



# Patawomeck Tides

SEPTEMBER 15, 2009

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## 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 18, 2009 2:00 PM**

**Where: White Oak Fire Department**

Bring your family and a covered dish.

Election of all Officers and 2 members to the Tribal Council.

Join us for a good time and friendship.

### Wingapo netap!

We have completed one semester in the study of our language and some review this summer in preparation for our village set-up this Fall. We will again be holding classes at White Oak Volunteer Fire Dept. on Sunday afternoons from 2:30 to 4 p.m. I have not established the start-up date yet but was planning to do this AFTER the annual meeting when we might recruit some more students for the TWO classes planned this year. The advanced class will be made up of Patawomeck brothers and sisters who finished the inaugural class this past May. The beginning class will be taught at the same time but will begin with basic conversation and vocabulary then morph into student compositions of conversation and explanation of their role in the village. Interspersed throughout will be discussions of our history, customs, daily life, etc., with contributions from Lesser Chief Walking Crow [Gary Cooke] and our Historian/Genealogist Night Owl [Bill Deyo]. Chris Bullock is our star in speaking the language and in generating projects that help move the class toward mastery of our native tongue.

Reviving our language is a powerful BOND among the tribal members who participate in the class. Won't you join us on Sunday afternoons, starting in October? We need your contributions to make this a well-rounded and complete tribal project!

Kenah!

Nokomis [Becky Guy]

Our Patawomeck Ancestors  
By William "Night Owl" Deyo  
Tribal Historian

Your Tribal Historian, William L. "Bill" Deyo, became interested in his family roots at a very early age. Stories about the ancestors told by his grandaunt, Anne (Roberson) Hudson, and his grandfather, Leonard Madison Hudson, made him anxious to learn more about these people of the past who were his forebears. The most intriguing stories were about the ancestors of Indian blood, Chief Pasapatanz, the Indian girl, Ka-Okee, and even Indian Princess Pocahontas, herself. As a child, every Christmas he would put on his Christmas list to receive his family tree, but it never became a reality. As a teenager, he started compiling his own ancestor charts of the names given to him by his elders. During his first week in college at the University of Richmond, he became familiar with the large genealogical collection at the Boatwright Library and was taught by the Reference Librarian, Miss Francis, how to use the various genealogical reference books to trace his ancestry. The most wonderful discovery was a book about the descendants of Pocahontas and John Rolfe by their descendant, Wyndham Robertson, a former Governor of Virginia. Since so many of Bill's relatives had told him that he was a direct descendant of Pocahontas, he was determined to find out how that came about. He studied the various descents from Pocahontas and John Rolfe for many months without finding any possible lineage to his family. Over the years that followed, he found many other clues that Pocahontas was an ancestor, but could not find any ancestors who connected with the genealogy of the descendants of Pocahontas and John Rolfe. He eventually decided that, if Pocahontas really was an ancestor, her connection to his family was simply an unsolved mystery. Apparently, the time was just not right for the line of descent from Pocahontas to be known, as will be shown.

Not being able to solve the lineage back to Pocahontas, Bill began to concentrate on the other ancestral lines. When he was home from college, he would go with his grandmother and grandaunt to visit many of the older relatives in Stafford County in hopes of learning more about distant ancestors. Those visits were vital in tracing the various lines of Indian ancestry. Many relatives knew stories that had been passed down since the 1600s and had Family Bibles, old letters, and even manuscripts written many years ago about our families. Bill learned that he had descents from Chief Wahanganoche, alias Whipsewasson, son of Japasaw (Chief Passapatanz); from the Indian girl, Ontonah, through the Curtis family; and from the Indian girl, Ka-Okee, through the Roberson and other families. He learned about various other lines of Indian blood in which the name of the Indian ancestor had been forgotten. There was enough information about Ontonah to figure out where she fit in on the family tree, but the Indian girl, Ka-Okee, remained a mystery.

About three years ago, Bill was determined to figure out exactly where Ka-Okee fit in our genealogy. He knew that she was claimed by the Roberson and Peyton families. When tracing back the ancestry of those two families, there only seemed to be one place where Ka-Okee would fit, as the mother of the ancestor, Christian (Pettus) Martin, who was known to have had much Indian blood. Then, everything else fell into place and fit like a glove. The Sullivan family, known to have had much Indian blood but who did not know the name of their Indian ancestor, also descended in several ways from Christian Martin. Ka-Okee was the name of the previously unknown Indian ancestor of the Sullivan's! The later Newton family knew that they had the Indian blood through the marriage into the Monteith family, but there was Indian blood in the early Newton family which was unaccounted for. That mystery was now solved, as the early Newtons also descended from Christian Martin and her mother, Ka-Okee. The Jett family always claimed Indian blood, which was attested to by the late George Gordon, Commissioner of Revenue of Stafford, but from where did that come? It was also through their descent from Christian Martin and Ka-Okee! After putting together a multitude of descendants of Ka-Okee

through her daughter, Christian Martin, an amazing thing happened. A book was published by Dr. Linwood Custalow and Angela Daniel about the true story of Pocahontas. The information was obtained from the sacred oral history of the Mattaponi Tribe. The Mattaponi Tribe has a special interest in Pocahontas, as many of them descend from the sister of Pocahontas, Matachanna, who went to England with Pocahontas and took care of Thomas Rolfe, the son of Pocahontas and John Rolfe. The book revealed that Pocahontas first married the Indian, Kocoum, the younger brother of Chief Japasaw, and had a child by him. William Strachey, Secretary of Virginia Colony, wrote that Pocahontas had first married the Indian, Kocoum, in 1610, but did not mention that she had a child by him, a fact that was probably kept secret by the Patawomecks for the safety of the child. The book by Custalow and Daniel calls the child "Little Kocoum," but the time line near the end of the book states that they really do not know anything about the child from the sacred Mattaponi history, only that Pocahontas had a child by Kocoum and that the child was raised by the Patawomeck Tribe. The book states that the Newton family of Stafford County descends from the child of Pocahontas and Kocoum! Can you imagine the joy of the compiler to learn this after over 40 years of research? It was no wonder that he could not find a descent from Pocahontas and John Rolfe for his family. The descent was not from John Rolfe at all but was through Pocahontas' first husband, Kocoum! The reason that the Mattaponi Tribe knew that the Newtons and other Stafford families descended from Pocahontas and Kocoum was due to the research of the late Mattaponi Chief, O. T. Custalow, who married Elizabeth Newton of Stafford. Chief Custalow researched the ancestry of his wife, Elizabeth Newton, long before the compiler was born and was able to talk to the elders at that time who knew how they descended from Pocahontas. Years later, when the compiler began his research, the elders at that time knew that Pocahontas was their ancestor but did not know how.

After finding out about the descent from Pocahontas and Kocoum, the task began to figure out the exact lineage. This was not difficult because every family line which carried the knowledge of a descent from Pocahontas went back to the Martin family and the Indian girl, Ka-Okee. Since we know from a deposition that Ka-Okee's daughter, Christian, was born about 1636 or 1637, it was not hard to figure out that Ka-Okee, herself, was the daughter of Pocahontas! That explained the fondness of the name of "Rebecca" by the descendants of the Martin family, as that was the Christian name of Pocahontas. The Peyton/Payton family claimed that their Indian ancestor was a daughter of Powhatan and even named a child as late as the 1800s as "Rebecca Martin" Peyton. She was obviously named after a child of John and Christian Martin. Bill, the compiler, believes that Rebecca was the oldest child of John and Christian Martin and was the first wife of Rev. John Waugh. Rev. Waugh's descendants by his first wife carry the strong tradition of Indian blood. As was often done in the old days, Rev. Waugh later married another daughter of John and Christian Martin, namely their daughter, Christian, who had first been married to Evan Williams and was the ancestor by Williams of some of the families of Elkins, Grigsby, Redman, and Peyton. Rev. Waugh did not have any children by his last wife, Christian. Ka-Okee is believed to have married a member of the Pettis/Pettus family. The name of her daughter, Christian, was a favorite ancestral name of that family going back to their ancestor in England, Christian (Dethick) Pettus, and the descendants of Christian Martin continued to carry on that given name for many generations. Ka-Okee's husband was likely a brother of Col. Thomas Pettus, who had a sister named "Christian" and owned land that adjoined that of Chief Wahanganoche which was the later home of Ka-Okee's daughter, Christian. Col. Thomas Pettus did have a brother, Theodore, who came to Virginia in 1623 and was still in Virginia near the end of 1626, when he made a testimony in court. It is important to note that the famous Matoaka portrait of Pocahontas was found in England in a Pettus home! Col. Thomas Pettus' uncle, William Pettus, married Elizabeth Rolfe, the daughter of John Rolfe's own granduncle, Henry Rolfe! The compiler did not realize that such close connections between the Rolfe and Pettus families existed in England until he was compiling this article. John Rolfe took Pocahontas to his family estate in England when they visited there in 1616. She no doubt met the Pettus family and may have asked that if any of them went to Virginia to please check on her daughter, Ka-

Okee. One evidently did check on her and married her. Since we do not have definite knowledge of the name of Mr. Pettis/Pettus, who married Ka-Okee, he could even have been a son of William Pettus and Elizabeth Rolfe who were married in 1594. Col. Thomas Pettus brought his nephew, Thomas, son of his brother, William, to Virginia. Is it any wonder that Thomas Pettus' grandson, Josias Fugate, married his own cousin, Mary Martin, a granddaughter of John Martin and Christian Pettus and became the ancestor of the Sullivan family of Stafford? Christian Pettus, daughter of Ka-Okee, had a sister who married a Mr. Goldsby and is believed to have had a brother, Robert Pettis, who lived in the same area and had a daughter named Rebecca. Rebecca, daughter of Robert Pettis, was named in the will of Thomas Maddison as his godchild. Thomas Maddison is said to have been the son of Isaac Maddison, who lived for a while at the Patawomeck Village. Rebecca Pettis may have been the same Rebecca who was the first wife of John Meese, her cousin of Indian blood, and would explain why the later Mees/Mays family of Stafford County claimed a descent from Pocahontas. Ka-Okee may have had many other children who were the ancestors of Stafford families. The compiler believes that Chief Wahanganoche, himself, married a daughter of his relative, Ka-Okee, as will be explained. Many of our tribal members may not know their distant ancestry and would not be aware of their own descents from Pocahontas. It would probably help to mention here that some of the families who carry the traditional descent from Pocahontas and Kocoum are: Martin, Threlkeld, Porch, Sullivan, Fugate, Roberson, Curtis, Limbrick, Newton, Green, Butler, Courtney, Humphries, Brown, Jett, Peyton/Payton, Chilton, Burton, Hudson, Jones, Cox, Grigsby, Bates, Berry, Kitchen, Fines, Chinn, McGuire, Payne, Rollow, and many others.

To explain why the compiler believes that Chief Wahanganoche married a daughter of his cousin, Ka-Okee, is a very important story that forms the very basis of our Patawomeck Tribe and its strong connection to the Pamunkey Indians. We need to go back to the family of Chief Powhatan, the supreme ruler of the Powhatan Federation. He was called Chief Powhatan because that was the name of the Federation. His real name was Wahunsunacock. We have a similar situation with our ancestor, Chief Japasaw, who was called Chief Passapatanzky because that was where he lived. The Great King of Patawomeck was often mentioned in the records as the brother of Japasaw, the Lesser Chief, but his actual name has never been determined. We could just similarly call him Chief Patawomeck or King Patawomeck. For years there has been controversy about the identity of Chief Powhatan's father. Some of the early records state that he was the son of Nemattanon, alias Don Luis de Velasco, who was taken by the Spanish when he was young and returned many years later. I even stated this in some of my published books, but I now believe that he was not Powhatan's father. The ages do not match well enough for him to have been a father of Powhatan, since Nemattanon was born about 1543, and Powhatan was born about 1545. Since Nemattanon held the same position as Powhatan, he could only have been the younger brother of Powhatan's mother, through whom the "royal" bloodline flowed. Since the early Powhatans had a tradition of calling a maternal uncle as "father", that would explain the confusion. This practice of kinship designation is explained in the dissertation of Dr. J. Frederick Fausz of William & Mary College in 1977. The Powhatans had a matrilineal society, in which the ruling bloodline always flowed through the women. Captain John Smith explained this as: "His [Powhatan's] kingdome desendeth not to his sonnes nor children: but first to his brethren, whereof he hath 3 namely Opitchapan, Opechancanough, and Catataugh; and after their decease to his sisters. First to the eldest sister, then to the rest: and after them to the heires male and female of the eldest sister; but never to the heires of the males."

Even though this was the rule, there was a way of getting around it for the children of a male ruler to inherit the leadership of the Federation. Chief Richardson made the statement in *Pocahontas Revealed* that Chief Powhatan's daughter, Pocahontas, was being groomed to become a future ruler. Your compiler, at first, thought that Pocahontas could never have become a future ruler because she was the daughter of a male ruler whose children could not inherit the rule. Then, he started to examine the circumstances and realized that Chief

Richardson was right! Pocahontas certainly was being groomed for leadership, but why would that be if she could never inherit that position? Then came the light! A child of any male ruler could indeed inherit the rule, if, and only if, their mother was of the royal bloodline! All of the male rulers knew this and appeared to have made it a common practice to marry their relatives who were in line to inherit the rule through their royal bloodline. That explained why Opechancanough married his own niece, Powhatan's daughter, Cleopatra, sister of Pocahontas, because she too was of the royal bloodline. The head of the Federation was allowed to have as many wives as he wished, whereas the other chief of the tribes under his rule were only allowed to have a maximum of two wives. It was the common practice of the head of the Federation to take a wife and then send her away after she had given birth to her first child. The head of the Federation had one child by each wife and the wife was then free to go on with her life and marry someone else. The one exception to this practice was the "favorite" wife. There was at least one favorite wife who lived with the head of the Federation and bore him many children. She was his favorite because she was of the royal bloodline and the only way through which he could have children to inherit his rule. He would, therefore, have as many children by her as he could to create his legacy. Who, then, was the mother of Pocahontas and Cleopatra? It was the favorite wife of Chief Powhatan, Wiganuske. She was known to have been his favorite wife and the mother of his then favorite daughter (Cleopatra), after Pocahontas had left his home to be married. We know the names of many of Powhatan's wives and children by the testimony of Machumps, the brother of Wiganuske. Wiganuske had the royal bloodline through her mother, the eldest of the two sisters of Chief Powhatan.

Now, we come to the connection to our Patawomeck Tribe. Our tribe was one of the subjects of Powhatan, as he stated in his own words, and a part of the Powhatan Federation. We also know this from the testimony of Henry Spelman, who lived for a number of years with Chief Japasaw. Because the Patawomeck Tribe was a part of the Federation, its rulers were appointed by the head of the Federation. Both the Great King Patawomeck and his brother, Japasaw, the Lesser King/Chief, were appointed to their positions by Chief Powhatan. In 1622, the Great King of Patawomeck was visited by Capt. John Smith. He told Capt. Smith that Opitchipam [next brother of the late Chief Powhatan, who died in 1618] was his brother. It was at this time that he also refused the gift of beads from Opechancanough, the next brother of Opitchipam that were given to him to kill Capt. Rawleigh Croshaw and caused the break from the Powhatan Federation. This has long been a point of confusion for many including myself. The Great King of Patawomeck has often been stated, at this time, to have been Japasaw, not his older brother. This was not the case, however. The last apparent record of Japasaw was in 1619/1620, when he made a trip to Jamestown, as a representative of his brother, the Great King Patawomeck. As will be explained later, Japasaw may have died by the early spring of 1622, and it was the Great King Patawomeck, the older brother, who was still alive in the fall of 1622 and talked to Capt. John Smith. Your compiler was very glad that our wise Lesser Chief, Gary Cooke, pointed out in a recent Tribal Council meeting that Capt. Smith never talked to Japasaw, only his brother. Japasaw never became the Great King of Patawomeck. He appears to have been the Lesser Chief or King until his death. The sacred oral history of the Mattaponi, some of which has recently been published by Dr. Linwood Custalow and Angela Daniel, states that Japasaw was a very close friend of Chief Powhatan, but was not his brother. Therefore, if Japasaw was not the brother of Opitchipam and Powhatan, how could his own brother, the Great King of Patawomeck, have been their brother, per his own statement? He was not their brother by blood but was their brother by marriage to their eldest sister! He was the father of Powhatan's favorite wife, Wiganuske.

When the Patawomecks broke away from the Powhatan Federation in 1622 and allied with the English, they no longer were subject to having their rulers appointed. They held to the system of the matrilineal society and used it internally in their own tribe, just as they had done long before they became a part of the Powhatan Federation and were allied with the Piscataway

Tribe. As their bloodlines were then very much a part of the Powhatans, they continued that royal female bloodline. We know from the writings of Henry Spelman that Japasaw had two wives. One was named Paupauwiske, who had a baby son when Spelman was living with them. We do not know the name of the other wife, but we do know something of her identity. When Pocahontas was living with the Patawomecks at the time that she was captured by the English in 1613, Capt. Ralph Hamor wrote about her capture. In his narrative, he mentioned that Japasaw had been given a copper kettle and other items by Capt. Argall for delivering Pocahontas to them. Hamor made the statement about Japasaw "that doubtlesse he would have betrayed his owne father for them..." That tells us that Powhatan was *not* Japasaw's own father. However, Hamor then states that "his [Japasaw's] father had then eight of our English men, many swords, peeeces, and other tooles, which he had at severall times by treacherous murdering of our men, taken from them..." The man who had eight of the Englishmen was none other than Chief Powhatan. That was the main reason for capturing Pocahontas, to use her as a bribe to get the eight Englishmen back safely from Powhatan. If Powhatan was not "Japasaw's own father" by Hamor's own words, then why did Hamor then call Powhatan the father of Japasaw? It was because Powhatan was Japasaw's father-in-law by having married one of his daughters, a sister of Pocahontas. By marrying one of Winganuske's daughters, Japasaw was seeing to it that one of his own children might have a chance of becoming the ruler of the Federation. His son by a daughter of Powhatan did indeed become the Great King of Patawomeck after the Patawomeck Tribe had broken away from the Federation. The only way that could have happened was for Wahanganoche's mother to have been of the royal bloodline. It was possible for the son of a Lesser Chief to take over his father's position, even without being of the royal bloodline, but to become the supreme chief, a son of a male ruler must have had the royal bloodline through his mother. This close connection of Japasaw and Pocahontas, along with the fact that Pocahontas married Japasaw's younger brother, Kocoum, was the reason that Pocahontas was living with the Patawomecks at the time of her capture. Japasaw was the granduncle and the double brother-in-law of Pocahontas. The fact that the Indians married their nieces in order to give their children a chance to rule may seem like incest to us now, but it was perfectly acceptable to them. Many of the great civilizations of the world carried on the same practice. It was even acceptable for a man to marry his half-sister, as long as she did not have the same mother. This was a practice of the great civilization of Egypt, as well as the Hawaiians. I must mention here that our Biblical ancestor, Abraham, even married his own half-sister, Sarah!

As mentioned above, the compiler believes that the Lesser King of Patawomeck, Japasaw, died in or by the early spring of 1622. When Pocahontas and John Rolfe visited England in 1616, Pocahontas took a number of her relatives and friends with her. The records of the Virginia Company reveal that two of these Indians were daughters of "no lesse than petie kinges." Their names were Mary and Elizabeth. In 1621, the Virginia Company sent them to the Somers Islands [Bermuda]. One died during the voyage, but the other, thought to have been the one named "Elizabeth," was married there in the early spring of 1622 to a well-to-do Englishman at the home of Governor Nathaniel Butler, the ancestral uncle of many of the Butlers of Stafford County. Governor Butler encouraged the Indian maiden to write a letter to her brother in Virginia, who, by her father's late death, had succeeded to his command. If her father was a Lesser King/Chief, and she was a relative of Pocahontas, who had close ties of kinship to the Patawomeck Tribe, it is very likely that he was Japasaw, Lesser King/Chief of the Patawomecks. Her brother would have been none other than our ancestor, Wahanganoche, who would have succeeded his father as Lesser Chief. As the Great King of Patawomeck was still alive, Wahanganoche would not have inherited that position until after his death, which likely occurred on 22 May 1623 at the famous Poison Plot, in which Dr. John Pott prepared a poison punch that killed over 200 Indians at Patawomeck, including many chiefs. Wahanganoche is believed to have also been the young King of Patawomeck when Father Andrew White visited in March of 1634. Since he was still under age at that time, he had a guardian named Archihu, who was his uncle. Since Archihu had not inherited the kingship, he was evidently an uncle by marriage to a

deceased sister of Wahanganoche mother of the royal blood. Wahanganoche was still probably a boy in his late teens by 1634 but would soon take over sole responsibility of the Patawomeck Tribe as an adult king. There were probably several others who would have been in line for the position of the Great King at the time he inherited it, but it is likely that most of the adults died from Dr. Pott's poison punch.

Now, we will go back to the reason for all of this background information. It was to show why the compiler believes that Wahanganoche, King of Patawomeck, married a daughter of his cousin, Ka-Okee, child of Pocahontas. It was the same practice that his ancestors had carried on for generations before him. By marrying a daughter of Ka-Okee, he would have given his children the matrilineal royal bloodline that had passed down through Powhatan's eldest sister and the Great King of Patawomeck. At that time, Wahanganoche was very limited at possibilities for a wife to carry on this ancestral tradition. There were probably not many women of the royal bloodline to chose from. Not only were the daughters of Ka-Okee prime candidates, they lived on adjoining property to him. Because Ka-Okee's daughter would have been half English with very prestigious ancestry on her father side of the Pettis/Pettus family, it is no wonder why Chief Wahanganoche was able to marry so many of his daughters to English colonists of such high social status.

William L. "Night Owl" Deyo



Figure 1 Pocahontas Matoaka Portrait



Figure 2 Pocahontas and William Rolfe



Figure 3 Pocahontas by Simon van de Passe

The Medicine of The Black Walnut  
By Gary "Walking Crow" Cooke

White Oak is full of black walnut trees. In the tongue of the Patawomeck, the name of this tree is called Assunnoineindge. The fruit or nut is called Ahsmenuns. Jappasaws (Chloppaus) Weroance of Pasitanz himself tells Captain Samuel Argyle of "Pocohiqura which is walnuts beaten small, then washed from the shells with a quantity of water, which makes a kind of milk, and which they esteem an extraordinary dish." We also used the leaves as an insecticide. Stained our bows and hides for color and rubbed it on our bodies mixed in animal fat to keep away insects. The oil from the green hulls was also a natural fungicide and killed parasitic worms.

The more we study the black walnut tree, the more amazing it becomes. The scientific name of this tree is Juglans nigra. It is a member of the Hickory family. Contained in the leaves, bark, roots green hulls is an acid known as Juglone It is a natural insecticide, but be careful with its use because it is toxic to some plants and we all know how well it stains. I suggest you use rubber or latex gloves when working with the hulls.

If you happen to get it on your hands one way to remove it is with either lard or vegetable oil. Work the oil into your hands by washing them with the oil for about two minutes. Blot if off do not smear it. I used this method to remove roof tar from my hands when my cousin LD Holland, his wife Lane Bullock Holland and I were putting rolled roofing on my mothers shed and I got tar all over my hands. I asked Lane what her dad Gordon Bullock used to get the tar off his hands after tarring nets and pots. She replied lard. My mother didn't have any lard but the vegetable oil worked just fine.

Using Black Walnut Leaves as a natural Insecticide.

1. Locate some leafy branches on the black walnut tree.
2. Cut them with knife or pruning shears.
3. Place them around the opening of your house on the ground for ants, fleas and other insects at bay.
4. Replace it every two or three weeks.

Using Black Walnut Hulls as a natural Insecticide

1. Put on latex or rubber gloves and collect the walnuts that have fallen from the tree.
2. Put them on a hard surface and roll them under your foot to remove the hull from the nut, then save the nut in a different container.
3. Break the green hulls into smaller pieces Put them on the ground where you are having problems with insects on the outside of your house.

Pocohiqura (Black Walnut Milk)

1. 1 cup of shelled black walnuts (beaten small)
2. 4 cups of hot water
3. Boil for about 6 minutes or skip this step and go to step 4
4. Combine 1 to 4 ratios in blender, blend for 2 minutes, let stand for 5 minutes, then add honey and vanilla if desired. The milk will be as white as cows milk.

Enjoy

Gary Walk N Crow Cooke

In 1661, a law was enacted that forbid anyone except one "commissioned by the government" to trade with the Indians. The law was quite descriptive in it's wording and the punishment for going against it was meant to be strong deterrent. The law held until 1698 when it was repealed and it was no longer illegal for us commoners to trade with the Indians. This was the initiation for the annual event known as the Fredericksburg Dog Mart. The Isaac Walton League is on a quest to bring the Dog Mart with all of its former glory back to the city. It will be held this year on October 3 at the fairgrounds. In light of their invitation to our tribe to be an integral part of this year's activities, I have been visiting and asking some of our tribal elders for their memories of this event.

Held at Maury Stadium, at the former James Monroe High School, it drew large crowds in the 1950's when I remember attending with my aunt, Helen Bourne. There was a certain excitement in the air along with the multitude of barks and bays from the many dogs. Mickey and Kathleen Schenemann were kind enough to supply me with a copy of an article complete with photos that was published in 1951 in the National Geographic. I will have it on hand at the annual meeting for those who would like to see it. The event drew crowds estimated at 12,000 which was greater than the population of the city at the time. Mickey remembers the greased pole contest that challenged those who could get to the top to retrieve the money flying up there and the greased pig contest which he thinks he tried once, unsuccessfully. There was hog calling, fox horn blowing and fiddling contests as well, but the event usually started with a parade of dogs through downtown. The "dog" that stayed in Mickey's memory was the man who walked in the parade every year with a hot dog on the end of his string!

Another elder, Becky Guy says this about the parade:

"A parade always preceded the Dog Mart each year. The local high schools--there was only ONE high school in each county and in the city in those days--always had their full marching band--majorettes, flag bearers, and musical instruments--participating in every parade. The Dog Mart parade through downtown ended up at the stadium. Included in this parade were the dog owners with their dogs. Dogs were not as well-trained in those days--they were usually "outside" dogs, kept in a pen. These rambunctious dogs were straining on their leashes as their owners--usually a young boy or girl--struggled to keep them "in formation." There were equestrians, also. But the BIG attraction for us kids was NOT the dogs but the Indians--usually on horses but some of the tribe walked behind or in front of the horseback riders. They were a very colorful contingent and were the primary focus in the parade for us kids."

Ah, yes, the Indians were always a draw for me as well as I would take a long time to decide which of their trinkets I would be able to buy to take home with me. Of course, I didn't know at that time that the whole event began around that one aspect--trading with the Indians. Mickey remembers the Pamunkey Chief Cook and their festive dancing. Becky gives us much the same when she tells us how her day would go:

"We rushed down to the stadium after the parade, eager to embark on a survey of the Indian artifacts. When we went to the Dog Mart at the stadium in the "old days," there was not nearly the NICE turf currently laid down on that field. However, the city had provided up closer to the school BIG, high swings, a long sliding board and a merry-go-round that we just loved to play on. We spent most of our time on this equipment after our initial tour of the exhibits and concession stands. Our mother was working in the New Hope Church food stand with other women of the church and our father was centered mostly on the Pamunkey Indian area of the field. He had a close relationship through the years with Chief Deerfoot and would take him the arrowheads and tomahawk heads he dug up when he plowed the garden, etc., each year. On several occasions he had gone to the Reservation not in conjunction with the Dog Mart to take these Indian artifacts he had collected. Lou has pictures of Little Herman Green, my aunt Mary

Ann Edwards [Seay] as a pre-teen and the Chief that my Dad took when he visited the Reservation in the 40s.

My father was also a self-taught artist. One of his most frequent sketches was of an Indian Chief in full headdress/war bonnet which looked much like the way the Indians dressed for the downtown parade and as they worked in the booth they had at Maury Field [known at that time as James Monroe stadium]. They sold crafts, arrowheads [probably some of the same ones my father had given them the previous year], little clay canoe replicas, peace pipes, feathered headdress: bands with one feather and the more expensive war bonnets which, as I recall, were "child-size."

We spent most all day at the Dog Mart. As noon approached the blazing sun made the dry, dusty field hot. The dog owners captured shady spots around the eastern and southern perimeter of the field adjacent to Hanover Street and Kenmore Avenue. Later after lunch, they would auction off the dogs and give prizes for the "ugliest," the biggest and the smallest dogs-- that was the first time I had ever seen a Chihuahua. Several "hunting dog experts" who brought their prize breeds to be auctioned at the Dog Mart stand out in my memory, although I did not pay a lot of attention to this section of the field! One name stands out in my memory--Churchill Strother, a White Oaker whose children went to school at White Oak Elementary with us. Churchill had prize beagles which he hauled in a dog house on the back of his pick-up truck. They would be howling and barking and chasing a scent in circles around the patch of field that Churchill always commandeered near the gate. He invariably got top dollar for his dogs--"good hunting dogs" was the word among the potential buyers who knew Churchill by reputation, especially for the caliber of his coon dogs, deer hounds and rabbit hunters. There were also some Blue Tick hounds that a man from King George brought up to be sold but I did not know his name. I remember Stacy Raines did the auctioneering in the later years of the Dog Mart. He always had some funny remarks to make about the Ugliest Dog contestants!

I remember cotton candy, popsicles, hot dogs and home-made pies and cakes at the food booths. We ran around and played without any supervision all day long, checking in occasionally with our father or mother at the food stand. Those were the days when kids could roam free in Fredericksburg and never be "bothered" by perverts or overly controlling adults or substances dangerous to us kids. NOBODY had allergies...that word did not even exist then. The Dog Mart was FUN as well as educational. Our parents had taught us to RESPECT the Indians and we could see that admiration playing out in the words and actions of our parents so there was no "double standard." We grew up viewing the Reservation Indians as a proud people who had much to offer us in an educational sense about their heritage and their customs. The fact that they "disappeared" each year on the Reservation after the Dog Mart only served to add to the mystique rather than engendering racism in our minds.

Another well-known White Oaker, Archie Newton, would sell fish at the Dog Mart from the back of his pick-up truck. Perhaps there were others but I don't remember them specifically. We were well aware because of our father's instruction that the commercial fisherman in White Oak were of Indian descent. We likewise honored and respected these watermen for their resourcefulness in plying their trade, handed down for centuries among the Patawomeck and then for generations among the settlers who intermarried with the Patawomeck. We heard at school from their sons about the large amount of money a father would receive when he sold a load of eels. Even at an early age, I was impressed by the lucrative aspect of fishing in the 40s and 50s. Belle Plains, and nearby waters, yielded abundant fish and crabs in season throughout the year. Of course, our family's diet was heavy with bounty from the sea, although my father worked in Fredericksburg and never fished. Now we realize how fortunate health-wise we were to have so much fish in our diet. What a delicacy in the 21st Century to have salt herring, a big, baked rockfish with cornbread stuffing, fresh perch or a crab cake dinner!

The Dog Mart seemed to me, as a young child, to be the biggest event held in Fredericksburg. It certainly brought all the Fredericksburg Area together in a friendly and cooperative spirit of regionalism long before we began the struggle to achieve regional cooperation. The "town" was the center of activity and entertainment! It would take another 30 years for the counties to develop their own activities, further drawing lines of separation among the counties and the city.

I am glad to see the Dog Mart return to the city. The bustling colonial atmosphere of a mingling together of ALL inhabitants in a "market environment" will do much to heal the regional and racial differences that have festered in recent decades.

[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) ]



**Figure 1 Debbie "Sissy" Allen rides in the Dog Mart Parade**



**Figure 2 Debbie "Sissy" Allen prepares for the Dog Mart**

The Chief's Corner  
By Chief Robert Green

Another year has passed and the weather is starting to cool down. It must be autumn in Patawomeck territory.

The year has brought a few surprises. Your people were recognized by the Stafford Historical Society and the Stafford Board of Supervisors for their work in preserving the culture and our work on restoring the language. In May, Lesser Chief Gary Walking Crow and Becky Guy were presented with the award. It reads:

Historic Preservation Award  
2008  
Presented to  
Patawomeck Indians of Virginia  
For their earnest efforts to revive their native language and preserve their culture for future generations of native peoples in Stafford County.  
Stafford County Historic Commission  
19 May 2009

What an honor for all the hard work that goes into this effort.

Two public service events were held. We held a history day at the White Oak Museum in May and then took part in the Fourth of July Event at Ferry Farms. Our displays are always received well by the general public.

The Fourth of July event was attended by a number of young school children from foreign countries who were duly impressed. It was nice to be able to correct some misconceptions about American Indians. Some even asked where the buffalo were. The only exposure that most people in foreign countries have is in the motion pictures. They believe that we all lived in teepees and chased buffalo on the plains.

We were then contacted by the officials responsible for the Dog Mart. They want to restore it to what it used to be. Move it back to the city and have the Patawomeck play a big part in the revival. We have agreed. I don't know about you but some of my fondest memories of my childhood involved going to the Dog Mart. My Uncle was friends with Chief Cook of the Pamunkey and Chief Custalow of the Mattaponi who were always there. I still remember being introduced to them. Back in the 50's and 60's there were basically only three events in the city. The Fair, Fourth of July and the Dog Mart were about the only things going on in Fredericksburg. Please come out and join us on October 3<sup>rd</sup> for a fun day.

# Fun at White Oak Museum

Darren explains the art of hide tanning



Carla and Kathy



Buddy and his spears

Running Fox gets his name



Flint Knappers

Flint Knappers explain their work



Gary and Connie Play



Mickey works hard



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