin said his mother "never met a stranger". She was a delightful person who enjoyed life, loved her family and many friends. She worked at the G & H clothing factory for many years. Alice died 28 August 1999 at the age of 76.

We're looking forward to hearing more of Marvin's vivid memories of a time in our White Oak community long ago. Days that are gone, but certainly not forgotten.

[We encourage others to start writing down their own memories, or getting others to write them down for you. If you would be willing to share them with the tribe, whether they are your own or some your ancestors shared with you, call Kathy (371-1527) or email [kfh12211@cox.net](mailto:kfh12211@cox.net) or Bonny 775-0472 [bonnynewton@netzero.net](mailto:bonnynewton@netzero.net) ]



Will Foster was one of the William and Mary students that worked with the community in preparing the book that is going to be published. Attached is a letter from Will to the community and the people that worked with him.

*The College of William & Mary*

*American Indian Resource Center*

*Over the past week, I've carefully considered how I might put this short letter together. There are those among you whom I would like to say I've come to know well. With these individuals, the polite formality known to new acquaintances is gone. In its place, there exists a warm sincerity, a trait so rare elsewhere, but so common to my experience in White Oak.*

*Of course, I could not meet you all during my four-week visit. However, I feel that I can safely expect the same warmth of spirit in each of you, and I hope, in time to come, I will be able to confirm that expectation. In all honesty, my experience among you all was so refreshing, so truly enjoyable, that I find myself lacking the proper words to express my deep gratitude for your hospitality and helpfulness. I'll admit, I was certainly nervous as I planned my visit, but everyone I met treated me with such kindness and respect that all feelings of doubt and trepidation quickly evaporated.*

*I am somewhat hesitant to formally thank individuals here, as I will no doubt forget someone clearly deserving of mention, but while each of you was profoundly welcoming, there are a few who went above and beyond in making the experience both enjoyable and productive. First, I would like to thank Alvin, for helping me from the planning stages of the trip through its execution. You welcomed me into your home, and, unbelievably, never seemed to grow tired of my near constant presence. To DP, for your caring nature and thoughtful disposition (not to mention the air conditioning in the Museum), I thank you as well. To all of you who took time out of your day to meet and talk with me; to Marvin, Jimbo, Shiny, Boozie, Pappy, Bonnie, and the entire Tribal Council, thank you as well.*

*In the coming months, I will work with Dr. Moretti-Langholtz, whom many of you know, to put together my portion of the forthcoming book. The history of the Patawomeck is rich, and I am glad you all gave me the wonderful opportunity to take part, in however small a way, in its continued reconstruction and revitalization. Moreover, if I haven't worn out my welcome, I look forward to visiting White Oak again soon.*

*Again, thank you all, and best wishes,*

*Will Foster*

The Chief's Corner  
By Chief Robert Green

It's hard to believe that another year has come and gone. There is a certain amount of truth in the old adage that the older you get the faster it goes.

The past year has been one of personal joy with the birth of a new grand-daughter, Thea Grace Green, born May 20<sup>th</sup> in New Zealand. Our trip to New Zealand in July was exciting and very tiring, especially the 12 hours on the plane from Los Angeles to Auckland.

In New Zealand I spoke with some indigenous Maori and was invited to visit their **Whareniui (The Meeting House)** and speak with some of their elders. Unfortunately time did not permit me to do so, but I was left with a standing invitation. I was very interested in their culture since there are many similarities between them and their fishing culture, and ours.

I also had the opportunity to preview the work of the William and Mary students that worked with many of you on the book they will be publishing on the Patowomeck people. We all are deeply indebted to Danielle and Buck for coordinating all of this work. We can be assured that it is something we will all want to share with our families.

We were saddened to learn that the Discovery Days Festival was cancelled due to budget constraints as we all so enjoyed meeting and greeting the public last year. Getting known in the community has allowed our people to share with others the rich history that those "White Oakers" have.

It was also exciting to receive from Barbara Kirby a listing (108 pages) of all the artifacts that the Smithsonian Institute has that were taken from Stafford Patowomeck sites. (In addition to the 134 bodies taken from the graves). While many of the artifacts are small arrow heads and shards of pottery, some were much more exciting. A copper bead necklace and several "weeping eye" gorgets (see page 5 for a picture of one of them). I was so excited to realize that these things still exists and may one day be returned to us.

We saw the start of a re-birth of our language due to the efforts of Dr. Blair Rudes from the University of North Carolina – Charlotte, only to be saddened by his sudden and unexpected death. Fortunately we have most of his documents on our language. We truly appreciate Becky Guy and Steve Gambaro's help in running a language class for many weeks to share this information with those that attended. We will continue this effort so those that are interested can build their knowledge.

The Patowomeck Indians of Virginia has now been back in existence for 12 years and so much has been accomplished. I still find it quite amazing that when Gary Cooke, Bill Deyo, Alvin Newton, Kathy Harding and others first started this effort with me, I was hoping that we could get 50 people to step forward. Now, at near 600 members we have reached quite a milestone.





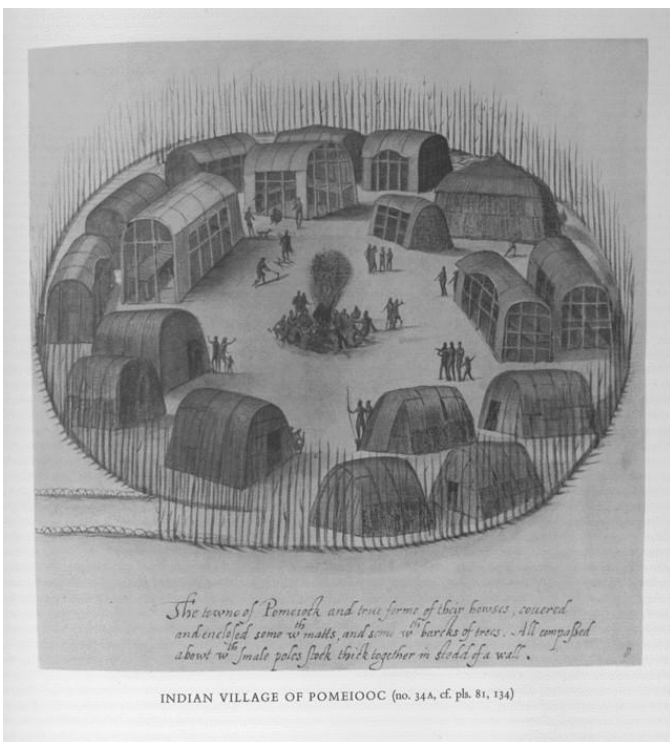
## A Gift to the Tribe

During the summer I was contacted by Louie Chavis, Chief of the Beaver Creek Indian Tribe of South Carolina. Louie is related to members of our tribe.

He had a gift for us that he wanted to share. They had located some Indian tobacco seeds that were 300 years old according to the Smithsonian Institute. They had planted these seeds and they had grown. He wanted to share these with us so he transported one of the plants to us here in Virginia.

We now have a living tobacco plant from which we can secure our own Indian tobacco to smoke in our tribal pipe. We can collect the seeds of this gift plant and plant our own Indian tobacco in the future.

We are deeply indebted to Chief Chavis and the Beaver Creek Tribe for this wonderful gift.



## New Members

The following new members were welcomed into the tribe between 10/2007 and 08/2008

Robin	Colleen	Carnahan
Rodney	Edward	Childress
Joseph	Michael	Cooper
Caleb	Aaron	Dodd
Margaret	Ruth	Dovin
Mary	Lynda	Everett
Jack	Adam	Hatch
Steven	Thomas	Humphries
Latisha	Lynn	Humphries
Ashton	Bridget	Humphries
Duncan	McEwan	Humphries
Amy	Leigh	Menzela
Carson	Wayne	Newton
Philip	Lee	Newton
Judith	Ann	Newton
Jeffrey	Lynn	Newton
Brodie	Lee	Newton
Jared	Everett	Newton
Jordon	Lee	Newton
Delores	Lee	Shea
Allen	Franklin	Sullivan
Terry	Ray	Sullivan
Fred	Thomas	Sullivan
Everett	Reynolds	Tate
Catherine	Ann	Wasenko
Mary	Frances	Wasenko
James	Alexander	Wasenko

## Upcoming Events

September 20, 2008 - Ferry Farms - 10 am – 3 pm  
*Fishing and Hunting in the 18<sup>th</sup> Century*

September 27, 2008 – Stafford Middle School  
10 AM – 3pm- Salute to Stafford Day

We will have the village at both these events.

English Danny Ray  
Curtis Carol Bullock  
Curtis Kendra Marie  
Taylor Mark Anthony  
Curtis William Ray, Jr.  
Curtis William Ray III  
Sullivan Robert Shane  
Payne George Melchers, Jr.  
Sullivan Valerie Ruth  
Sullivan Diane Louise  
Stultz Darlene Kukrak  
Snellings Christal Sullivan  
Sullivan Timothy Conway  
Descaro Jacqueline Ferris  
Newton Raymond Eugene, Jr.  
Tuttle Anthony Patrick  
Tatum Pamela Craft  
Newton Joseph Stephen III  
Newton Dennis Gene  
Sullivan Tammara Thompson  
Sullivan Robert Payne, Jr.  
Richardson Martha Shelton  
Sullivan Jason Earl  
Sullivan Tiffany Marie  
Paige Wanda Headley  
Baker Donald Wade  
Newton Jason Wayne  
Baker Donna Marie  
Baker Patrick Daniel  
Bostic Quentin Allen  
Mills Dorothy Curtis  
Betts Donna Bradley  
Littek Kelly Lynn  
Littek Christopher Gordon  
Betts Ethan  
Betts Ashley Marie  
Hodson Peggy Bradley  
Hodson Kristina  
Hodson Zachary  
Woolcock Judy Bradley  
Woolcock Nicole  
Woolcock Andrew James  
Ashby Sherry Lynn  
Ward Sharon Newton  
Fines Harold Lloyd  
Curtis Eugene Allison, Jr.  
Abel Virgil Lee, Jr.  
Bullock Anthony Quinn  
Saplak Karen Fines  
Saplak Charlene Marie  
Saplak Charles Marshall  
Crabtree Ralph Randle  
Crabtree Brandon Wells  
Crabtree Colleen Marye  
Fields Cynthia Crabtree

Fields Stanley Austin III  
Meadows Shannon Fields  
Fields Heather Renee  
Crabtree Lafayette Scott, Sr.  
Oertel Margaret Loving  
Fairfax Julie Burton  
Fairfax Kristen Nicole  
Fairfax Kara Ashley  
Sullivan Kraig Scott  
Sullivan Kevin Wayne  
Amidon Shirley Fines  
Childs Marcia Fall  
Stultz Richard Howard, Jr.  
Bullock Evelyn Edwards  
Saplak Charles Michael  
Crabtree Penny Swain  
Fields Stanley Austin, Jr.  
Crabtree Hilda Carter  
Descaro Kerry Douglas  
Green Casey Horace  
Buchanan Lesley Jenkins  
Shuford Delores Newton  
Curtis Joseph Pratt, Jr.  
Brown Kristy Jett  
Brown Bryce Keller  
Carpenter Valerie Coffey  
Carpenter Austin Lee  
Parsons Kelly Green  
Covington John Michael  
Covington Tina Eaton  
Covington Debbie Marie

## Missing Members

The people on this page are missing or we have a bad address for them. If you have a current address for any of these members please drop us an e-mail or letter.

E-Mail : [Chiefswife@Cox.Net](mailto:Chiefswife@Cox.Net)

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**Patawomeck Indians of Virginia  
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