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with each other. If educators are willing to do this, the book provides a wealth of learning opportunities. Educators can challenge students to read these chapters as primary texts, encouraging them to interpret various positions, examine them, and compare them with each other. Although a more helpful organization and framing of the selections might have made the text more easily translatable into the classroom, it remains a valuable tool. *Kennewick Man: Perspectives on the Ancient One* is recommended for readers interested in indigenous legal rights, repatriation, anthropological and archaeological ethics, and indigenous care for the dead.

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**The Monacan Indian Nation of Virginia: The Drums of Life.** By Rosemary Clark Whitlock. Tuscaloosa: University of Alabama Press, 2008. 248 pages. \$46.50 cloth; \$24.95 paper.

Perhaps the most contentious debate in the social sciences and humanities today, particularly where indigenous peoples are concerned, is the question of representation and authority. Does the researcher's critical training privilege her or his interpretation of culture and community over the understandings of those who live the experiences in question? In *The Monacan Indian Nation of Virginia: The Drums of Life*, Rosemary Clark Whitlock seemingly confronts this question head on, paradoxically, by sidestepping it. Whitlock, a member of the Monacan Nation who did not grow up in the tribe's core community, but who has made every effort to embrace and be embraced by her people, offers a meticulously honest account of the Monacan Indian tribe of Virginia through a series of oral histories juxtaposed with critical historical documents that explicate the tribe's unique and turbulent colonial experience.

One of the binding themes of this work is the Monacan people's collective experience with eugenic policies in the state of Virginia during the first half of the twentieth century. From 1914 to 1946, state registrar Walter A. Plecker coordinated a virtual witch hunt designed to erase Indians from the documentary record. Convinced that all Indians in Virginia were heavily intermixed with other races, Plecker authored and saw the successful passage of the 1924 Virginia Race Integrity Act, which essentially declared that the state would thereafter acknowledge only two races existing in Virginia—white and “colored.” Accordingly, he devised a pseudoscientific system for determining the race of individuals based on surnames listed as anything other than “white” in years past. For Indians, this meant persecution for simply self-identifying as such, and it uniformly prevented all tribes in Virginia from gaining access to public schools until the early 1960s. Interestingly Plecker seems to have devoted a disproportionate amount of attention to chastising Monacans in Amherst County and surrounding areas, thereby impacting their historic identity in profound ways. Virtually every oral history presented herein illuminates Plecker's stamp on the Monacan psyche.

The first of such interviews, for instance, is with Monacan Chief Kenneth Branham, who has held that office since 1995. As one of the first Monacans to be integrated into Amherst public schools in 1964, his words recount an experience that bridged generations but still carry the dark weight of exclusion and persecution. Branham not only recounts how he and his peers were shunned, but also how they frequently penciled in the word *white* on forms requiring racial designation, realizing that if they used the term *Indian* teachers would replace it with the word *colored*. He also admits to harboring bitterness over his and other Monacans' experiences vis-à-vis the eugenic legacy in Virginia. Yet it is such open and honest statements that make this book remarkable, for Branham's recounting is also of a process of reconciliation and perseverance.

The manifestations of such perseverance are seen in interviews with tribal members such as Diane Johns Shields and Karenne Wood, both of whom grew up outside of the community with limited knowledge of their heritage, but who arrived in the 1990s to become stalwart actors in tribal governance and community organizing. At the time these interviews were collected in the late 1990s both women were actively involved in the process of compiling data to help the tribe secure federal recognition (as of this writing legislation is matriculating through Congress). Shields and Wood reflect the sentiments of other so-called newcomers that have grown up away from the community at a time when the specter of race integrity laws loomed heavy; they feel compelled to use skills and resources not available to earlier generations in order to empower the contemporary community.

What of the elder generations? Whitlock provides an impressive range of interviews with older Monacans who lived through the peak of eugenic policies intended to erase them from the record. Lucian Branham, age eighty-seven at the time of his interview in 1997, recounted his disappointment at being denied access to public education and described the dynamics of community that distinguished the Monacans from other people in the area. This includes a rare description of midwives, who also served as doctors, and the networks of reciprocity that enabled Monacans to endure decades of debt peonage as tenant farmers on local orchards. One of the shortest but most intriguing interviews is with Dena Branham, who for many years had a reputation for self-sufficiency. In her late eighties at the time of her interview, Dena recounted in detail how her family produced virtually everything they needed, and she provides a formidable inventory of goods and pharmacopeia.

It is the diversity of interviews that constitutes one of the strengths of this book. One of the boldest interviews is with William Sandidge, who served as clerk of court in Amherst County during the heyday of racial integrity policies. In his nineties at the time of the interview, Sandidge expressed great remorse at having classified Monacans as "colored" on vital records, while recounting in detail the moments when Plecker threatened the clerk with jail time if he caught him acknowledging Monacans as Indians. In some ways, however ironic, this interview constitutes the thematic focal point for this volume. The impact of Virginia's eugenic policies on Indians cannot be understated; where the Monacans are concerned, this collection makes it clear that the experience has become another chapter in their sacred history—comprising

yet another designator of tribal identity—and that Plecker is regarded as a historic antagonist.

In the preface to this volume, J. Anthony Paredes states, “This is not the usual book from an academic press. It makes no pretense of scholarly analysis, intellectual discourse, or defense of a thesis” (ix). Yet as a cultural anthropologist who has worked with the Monacans for fifteen years, this book inspires me. Whitlock’s forthright and honest approach, in writing and in securing interviews, has produced a rare corpus of timeless oral historical material. Significantly, she includes a list of questions used to guide semistructured interviews, as well as her personal advice as a novice (but, in my opinion, highly skilled) interviewer that would provide a valuable supplement to courses on qualitative methods. These interviews are accompanied by eleven appendices filled with primary documents contextualizing the Monacan experience during the Plecker years, including letters from the registrar; birth, death, and marriage records; and letters written by Monacans protesting the racial integrity policies.

Although Whitlock makes no claim to being a historian or anthropologist, she has produced an engaging and extremely accessible compendium of Monacan life that appeals to scholarly and general audiences equally. From her vantage point as a tribal member who grew up and was educated on the margins of the community, she is able to deliver a frank observation in her own autobiographical statement that makes explicit what postmodernist and critical race theorists have struggled with for years: “All Americans are triads [triracial] or at least duos [biracial]. . . . Why is it that some of us refuse to accept that fact? We can’t pigeonhole people as much as some people would like to” (160). Such a statement not only calls into question the social construction of race but also beckons a consideration of cultural adaptation and configurations in a global age. Although this book may not be uniformly embraced as critical theoretical literature, it does provide a potential model for indigenous challenges to the Western academic canon and interpretive praxis.

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**A Nation of Women: Gender and Colonial Encounters among the Delaware Indians.** By Gunlög Fur. Philadelphia: University of Pennsylvania Press, 2009. 264 pages. \$39.95 cloth.

In 1742, the Onondaga Speaker Canasatego lambasted a Delaware delegation in Philadelphia by proclaiming, “We Conquer’d You, we made Women of you, you know you are Women” (163). Scholars have long debated the extent to which this pronouncement of the Delaware as women defined their relationship with the Iroquois Confederacy. Gunlög Fur, professor of history at Växjö University in Sweden, argues that scholars have, for too long, debated whether the appellation was pejorative or one of admiration.