



TRIBAL NEWSLETTER

A MESSAGE FROM THE CHIEF

In this difficult time that we all find ourselves in, I want to announce one of my personal blessings. My first great-grandchild, Jeremiah, was born on August 27, a healthy 6-pound boy. He, his mother, and his father are all doing well.

My hope for all tribal members is that you, too, are finding blessings to celebrate in your life. My further hope is that we, as a nation, will be able to come together and work for our people. Please, keeping your own personal safety in mind, try to attend our next tribal meeting on September 12 at 11am at the Liberty

University Conference Center on Candler's Mountain Road. We will be discussing our next tribal election, possibly extending our application deadline for the Emergency Pandemic Relief Grant Program, and our new constitution.

This meeting will be our second in-person meeting since the COVID pandemic. To stay informed of upcoming meetings and tribal announcements, please continue to check the members-only section of the Monacan Indian Nation website** as not all information can be posted on the main webpage or official Facebook page.

~Chief Kenneth Branham

*** To access the members only section of the Monacan Indian Nation website, please click the "log in/register" link on the upper right side of the homepage. The tribal office will process your registration to verify tribal membership.*

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.bic.edu/ParentsStudents/Grants and studentaid.ed.gov/sa/fafsa or check with your school's financial aid office.

Students should complete the Free Application for Federal Student Aid, or FAFSA, every year not only to qualify for federal aid such as loans and grants but also to become eligible for increased need-based school and private scholarships. Due to the financial impact of the Coronavirus pandemic this year, some students may have experienced a change in their income since completing the FAFSA or filing tax returns. If you are a student and have had a significant change in income due to the pandemic, FAFSA recommends contacting your school directly to discuss these changes.

CONTACT INFORMATION

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RESPECT FOR ELDERS

Grandparents Day is celebrated annually on the first Sunday after Labor Day—this year that’s September 13. Recognizing the important role older Americans play in our society, Mrs. Marian Lucille Herndon McQuade of West Virginia, spent nine years campaigning to have a day set aside to honor grandparents. With the purpose of helping others “become aware of the strength, information and guidance older people can offer,” the National Grandparents Day proclamation signed by President Jimmy Carter in 1979 states in part that:

Grandparents are our continuing tie to the near-past, to the events and beliefs and experiences that so strongly affect our lives and the world around us. Whether they are our own or surrogate grandparents who fill some of the gaps in our mobile society, our senior generation also provides our society a link to our national heritage and traditions.

We all know grandparents whose values transcend passing fads and pressures, and who possess the wisdom of distilled pain and joy. Because they are usually free to love and guide and befriend the young without having to take daily responsibility for them, they can often reach out past pride and fear of failure and close the space between generations.

Respect for elders and the wisdom that they have and can share with us has **always** been part of native culture. In a day and age when many of the experiences, skills, and teachings of our ancestors are becoming a thing of the past, respect for our elders and the act of listening and learning from them is even more important than ever before, lest we squander the knowledge they have and lose our Native identity.

Respect for our elders also means recognizing the obstacles that they may face because of their age—particularly during this period of increased isolation due to the COVID pandemic—and making every effort to keep them vitally connected to our Monacan Nation. Let us, as Monacans, make it a point to continue native cultural tradition and **always** honor our elders—on Grandparents Day and everyday—by staying connected with them, listening to them, and learning from them!



HUNTING

In the last newsletter, we discussed fishing as a traditional means for tribal members to provide food for their families and offset the increased prices and supply chain disruptions caused by the current COVID-19 pandemic. But fishing is not the only way our ancestors procured meat; they also hunted.

As with fishing, the Virginia Department of Wildlife Resources (DWR)—formerly the Virginia Department of Game and Inland Fisheries—has specific allowances for state recognized Native American tribal members. Any member of a Virginia recognized tribe who resides within the Commonwealth of Virginia may use their tribal identification card or other official verification of tribal affiliation in place of the otherwise required hunting and trapping licenses. According to the DWR, “other licenses, permits, or stamps may also be required depending on species hunted and location of hunt.”

Hunting Deer in Virginia

One of the animals commonly hunted in Virginia, with a lean meat that is excellent for making jerky, is the white-tailed deer. If you’re interested in hunting deer, there are several seasons including archery, muzzleloader and firearms. Opening day for the statewide early archery season is Saturday, October 3. Opening dates for the remaining seasons (late archery, early and late muzzleloader and firearms) are based on location (east or west of the Blue Ridge Mountains), land ownership (private or government), and whether or not you are hunting antlered or antlerless deer.

All of Virginia’s hunting and trapping regulations are available online through the Department of Wildlife Resources. Just visit their site to download your copy of the 2020 – 2021 *Hunting and Trapping Regulations Digest*.

<https://dwr.virginia.gov/hunting/regulations/>

ACHP COMMENTS ON PRESERVATION OF RASSAWEK

The James River Water Authority (JRWA) has now voted to pause the permitting process for the planned pumping station at historic RassaWEK while they more fully evaluate alternative locations. Additionally, the Advisory Council on Historic Preservation (ACHP)—an independent federal agency that advises the President and Congress—submitted a letter to the US Army Corps of Engineers outlining concerns and making recommendations related to the JRWA pumping station project. Those concerns included some of the same concerns that we share such as identification efforts made on the site, professional qualifications of the advisors, perspective and scope of the site evaluation, the significance of RassaWEK as a religious and cultural site, as well as questions that the

ACHP had concerning JRWA’s plan for resolving adverse outcomes.

According to their website, the ACHP “is the only entity with the legal responsibility to factor historic preservation into federal project requirements,” and has therefore become “a strong advocate for protecting the heritage of indigenous peoples.” As a result, their recommendations concerning the proposed pumping station carry a lot of merit and offer strong support for continued evaluation of the project.

Please continue to monitor your local news sources for additional updates on this evolving situation.

MANAGING AND PREVENTING DIABETES

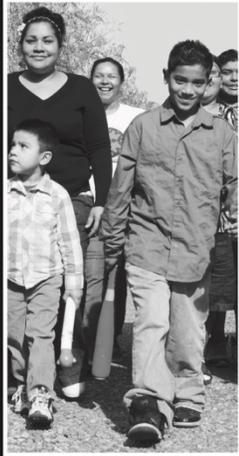
One of the many diseases that commonly affects Native Americans is diabetes. There are two types of diabetes—Type 1 (previously referred to as Juvenile Onset Diabetes) and Type 2 (previously referred to as Adult Onset Diabetes). Of these, Type 2 is much more common in Native Americans and can occur in both children and adults.

In Type 2 diabetes, the body does not properly use insulin—a hormone that breaks down and uses sugar—as a result, blood sugar levels become too high. Although the body requires some sugar to function, blood sugar levels that are too high can cause injury to the eyes, heart, kidneys and nerves.

Native people most at risk for developing diabetes are those who are physically inactive, have a parent or sibling with diabetes, have had gestational diabetes during pregnancy, or are overweight. Increasing exercise and losing weight are great ways to prevent or manage Type 2 diabetes.

Although some people may not realize that they have diabetes until they visit a doctor and have a blood sugar test, others may notice symptoms such as increased thirst or hunger, increased urination, fatigue, blurred vision, or unexplained weight loss. For those who have already been diagnosed with Type 2 diabetes, routine medical appointments are important for managing the disease and preventing complications.

In 1997, the United States Congress, recognizing the high prevalence of diabetes among Native Americans, established the Special Diabetes Program for Indians (SDPI) that funds diabetes treatment and prevention through the Indian Health Service (IHS) and Tribal and Urban Indian health programs. Although recent studies have begun to show a decline in the prevalence of diabetes among Native Americans, it is still important to continue to employ known methods of preventing and managing the disease. For more information, visit the IHS Division of Diabetes Treatment and Prevention website at <https://www.ihs.gov/diabetes/>.



**Walk.
Have fun.
Prevent diabetes.**

Walking will help you prevent and manage diabetes.

Take these steps:

- 1. Start by walking 3 days a week.**
- 2. Walk for 30 minutes each day. You can break it into three 10-minute sessions.**
- 3. Make it a habit to walk at least 30 minutes, 5 days a week.**

Produced by IHS Division of Diabetes Treatment and Prevention, www.diabetes.ihs.gov

THE IMPORTANCE OF CONSTITUTIONS

Constitutions are the principles and precedents that govern a nation or organization helping its citizens or members work together peaceably for the good of all.

When the American Colonists declared Independence from England in 1776, the new country initially functioned under the Articles of Confederation, however, within a short period of time it became evident that this document was insufficient, and a new constitution was drafted at the 1787 Constitutional Convention. Today, the Constitution of the United States is the oldest continuously-active organized constitution in the world.

Much like the young United States Government, the Monacan Indian Nation is currently functioning under a constitution that requires updates. The current Monacan Constitution was written and ratified shortly after the tribe gained federal recognition in 2018, but this time, the Monacan Constitutional Committee spent close to two years getting Monacan tribal member input during committee meetings while crafting the document. The final draft is now complete, and tribal representatives will soon begin taking this new constitution to the Monacan people for their review before putting the new constitution to a vote.

WALNUTS: A NATIVE TREAT

If you take a walk outside right now through a rich bottom or along a moist, fertile hillside, you'll probably see the yellowish-green leaflets of the black walnut (*Juglans nigra*) fluttering to the ground. It's one of the last trees to leaf out in the spring, and one of the first trees to lose its leaves in fall, but even without its leaves, there's no mistaking this tree because scattered around its base are the large, golf ball-sized fruits. They start out green and hard then darken and soften to reveal the nut inside. The nut's shell is difficult to crack but so worth the effort, because inside is a nutritious and delicious nut that can be used in all types of baking—from muffins and cookies to cakes.

A walnut is ready for harvest when your thumb makes a dent in the husk. For milder flavored nuts, remove the husk while green (this will also keep your hands much cleaner than waiting until the husks have darkened). Wash the husked nuts well, and spread them out to dry on raised, wire racks or hang them in mesh bags to dry for a month or so before cracking.

While drying your walnuts, take care to keep squirrels from getting into your stash and carrying away any nuts. They'll either crack them and eat them, or more likely, they'll bury them. You'll not want walnuts near your vegetable or flower gardens because of juglone, a substance found in walnut fruit, leaves, branches and roots. Many vegetables, such as cabbage, peppers, tomatoes, eggplant and potatoes, are very sensitive to juglone, as are many flowers, shrubs and trees.

Sources: Virginia Department of Forestry and Iowa Cooperative Extension.

NEWS AND UPDATES

Upcoming Tribal Events

Please note that our annual homecoming bazaar usually held on the first Saturday in October has been cancelled due to the COVID-19 pandemic.

We have been trying to host Tribal meetings at the Liberty University Conference Center to allow for adequate social distancing. Our next

Tribal meeting is scheduled for Saturday, September 12 at 11am. Please try to attend this very important tribal meeting.

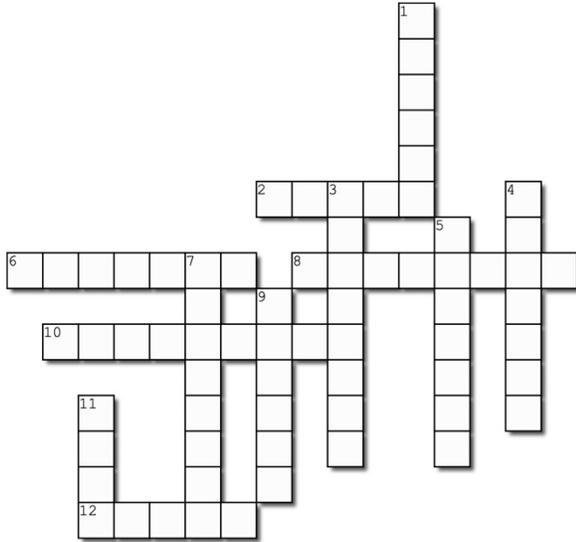
Tribal Office Hours

Please note that the tribal office is currently open only to tribal members and by appointment only.

Please call the office if you need to set up an appointment.

Just for Fun!

This section of the newsletter includes games, stories, and other fun activities for kids of all ages. Search the [newsletter articles](#) for the answers to this issue's crossword questions.



Created using the Crossword Maker on TheTeachersCorner.net

Across

- 2. An older member of native society held in respect for their wisdom.
- 6. An elected body of tribal leaders.
- 8. Historical capital of the Monacan Indian Nation.
- 10. Cherokee word for “the land of the blue mist” or Blue Ridge Mountains.
- 12. An application for financial aid for students.

Down

- 1. Last name of the US president who signed the National Grandparents Day proclamation.
- 3. A disease common in Native Americans that causes high blood sugar.
- 4. Last name of a Virginia official who promoted eugenics.
- 5. A form of exercise that can help prevent or manage Type 2 diabetes.
- 7. Tribe who inspired the democratic principles of the US Constitution and government.
- 9. Last name of the woman who promoted birth control as a means of eugenics.
- 11. A predatory animal once native to Virginia.

TALE OF TWO WOLVES

Based on a Cherokee legend

Of all of the elders in the village, Enisi was one of the oldest and wisest. He had many good memories of days gone by when the wood buffalo and the gray wolves roamed the mountains of the Shaconage, or “the land of the blue mist.” In his long life, though, he had seen many changes and had learned many great lessons.

One warm, late summer day, Enisi was walking through the village and heard two young braves, Gawonii and Adahy, quarreling. As their voices grew louder and louder, Enisi drew closer to see if he could help. Before he could reach the braves, though, Gawonii raised his hand to strike Adahy. Enisi quickly called out to them, and both braves immediately stopped arguing. Gawonii lowered his hand back down to his side.

“What is your quarrel,” asked Enisi? The two braves immediately exploded, each trying to outshout the other. Enisi stood for a moment in silence, and then asked his question again, this time assuring them that he would listen to both sides. After the braves finished their stories, Enisi looked at them thoughtfully and said, “Now, you must each try to understand why the other is angry. Then I believe you will be able to end this quarrel honorably.” And with that, he turned and walked away. At first, the two young braves hesitated, each still angry over the hurt they had suffered, but as they began to see the wisdom in what Enisi had said, their anger lessened.

This time, as Enisi walked through the village, his wide-eyed grandson, Unaduti, crept out from behind a tree curious to know what had just taken place. “Grandfather,” he asked, “why were Gawonii and Adahy yelling at one another?”

Enisi took his young grandson by the shoulders and looked into his eyes. “Unaduti,” he said, “though the native wolves have long ago left our land, each of us still has two wolves inside—one is black and the other white. The black wolf is greed, jealousy, and pride, but the white wolf is generosity, compassion, and kindness. The two wolves are constantly fighting within us to control our words and actions. Ugly quarrels, like the one you saw between Gawonii and Adahy, begin when the black wolf is winning and has taken control of someone’s heart.”

“But Grandfather,” Unaduti asked, “how do I make sure that the black wolf doesn’t take control of my heart?”

“That is a good question, Little One. You must always remember, the wolf that you feed will be the wolf that wins,” said wise Enisi.

PLACES TO VISIT

Natural Bridge State Park

There are multiple locations throughout Amherst 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.



The Natural Bridge in Rockbridge County became a State Park in 2016, but its significance as a tribal, state, and national landmark dates back much further. Revered as sacred by the Monacan tribe, this geological formation was also a popular attraction of European settlers who listed it as one of the wonders of the natural world and was even named in Herman Melville’s *Moby Dick* in describing the size of the whale.

Today, Natural Bridge can be viewed by visiting the Natural Bridge State Park. The park is currently open to the public, but it has increased restrictions due to the pandemic and some exhibits—including the Monacan Village exhibit—are temporarily closed to the public.

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.

HISTORY CORNER

On July 21, a Planned Parenthood facility in New York announced that it was removing the name of Margaret Sanger from its building. The racist views and teachings of Margaret Sanger, who promoted birth control as an avenue for eugenics, have recently been called into question by the mainstream population in light of the increased attention towards social justice reform and the portrayal and treatment of minorities within the United States. However, for Monacans there has never been a doubt as to the evils espoused by eugenics pioneers such as Margaret Sanger and Walter Plecker or for the legacy of harm they left behind.

Eugenics, once even called a science, was first named and largely promoted by Francis Galton of England who based the idea on Charles Darwin’s Theory of Evolution. The idea was, if living beings could evolve into higher level species as Darwin speculated, why couldn’t humans manipulate that evolution to more rapidly eradicate those in society deemed to be “less desirable”? The idea spread around the world and began influencing policies such as those championed by Sanger, Plecker, and those like them, as well as by Nazi Germany, where societal leaders aimed to eradicate entire races. In Virginia, the most targeted populations were minorities and the disabled.

Walter Plecker used his authority as registrar of the Virginia Bureau of Vital Statistics to reclassify the races in Virginia as either “white” or “colored,” effectively eliminating Native Americans as a racial category. To facilitate this reclassification, he wrote the Racial Integrity Act that was passed by the Virginia General Assembly in 1924 and remained in effect until it was overturned by the Supreme Court in the 1967 case *Loving v. Virginia*.

Contemporaries of Plecker, Harry H. Laughlin and Margaret Sanger took an even more intrusive approach to the eugenics movement. Laughlin, of New York, created a eugenics sterilization law that was passed in Virginia in 1924 as the Virginia Sterilization Act, and allowed for the forced sterilization of those deemed to be defective. Sanger promoted birth control as a means to, in her words, “eliminate the degenerate and the defective” and further stated in *A Better Race Through Birth Control*, “It is impossible to conceive of eugenic legislation that would be acceptable and that would cover the present need. Our knowledge is insufficient to insure intelligent race culture through statute law.” She founded the American Birth Control League in 1921 as a means to this end, an institution that changed its name in 1942 to the Planned Parenthood Federation of America and still exists today.