



## TRIBAL NEWSLETTER

### A MESSAGE FROM THE CHIEF

As I mentioned in my message in the July – August newsletter, federal money has been set aside by the current administration to help tribes nationwide meet tribal needs during the Coronavirus pandemic. Like other tribes, we lack adequate facilities to help our tribal members. So, we have decided to use a portion of our money to purchase a site in Madison Heights that has multiple buildings which we plan to use as our tribal office, our foodbank, and someday our tribal clinic. As a matter of fact, representatives from Indian Health Services are meeting with us in late October to look at and make recommendations on the space that we'd like to use for our clinic.

There will also be space at the Madison Heights location for an activities/meeting hall and for a computer lab with high speed internet access. This will help our students needing computer access for schoolwork and for our other tribal members needing computer access for their own personal needs.

While the buildings are all in good shape for the most part, as expected, there are a few things that we will need to have done to the buildings before we can move forward. We hope to hire Monacans to carry out the electrical, plumbing and construction work that needs to be done. All **licensed and insured** Monacans with that type of experience should contact the tribal office to get information on completing a bid for the work to be done.

And, young people, with our dream of creating a tribal clinic, please consider getting your education in some type of medical field so you, too, can work with us to improve the health of our Monacan people.

It has been a long, hard year, and I am looking forward to spending time with my family during the upcoming holidays. Remember no matter how hard things may be, there's always something to be thankful for.

Stay safe.

~Chief Kenneth Branham

### SCHOLARSHIP HIGHLIGHT

*There are many scholarships available to both state and federally recognized Native American Students. This section highlights a sample of scholarships with upcoming deadlines for the benefit of current and future students. For information on additional scholarship opportunities, visit [www.bie.edu/ParentsStudents/Grants](http://www.bie.edu/ParentsStudents/Grants) and [studentaid.ed.gov/sa/fafsa](http://studentaid.ed.gov/sa/fafsa) or check with your school's financial aid office.*

On November 1, the application period opens for the American Heart Association **EmPOWERED to Serve Scholarship**. This scholarship focuses on supporting health equality and social justice, and is open to undergraduate students working to improve the health of their communities by addressing issues such as food insecurity, transportation issues, or other barriers to healthy living. For more information visit: [empoweredtoserve.org/en/empowered-scholar](http://empoweredtoserve.org/en/empowered-scholar).

### CONTACT INFORMATION

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Monacan Ancestral Museum: 2009 Kenmore Road, Amherst, VA 24521

[www.monacannation.com](http://www.monacannation.com) • Facebook: Monacan Indian Nation

Newsletter Submissions: [MonacanNews@gmail.com](mailto:MonacanNews@gmail.com)

## JERKY—A NATIVE FOOD

Made from lean meats like venison and buffalo, jerky is a delicious and nutritious snack that you can make. First, you'll need to carefully and safely process your venison or purchase some buffalo from a buffalo farm. There are several buffalo farms in Virginia.

Next, freeze the cuts you plan to use for jerky. When you're ready to make your jerky, thaw your cuts in the refrigerator until they're still partially frozen (it's much easier to slice partially frozen meat).

Make sure you frequently clean your hands, utensils, and work surface with hot water and soap. And, keep your meats frozen or chilled until ready to dehydrate.

Now, it's time to prepare your favorite marinade. If you don't have a favorite recipe, try this recipe from Georgia Cooperative Extension Bulletin 989.

- 1 ½ - 2 pounds lean meat (venison or buffalo), sliced into ¼-inch thick strips
- ¼ cup soy sauce
- 1 Tablespoon Worcestershire sauce
- ¼ teaspoon black pepper
- ¼ teaspoon garlic powder
- 1 teaspoon hickory-smoke flavored salt

Place sliced meat strips in shallow container, add marinade, cover the container and refrigerate several hours or overnight. Remove from refrigerator, place meat strips and marinade in pan, boil for 5 minutes. Remove strips from pan, drain on paper towels, place in single layer and dehydrate at 140 F (until a piece of jerky will crack but not snap, when bent). Cool. Store in glass jars or freezer bags at room temperature for 2 weeks or in refrigerator/freezer for best results.

(Information from Virginia Cooperative Extension Publication 348-597)



## TANNING DEERHIDE

Our grandparents had deer hide rugs on the bedroom floor. Did yours? Nothing went to waste following a hunt. The deer not only provided food, their hides were tanned and used for rugs and other things. Wanting to try tanning a deer hide this fall, here's a quick overview to help you prep your deer hide for tanning:

First, completely skin the deer and remove the bone from the tail. Next, scrape the hide to remove the meat and fat. Then, completely sprinkle the skin side with salt (one pound of salt per one pound of hide). After a few days, repeat the salting process. Hang the hide so it will drain. It will probably take about 2 weeks.

Next, to soften the hide, soak it in a large container of cool water until it is soft; a **plastic** trash can works great (do not use a metal container).

Since each hide is different, it is difficult to say how long the soaking process will take (it may take hours or days): just make sure to change the water regularly during the soaking process.

Once the hide is soft, drag it back and forth across the edge of a board while scraping the skin side with the back of a knife or a flint scraper, making sure not to expose the hair roots by scraping too deeply.

After scraping, completely submerge the hide in lukewarm water. Add about one ounce of baking soda per gallon of water. If the hide is greasy, add a tablespoon of dish detergent per gallon of water. Swish the hide in this solution. Then, rinse the hide and gently work out the excess water.

Work the hide again with the back of a knife to remove whatever unwanted animal tissue and debris remains on the skin side. Now the hide should be soft, totally clean, and ready to tan.

In the past, tanning was done using the brains of the animal, but now chemical mixtures make the process much simpler. Either purchase a complete home tanning kit or make a tanning solution by purchasing certain readily available chemicals.

After the hide is tanned, let it dry a bit—until it is just slightly damp. Apply fat liquor oil or tanning oil.

No matter which method one chooses to use for the tanning process, **be responsible**. Read all product labels and follow **all** safety precautions when working with any chemicals.

(For complete, step-by-step instructions, please consult *Tanning Deer Hides and Small Fur Skins*. New Mexico State University Cooperative Extension Guide L-103.)

# MONACAN MUSEUM

Open House-Every Saturday in November

November 7, 2020

*Storytelling*-Ms. Lucy Curry

November 14, 2020

*Basketmaking*-Ms. Bertie Branham

November 21, 2020

*Leather Crafts*-Ms. Jennifer Austin

November 28, 2020

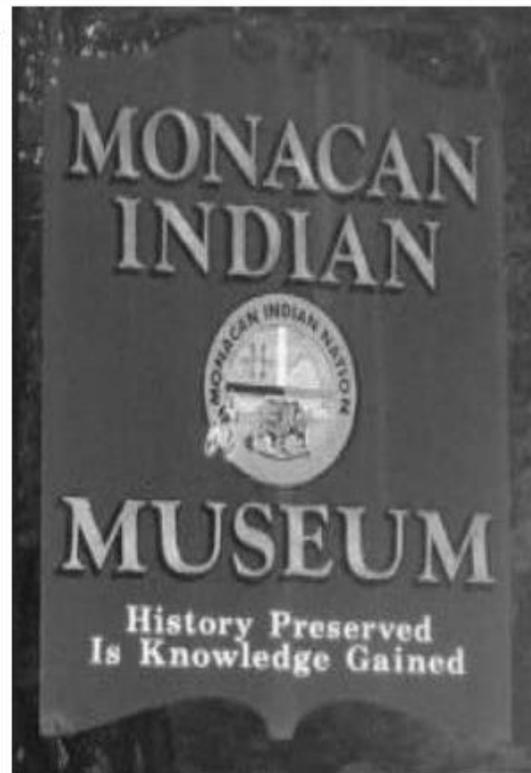
**Beaders**

**All Monacan Beaders or  
Crafters**

Please bring your items to  
demonstrate or SALE !

Mask Required-Temperature

Checked at door.



**All items are for Sale-  
Get your Christmas  
Shopping done early!**

Open each Saturday in November  
10:00am-4:00 pm.  
Indian Mission Road-across from the  
Monacan Tribal Center-2009 Kenmore Rd

Monacan Nation Cultural Foundation

[Miniculturalfoundation@gmail.com](mailto:Miniculturalfoundation@gmail.com) 434-946-0389/434-944-5032

**OPEN TO THE PUBLIC.**

## MY NATIVE PLATE

When it comes to health, it becomes very apparent just how unique and different we all are. Some of us metabolize food more efficiently—and therefore gain weight—more easily than others. Some need more sleep than others. Some of us can eat anything we want, while others have food allergies or sensitivities that can limit their diet. One thing that health professionals have noticed, though, is that individuals who share a common ethnic heritage often share more similar health trends and risk factors. Diabetes is just one example of a disease that is more prevalent in Native Americans than in the general population. (See the September – October newsletter for an explanation of diabetes.)

One great way to prevent and manage diabetes is through exercise; another great way is through diet. This diet, though, is less about what you can and can't eat and more about making sure that you are eating a balanced variety of foods that give you all of the

nutrients you need to keep your body healthy while not getting too many calories that may lead to weight gain.

The Indian Health Service has developed multiple resources to guide healthy eating habits. One of these resources is the My Native Plate guide. Designed with the nutritional needs of Native Americans in mind and with the dietary habits and eating patterns common in native peoples, this guide is a helpful resource to all Monacans and can be useful in maintaining a healthy diet during the Thanksgiving and Christmas holidays. The guide recommends filling half of your plate with vegetables, one fourth with protein—such as meat—and one fourth with grain or starch. In addition, it recommends one serving of fruit and water as the beverage. Further, to help prevent overeating, the guide recommends the use of a 9" plate.

For more My Native Plate and other healthy eating resources, visit the Indian Health Service website.

# MY NATIVE PLATE

**Fruit**

**Water**

**Vegetables**

**Grain/  
Starch**

**Protein**

**Use your plate as a guide to help you eat in a healthy way!**

1. Fill half of your plate with vegetables.
2. Fill the other half of your plate with a grain/starch and a protein.
3. Add a side of fruit.

**Pictured here:**

- Mixed berries
- Cooked spinach
- Baked squash with peppers and herbs
- Steamed wild rice
- Baked deer meat with sage
- Water

Take a picture with your cell phone. Look at the picture later as a reminder!

Produced by:  
Indian Health Service, Division of  
Diabetes Treatment and Prevention.  
07/2018

**Remember:**

- Stay active
- Drink water
- Use a 9-inch plate

**Notes:**

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## MONACAN FOOD BANK

If her enthusiasm is any indication of how much she likes her work, then it's easy to see that Sally Latimer loves working with the Monacan Food Bank. Latimer and her co-worker Jennifer Austin, along with several hardworking volunteers, take in and sort donations used to pack food boxes that are then distributed to those in need. Food boxes are available for pickup at the Tribal Hall on Kenmore Road in Amherst County. See delivery dates below for residents of Rockbridge County.\*

Please call today to schedule your appointment at 434-946-0389. The food bank can serve about 40 families a day, and services are on a first-come-first-serve basis, so you must call for an appointment.

November will be Diabetes Awareness Month at the food bank, so please let them know if you have special needs that they may be able to meet when you call to schedule your appointment.

Contributions from individuals and from the Blue Ridge Food Bank supply the Monacan Food Bank. You can help insure that food needs in our area continue to be met by sending a check to: (make payable to Monacan Nation Food Bank)

Monacan Food Bank  
PO Box 1136  
Madison Heights VA 24572

If you would prefer to make a donation with a credit or debit card, please use the PayPal portal on the Monacan Nation website.

### \*Delivery Dates for residents of Rockbridge County

- 11/6 and 11/7
- 11/20 and 11/21 Thanksgiving box drop off
- 12/4 and 12/5
- 12/18 and 12/19 Christmas box drop off

## GIVING TO FELLOW MONACANS IN NEED

The Thanksgiving and Christmas seasons often lead us to thinking about the needs of others and how we can help them. Perhaps this is because, in reflecting on what we are thankful for and reaching out to the ones we love, we realize that not everyone is as blessed as we are or has the same opportunities and resources that are available to us. Or perhaps it is the traditional gift giving of the Christmas season and the focus it puts on those around us that reminds us: it is better to give than to receive.

Regardless of what prompts you, if the approaching holiday season has you wondering how you might be able to reach out to fellow Monacans in need, here are some options to consider:

- Pam Johns is the contact for the Monacan Christmas Angel Program. You can reach her at 434-420-0695.
- The Monacan Food Bank can use your donation. To help them, call for more information at 434-946-0389.

**Give from your heart.  
Receive from your heart.**



**This holiday season, may you find peace in giving and receiving good things, from the heart.**

Produced by the IHS Division of Diabetes Treatment and Prevention, [www.diabetes.ihs.gov](http://www.diabetes.ihs.gov)



## NATIONAL CHANGES TO NATIVE AMERICAN LOGOS

Recent attention towards widespread racial discrimination has businesses and organizations nationwide changing or replacing logos and slogans that feature minority imagery or terms. Aunt Jemima will no longer be featured on syrup bottles, Uncle Ben has been removed from rice packages, and Land o' Lakes butter now features an empty horizon, noticeably void of the kneeling Native American woman who has graced their packages for nearly a century. But arguably one of the most noticeable changes—and one praised by many, including our own Chief Kenneth Branham—is the removal of the name “Redskins” and the Native American warrior head logo from the Washington, DC, NFL football team. He and other tribal leaders shared their opinions on this topic in a July 9, 2020 article in the Richmond Times.

Although most tribal representatives were in favor of removing the “Redskins” name and logo because its use was considered offensive, Chief Walt “Red Hawk” Brown of the Cheroenhaka Tribe expressed a different view; he was in favor of the team keeping the Redskins name. Chief Brown was concerned that the removal of Native American names and imagery from popular culture may lead to Native American culture being overlooked and even forgotten.

His unique perspective reminds us that there are often many ways to address a problem. For instance, many Americans nationwide know of the Seminole Indians. Is this solely because of grade school history lessons or could this possibly be linked to the use of Seminole Tribe as the name and logo for the Florida State University (FSU) football team?

A July article from the Tampa Bay Times suggests that the Seminoles and Florida State University have worked well together over the years creating a “solid partnership.” The Seminoles have not asked the university to stop using their name. In fact, tribal spokesperson, Gary Bitner, called the relationship between the Seminoles and FSU a “multi-dimensional collaboration that provides meaningful educational opportunities and other positive outcomes.” The goal is mutual respect for one another, something that the Seminole Tribe and Florida State University seem to have achieved.

Only time will tell whether the flurry of recent name and logo changes will have a long term positive or negative impact on the treatment of minorities. In the meanwhile, whether you agree with him or not, Chief Brown’s comments should remind us to always look for those instances where “positive outcomes” are occurring and to seek to understand why.

## UNANIMOUS VOTE BRINGS FORSYTH ALTERNATIVE TO FOREFRONT

After asking the US Army Corps of Engineers to temporarily halt the permitting process for a proposed pumping station at Rassewek in late August, the James River Water Authority (JRWA) met recently and voted unanimously to consider another location—the Forsyth Alternative—a location two miles upstream from Rassewek that Monacans had suggested as an acceptable alternative. The JRWA will now spend several months evaluating the technical, financial and archaeological elements of the Forsyth Alternative to determine the feasibility of using that site instead of Rassewek. (Fluvanna Review, October 2020).

### NEWS AND UPDATES

#### Upcoming Tribal Events

Dates and locations for November and December 2020 tribal meetings are still being determined and will be announced on the tribal homepage and official Monacan Indian Nation Facebook page.

# Just for Fun!

*This section of the newsletter includes games, stories, and other fun activities for kids of all ages.*

## MAKE A PINE NEEDLE CHRISTMAS ORNAMENT

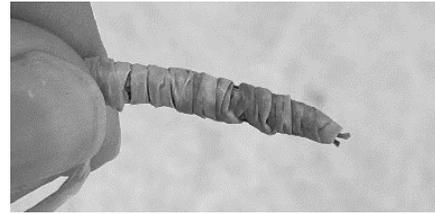


Pine needle baskets are common to many Native American tribes around the country. While making a pine needle basket can be challenging and time consuming, you can practice the same technique in a much more manageable form by making pine needle Christmas ornaments.

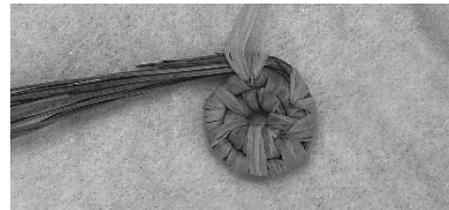
Before you begin, you will need to gather pine needles. Different pine trees have different length needles, but when making pine needle baskets, the longer the needle the better, so find a tree with the longest needles in your area. In Virginia, loblolly pines will most likely be your best option.

Soak your needles in water for a few minutes to soften them so they bend without breaking. For a more refined basket, remove the brown cap or sheath at the base of each pine needle fascicle or cluster before working your design. Gather up a small bundle (about ¼ inch in diameter) of pine needles. The smaller the bundle, the finer your design will be, but larger bundles are often easier to manage.

Beginning at one end of your bundle, wrap it tightly with raffia until you have wrapped approximately 1 inch in length.



Now coil this wrapped portion as tightly as you can, thread your raffia onto a tapestry needle and continue wrapping and coiling your pine needles. You can connect each new ring of coil to the previous by stitching over the new coil and through the middle of the previous coil, connecting the two. Continue this process until you have formed a tight coil of at least two rows. This is your center.



Once you have an established center to your piece, you can space out your stitching to allow some of the pine needles to show. As you reach the end of your pine needles, work some more into the bundle by adding more needles, a little at a time.

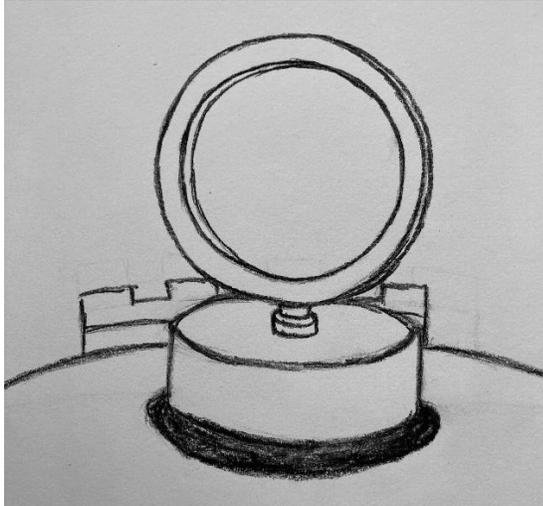
Play around with your design, leaving more or fewer needles exposed, to change the color and pattern of your design. If you want to create an open pattern, wrap a section of your bundle with raffia and allow it to loop away from your center and then back again to reconnect.



When you are satisfied with your design, slowly taper out the remaining pine needles and fade your bundle into the previous coil. Then secure your raffia ends by stitching them tightly back into the design and cut the tail. Attach a loop for hanging, and you are finished!

## PLACES TO VISIT National Native American Veterans Memorial

*There are multiple locations throughout Amberst and the state that are pertinent to Monacan history and culture. In this section we feature a brief summary of one of these locations for educational purposes and to encourage visitation of these sites by tribal citizens.*



*An artist rendering of the National Native American Veterans Memorial.*

In 1994, the United States Congress passed a bill to create a veterans' memorial for Native American veterans within the Smithsonian's National Museum of the American Indian. This bill was modified in 2013 to address barriers to the memorial's construction, and now, the memorial has been completed.

Designed by Vietnam veteran Harvey Pratt of the Cheyenne and Arapaho tribes, the memorial features a large stainless-steel ring—the *Warrior's Circle of Honor*—sitting atop a stone drum. It is located on the grounds of the National Museum of the American Indian in Washington, DC, and will officially open to the public this Veteran's Day, November 11.

The official dedication ceremony, as well as a new online exhibition, *Why We Serve: Native Americans in the United States Armed Forces*, will be available nationwide via a virtual program on November 11, 2020. To view the program from your home computer, visit the National Museum of the American Indian website at [www.americanindian.si.edu](http://www.americanindian.si.edu).

We want to make sure that every tribal member has the chance to read our tribal newsletter, so if you know of an older tribal member who needs a printed copy, please let us know. You can leave a message with the tribal office or you can email us at [MonacanNews@gmail.com](mailto:MonacanNews@gmail.com).

## HISTORY CORNER

In 1924, the Commonwealth of Virginia passed the Racial Integrity Act that outlawed interracial marriage throughout the state. Monacans, who were then classified as “colored” were not allowed to marry anyone who fell within the category of “white.” As a result of this law, some Monacans chose to leave the state of Virginia to marry and raise their families.

In 1958, a white man by the name of Richard Loving married a “colored” woman named Mildred Jeter whose ancestry included Rappahannock Indian. Although their marriage occurred in Washington, DC, and outside the jurisdiction of the Commonwealth of Virginia, after

marrying, they returned to Virginia to live and were promptly charged with the crime of interracial marriage. The resulting court case lasted for nearly a decade until it finally reached the Supreme Court in 1967.

The Supreme Court of the United States unanimously ruled in favor of the Lovings and in so doing overturned not only the Racial Integrity Act of Virginia (advanced by Walter Plecker), but also any and all race-based laws restricting marriage in the country.

The story of Richard and Mildred Loving and their long legal battle was the subject of the 2016 award winning film, *Loving*.