

# Indians of the United States and Canada

## CONTENTS

Helps for Using this Research Outline	1
Part 1. How Do I Find Records about My	
Ancestors?	2
Special Strategies for Indian Research	2
The Research Process	3
Record Selection Table	8
Part 2. Has Someone Already Researched My	
Family?	10
Genealogical Databases	10
Internet	12
Genealogy	14
Biography	16
Societies and Periodicals	16
Part 3. What Records Can I Search?	18
Census Records	18
Land and Property Records	21
Enrollment Records	23
Probate Records	27
Emigration and Immigration Records	28
Court Records	29
School Records	30
Church Records	31
Medical Records	33
Military Records	34
Business Records and Commerce	35
Naturalization and Citizenship Records	37
Laws and Legislation	37
Newspapers	39
Vital Records	39
Other Records	41
Part 4. What Should I Know about Native	
Americans before I Search the Records?	41
History	41
Minorities	44
Reservations	45
Cemeteries	46
Part 5. Where Do I Find Records?	
Archives and Libraries	46
Native American Records in Other	
Countries	51
Family History Library	52
Part 6. What Tools Can Help My Search?	
Directories	53
Gazetteers	54
Maps	54
Encyclopedias and Dictionaries	55

Where Can I Learn More?	56
Glossary	56
Comments and Suggestions	58

## HELPS FOR USING THIS RESEARCH OUTLINE

This research outline has been organized to help you learn important strategies for beginning research in Native American records. It also will help as you become more proficient at Native American research and want to know more about possible sources. This outline will lead you from the beginning steps to more involved types of research.

The outline covers the records about Native Americans in both the United States and Canada. It covers various federal, state or province, and tribal resources. In addition to this outline, you will want to use the following research outlines:

1. United States (30972)
2. Canada (34545)
3. U. S. Military Records (34118)
4. Each U.S. State, especially:
  - Alaska (31038)
  - New York (31069)
  - Oklahoma 31074)
5. Each Canadian Province

You will need some basic understanding of genealogical research procedures. You may want to read the booklet *Guide to Research* (30971), available at the Family History Library and at family history centers.

Opportunities for genealogical research for Native Americans are good because more government records have been created for Indians than for any other Canadian or United States ethnic group. The Family History Library is beginning to expand its Native American collection. Many Indian records are still being obtained from various archives or libraries.

This outline does not cover the “native populations” of the Caribbean, Hawaii, or Mexico.

This outline does not mention all possible genealogical record sources for Native Americans.

Before using this outline, you need to choose a particular ancestor or family that you would like to know more about. The first step will be to identify all you can about this person or family in family sources. This outline will help you research additional information about your ancestors and possibly extend their genealogy, giving instructions and information under the following sections:

- *Part 1. How Do I Find Records About My Ancestors?*

This section is the key in knowing what sources to search and in what order to answer your research questions.

- *Part 2. Has Someone Already Researched My Family?*

This discusses many sources where you might find information compiled by other researchers. It includes databases, published genealogies, biographies, Internet sources, periodicals, and societies that have been established for helping genealogists. As you find information on earlier generations, return to this section to see if the earlier generation has been researched by others.

- *Part 3. What Records Can I Search?*

Most of the information on Native American sources is found in this section. It is a description of each major source used in family history research for Native Americans. The sources are organized according to their value for genealogical research, the most important records being listed first. For strategies for the use of these different records during different periods of time, again refer to the section on *How Do I Find Records About My Ancestors?*

- *Part 4. What Should I Know About Native Americans before I Search the Records?*

You will find background information about history, minorities and reservations or reserves for Native Americans in this section. Read through this material before doing very much original research.

- *Part 5. Where Do I Find Records?*

This section includes information about repositories where you will find original documents about your Native American ancestors. These repositories include the Family History Library, national archives in the United States and Canada, and other repositories.

- *Part 6. What Tools Can Help My Search?*

This section gives information on dictionaries, gazetteers, maps, further reading, and a glossary. These reference tools can help identify places and help you read the records.

## **PART 1. HOW DO I FIND RECORDS ABOUT MY ANCESTORS?**

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As you learn about the times in which your ancestors lived, their problems, accomplishments, tragedies, and triumphs, your understanding and success as a family history researcher will grow.

### **Special Strategies for Indian Research**

If you believe you have Indian ancestors, it will help your research to:

- *Identify a specific ancestor who was Indian and learn where he or she lived.* Use the records described throughout this outline, particularly the 1900, 1910, and 1920 United States federal censuses to help identify your Native American ancestor(s). These censuses have separate schedules of Native Americans living on reservations.
- *Identify the tribe and study its history.* Generally, you should know the specific tribe to which your Native American ancestor was born before beginning research. Sometimes you can find this information in United States federal census. When you know the general area where an ancestor lived, you can usually identify the tribe to which he or she belonged. It helps to learn some background information about the tribe, such as migration patterns, marriage and naming customs, and affiliations with churches and government agencies. Because some tribes moved several times, their records may be available in many locations. The following

handbooks describe where tribes lived, their history, migration patterns, customs, and traditions:

Malinowski, Sharon, et. al. *Gale Encyclopedia of Native American Tribes*. 4 vols. Detroit: Gale Research 1998. (FHL 970.1 G131g; computer number 831087.) Volume one covers tribes in the Northeast, Southeast, and Caribbean. Volume two covers in the Great Basin, Southwest, and Middle America. Volume three covers the Arctic, Subarctic, Great Plains, and Plateau. Volume four covers California, the Pacific Northwest, and Pacific Islands.

- *Use as many records as possible.* Often individual documents will only show part of an Native American family. Continue to look for information, and constantly compare the various documents with each other. Each piece of information will assist you in building a more complete and accurate account of the lives of your ancestors. It should be noted that the members in an Native American family often changed over time. For example, in the U.S. federal censuses, children listed in a family could be children of a sibling or other relative of the listed head of family.

## **The Research Process**

To make your research more effective, begin by obtaining some background information, then survey previous research, and finally, search original documents.

All family history researchers, including those looking for Indian ancestors, will benefit from using the following five-step research process.

### **Step 1. Identify What You Know about Your Family**

Begin your research with family and home sources. Look for names, dates, and places in certificates, family Bibles, obituaries, diaries, and similar sources. Ask your relatives for any additional information they may have. It's very likely that your second cousin, great-aunt, or other relative already has some family information. Organize the information you find, and record it on pedigree charts and family group record forms.

***Be sensitive*** to the feelings of family members you contact. Respect their privacy, customs, and wishes. If a relative is hesitant to talk about the past, be cautious and avoid making him or her uncomfortable. Find another way to get the information.

***Family Stories and Traditions.*** While many family traditions are exaggerated, they may include accurate facts. Information about the area of the country an ancestor came from, occupations, nearby towns, rivers, or mountains may provide clues to the name of the tribe or place of origin.

### **Step 2. Decide What You Want to Learn**

Select a specific relative or ancestor, *for whom you know at least a name, a place or tribe where he or she lived, and an approximate date when he or she lived there.* It would also be helpful to know his or her religion and the names of other family members.

If you don't have enough information on your Native American ancestor, review the sources mentioned in step one, which may give the birthplace or residence.

If you do not know the tribe of your ancestor, conduct your research *as if* he or she were non-Indian. When the ancestor no longer appears in non-Indian records, then start to search Indian records.

Next, decide what you want to learn about your ancestor, such as where and when he or she was married, or the names of his or her parents. You may want to ask an experienced researcher or a librarian to help you select a goal that you can successfully achieve.

### **Step 3. Select a Record to Search**

Some unique records of Native Americans that you can use are described in part two of this outline. Often your Native American ancestor can also be found in non-Indian records. Use the national and state or provincial outlines for the place where your Indian ancestors lived to learn about these records.

Read this outline to learn about the types of records used for Native American research. To trace your family, you may need to use some of the

records described in each section. Several factors can affect your choice of which records to search. This outline provides information to help you evaluate the contents, availability, ease of use, time period covered, and reliability of the records, as well as the likelihood that your ancestor will be listed.

## Reference Tools

If you do not have enough information to select or use previous research sources or original records, use reference tools from the following categories:

**Background Information Sources.** You may need some tribal, geographical, historical, linguistic, or cultural information. This can save you time and effort by helping you focus your research in the correct place and time period. You may need to:

- *Learn about the tribe.* Use encyclopedias, references, and history books to learn about the tribe, where they lived, and where they migrated. Look for clues about the people, places, religions, and events that may have affected their lives and records generated about them.
- *Locate the town or place of residence.* Examine maps, gazetteers, postal guides, and other place-finding aids to learn as much as you can about each of the places where your ancestors lived. Identify nearby cities, boundaries, other geographical features, and government agency or ecclesiastical jurisdictions.
- *Learn about Native American jurisdictions.* You will need to know how Native American records are divided. Learn about the local, county, state, provincial, and federal government records that may list tribe members. Which agency or agencies of the Bureau of Indian Affairs served the tribe? Learn about the tribal records. Which churches kept records about this tribe? Are there private collections with information about this tribe? Find out about the clans, bands, Indian nations, or other divisions that may have affected record keeping about the tribe.
- *Use language helps.* The records and histories of Native Americans will usually be written in English, Spanish, French, or Latin. A few other European languages are also used in scattered Indian records. Genealogical word lists for many European languages are available at most family history centers. Occasionally Indian records are

found in the Indian language. You do not need to speak or read a language to search the records in that language, but you will need to learn some key words and phrases. The Family History Library has dictionaries of a few Native American languages.

- *Understand Indian naming customs.* From time to time during their life, many Indians changed their names. Some Indians had an Indian name, an English (or French or Spanish) name, and a Christian name (by which they were known in Church records) at the same time. Understanding these customs can help you locate missing ancestors.
- *Understand tribal customs.* Local customs may have affected the way individuals were recorded in the records. Learn about kinship systems. Sometimes a taboo about speaking the name of the dead must be understood and respectfully handled.

**Finding Aids.** Catalogs, inventories, or bibliographies identify where a record is available. Indexes help find the person's name in a record. A few finding aids are discussed in this outline. See the appropriate national, state, or province research outline for more information about finding aids.

## Genealogical Records

The genealogical and historical records needed to identify an Indian ancestor fall into two categories:

**Previous Research Sources.** Most genealogists do a survey of research previously done by others. This can save time and give you valuable information. A few sources of previous research are:

- Printed family histories and genealogies.
- Computer databases of family information, such as FamilySearch.
- Family information published in periodicals and newsletters.

**Original Documents.** After surveying previous research, you will be ready to begin research in original documents. These can often be found on microfilm. Original documents are usually handwritten in the native language of the author,

sometimes Spanish, French, Latin, and Russian. These documents can provide primary information about your family because they were generally recorded at or near the time of an event by a reliable witness. To do thorough research, you should search records of:

- Each place where your ancestor lived.
- The time period when he or she lived there.
- All jurisdictions that may have kept records about him (tribe, town, church, county, agency, state, province, and nation).

Many types of original documents are described in this outline. For genealogical research of Native Americans most family information is found in the records described under:

- Census.
- Land and Property.
- Probate.
- Court Records.
- Schools.
- Church Records.

#### **Step 4. Obtain and Search the Record**

***Suggestions for Obtaining Records.*** You may be able to obtain the records you need in the following ways:

- *Family History Library.* You are welcome to visit and use the records at the Family History Library. The library is open to the public. There are no fees for using the records. The Family History Library has a good collection of Indian records, including many of the records available from the National Archives of the United States. If you would like more information about its services, contact the library at the following address:

Family History Library  
35 North West Temple  
Salt Lake City, UT 84150-3400  
USA  
Telephone: 801-240-2364  
Fax: 801-240-1927  
e-mail: [FHL@ldschurch.org](mailto:FHL@ldschurch.org)  
Internet: [www.familysearch.org](http://www.familysearch.org)

- *Family history centers.* Copies of most of the records on microform at the Family History Library can be loaned to more than 3,400 family history centers. There are small duplication and postage fees for this service.

The library's books cannot be loaned to the centers, but copies of many books not copyrighted are available on microfilm or microfiche. You can get a list of the family history centers near you by writing to the Family History Library at the address above or on the Internet:

[www.familysearch.org/Search/searchfhc2.asp](http://www.familysearch.org/Search/searchfhc2.asp)

- *Archives and local churches.* Most of the original documents you will need are at state, province, church, or local archives; tribal archives offices; or museum libraries. While the Family History Library has many records on microfilm, additional records are available only at these archives. You can request searches in their records through correspondence. (See the "Archives and Libraries" section of this outline for more information.)
- *Libraries and interlibrary loan.* Public, college, and other research libraries may have some published sources for Native American research. Many libraries also provide interlibrary loan services that allow you to borrow records from other libraries.
- *Computers.* The number of genealogical resources accessible by computer is growing rapidly. If you have a computer with a modem, you can search the Internet, bulletin boards, and commercial online services for genealogical information. See the "Internet Resources" section of this outline for details.
- *Genealogical and historical societies.* Many counties, states, and provinces have genealogical and historical societies that collect family and local histories, Bible records, cemetery records, genealogies, manuscripts, newspapers, and records of pioneers. Some societies are able to briefly search their records for you. See the "Societies and Periodicals" section of this outline for details.

- *Professional researchers.* You can employ a private researcher to search the records for you. Few researchers specialize in Native American records. Lists of qualified professional researchers are available from the Family History Library. Other lists are also available from the Board for Certification of Genealogists (P.O. Box 14291, Washington, D.C. 20004), and from the Association of Professional Genealogists (34321 M Street N.W., Suite 236, Washington, D.C. 20007-3552). Local archives, libraries, and societies may also provide the names of individuals in the area who will search records for you. For more information about professional researchers, see our *Hiring a Professional Genealogist Resource Guide* (34548).
- *Photocopies.* The Family History Library and many other libraries offer limited photoduplication services for a small fee. Most will provide a few photocopies, but only if you specify the exact pages you need. Many will also photocopy a few pages of an index or an alphabetical record, such as a city directory for a specific surname.
- *Publishers.* You can purchase records from the publisher if the records are still in print. A local book dealer or library can help you identify and contact publishers. A helpful list of genealogical publishers and publications is:

Hoffman, Marian. *Genealogical and Local History Books in Print*, 5<sup>th</sup> ed. Baltimore: Genealogical Publishing, 1997. (FHL Book 929.1016 H675g; computer number 806326.)

You can purchase Family History Library publications (research outlines, resource guides, and genealogical word lists) from the Salt Lake Distribution Center or from the library. This outline often gives the number you need to order the publications (a five-digit number in parentheses) after its title. You can find titles, prices, and order numbers in the free *Family History Materials List* (34083). The Family History Library and family history centers do not sell books.

- *Bookstores.* Some bookstores carry newer family history books. Often you can obtain out-of-print books from very large bookstores. For a small fee they can advertise nationwide for old books.

When requesting services from libraries, archives, or professional researchers through correspondence, you are more likely to be successful if your letter is brief and very specific. Enclose a self-addressed, stamped envelope (SASE) when writing within your own country. When writing to other countries, enclose international reply coupons (available from large post offices). You will usually need to send a check or money order in advance to pay for photocopy or search services.

*Be careful what you ask for and how you ask for it.* If your request violates a custom or taboo, you may not get a response, or you may get a misleading response. For example, many Navajo Indians believe that speaking the name of a dead person is bad. Rather than offend oral history interviewers, some Navajos invented false names for their deceased. *Avoid using offensive terms.* The best way to avoid accidentally offending someone is to study the history of the tribe to become familiar with their customs.

***Suggestions for Searching the Records.*** You will be most successful with Native American research if you can examine the original records or microfilms of the originals. In some cases, only transcripts of the original records are available. These may be easier to read, but may be less accurate than the original records.

Follow these principles as you search the records for your ancestor:

- *Search for the ancestor's entire family.* The records of each person in a family may include clues for identifying other family members. In most families, children were born at regular intervals. If there appears to be a longer period between some children, reevaluate the records for a child who may have been overlooked. Consider looking at other records and in other places to find a missing family member.
- *Search each source thoroughly.* The information you need to find a person or trace the family further may be a minor detail of the record you are searching. Note the occupation of your ancestor and the names of witnesses, godparents, neighbors, relatives, guardians, and others. Also, note the places they are from.

- *Watch for name changes.* Many Native Americans changed their name from time to time, or used different names in certain situations. It helps to find an ancestor's Indian name and English name together in the same document, usually a census.
- *Search a broad time period.* Dates obtained from some sources may not be accurate. Look several years before and after the date you think an event, such as a birth, occurred.
- *Look for indexes.* Many records have indexes. However, many indexes are incomplete. They may only include the name of the specific person the record is about. They may not include parents, witnesses, and other incidental persons. Also, be aware that the original records may have been misinterpreted or names may have been omitted during indexing. Look for each name the Indian ancestor went by during his or her lifetime.
- *Search for prior residence.* Information about previous residences is crucial to continued successful research.
- *Watch out for spelling variations.* Look for the many ways a name could have been spelled. Spelling was not standardized when most early records were made. English speaking clerks may have struggled to spell a hard-to-say Indian name. You may find a name spelled differently than it is today.

**Record Your Searches and Findings.** Copy the information you find, and keep detailed notes about each record you search. These notes should include the author, title, location, call numbers, description, and results of your search. Most researchers use a *Research Log* (31825) for this purpose.

## Step 5. Use the Information

**Evaluate the Information You Find.** Carefully evaluate whether the information you find is complete and accurate. Ask yourself these questions:

- Who provided the information? Did that person witness the event?
- Was the information recorded near the time of the event, or later?

- Is the information consistent and logical?
- Does the new information verify the information found in other sources? Does it differ from information in other sources?
- Does it suggest other places, time periods, or records to search?

**Share Your Information with Others.** Your family's history can become a source of enjoyment and education for you and your family. Sharing helps others build on your success and correct mistakes. When you help others, they are more inclined to help you. One way to find an elusive ancestor is to publish what you know and wait for other researchers to contact you with additional information.

Start by sharing the information you find with family members. Some will return the favor by sharing additional information with you. You are invited to share your information with the Family History Library and others in these ways:

- Donate a paper copy of your family history to the Family History Library with permission to microfilm it. For more information, see *Preparing a Family History Resource Guide* (36023). We also encourage you to donate paper copies to public libraries, county historical societies, and state and county genealogical societies in the areas where your ancestors settled. You could request a book notice or book review in each genealogical society's periodical in return for the donation.
- Contribute to the *Ancestral File*.
- Preserve your data at our *FamilySearch Internet Genealogy Service* site (*Pedigree Resource File*), and similar sites elsewhere, such as the FamilyTreeMaker.com's *World Family Tree*, Ancestry.com's *Ancestry World Tree*, or the *Everton's Genealogical Helper's* "Computer Roots Cellar."
- Create and add your own family history Internet site to our *FamilySearch Internet Genealogical Service* "Web Site" list. Also register your web site with the most popular search engines, and send a copy to the archives of commercial online services like CompuServe's Roots Forum.

- Collaborate with others by joining and contributing to e-mail lists found on the *FamilySearch Internet Genealogy Service*.
- Register with Keith A. Johnson's and Malcolm R. Sainty's annual *Genealogical Research Directory*.
- Contribute to the family group sheet exchanges advertized in *Everton's Genealogical Helper*.

If you are a member of The Church of Jesus Christ of Latter-day Saints, be sure to submit information about your deceased family members so you can provide temple ordinances for them. Your ward family history consultant or a staff member at the Family History Library or your family history center can assist you. You can also use *Members Guide to Temple and Family History Work* (34697) available through the Church Distribution Center.

## RECORD SELECTION TABLE: INDIANS OF THE UNITED STATES AND CANADA, 1800 to Present

This table can help you decide which records to search.

1. Choose an ancestor to learn about. From column 1, decide what you want to learn about that person; this is your research goal.
2. In Column 1, find the goal you selected.
3. In Column 2, find the types of records most likely to have the information you need, then read the sections in this outline about those types of records.
4. Look in the *Family History Library Catalog* and choose a specific record to search.
5. Look at the record.
6. If you do not find the information you need, search the record types in column 3.

Note: Records of previous research (Genealogy, Biography, History, Periodicals, and Societies) are useful for most goals, but they are not listed unless they are *especially* helpful.

1. If You Need	2. Search These Record Types First	3. Search These Record Types Next
Age	* Sanitation, Census, *Enrollment	*Allotment, *Annuity, Probate, School
Allotment number or information	* Indian Census, *Enrollment, Probate	
Annuity number	* Indian Census	
Birth information	Vital, *Sanitation, Census	Probate, Military, Newspapers
Boundaries and origins	Maps, Gazetteers	Encyclopedias and Dictionaries

Children	Vital, Census,* Allotment, *Enrollment	Probate, Newspapers, Military
Death information	Vital,* Sanitation, Probate	Church, Newspapers, Military
Degree of Indian blood	* Annuity, *School	
English and/or Indian name	* Annuity, *Indian Census, * Allotment	* Court of Claims/Indian Claims Commission
Historical background	History, Encyclopedias and Dictionaries	
Maiden name	Vital, *Sanitation, Probate	Newspapers
Marriage information	Vital, Census, *Allotment	Probate, Newspapers, Military
Naming customs	Encyclopedias and Dictionaries	
Other relatives	Vital, *Sanitation, Census	* Enrollment, *Allotment, Probate
Parents	Vital, Census,* Allotment	Probate, Newspapers, Military
Place-finding aids	Gazetteers, Maps, Encyclopedias and Dictionaries	
Places of residence	Census,*Allotment, Military	Directories
Previous research	Genealogy, Periodicals, Societies	
Record-finding aids	Archives and Libraries, Periodicals	
Relationship to head of the family	Census, *Annuity, *Court of Claims/Indian Claims Commission	
Tribal and/or band affiliation	* Enrollment, Probate, School	

**\* For information on these records look in the following sections of this outline:**

Allotment	Land and Property, Census, Probate, Court, Vital, Minorities, History, Glossary
Annuity	Census, Vital, Minorities, History, Glossary
Enrollment	Land and Property, Court, Census, Probate, Vital, Minorities, History, Glossary
Indian Census	Census, Minorities, History, Glossary
Court of Claims/Indian Claims Commission	Court, Land and Property, Minorities, History, Glossary

## **PART 2. HAS SOMEONE ALREADY RESEARCHED MY FAMILY?**

Over the years many genealogies have been compiled by various individuals and organizations. Although this material may include errors, it can also save hours of duplicating the same research.

When you decide which family you want to concentrate your efforts on, it is best to try to find any previous research which may have been done on that family and to coordinate with other researchers working on the same family. Begin by making inquiries among family members to determine if they know of anyone in the family that may have been interested in family history or gathered family data in the past.

Next, search databases, put queries in magazines or on the Internet, and look for published books or articles.

### **GENEALOGICAL DATABASES**

**Computerized Databases.** A database is a large body of compiled information organized so that selected parts of the information are listed in a logical order. You can search genealogical databases by an ancestor's name, and sometimes also by a date or a place. Some are available in a computerized form, while others are paper or microfiche files.

**FamilySearch™.** *FamilySearch* is a collection of computer files containing millions of names. *FamilySearch* is a good place to begin your family history research. Some of the records come from compiled sources, and some have been extracted from original sources. The Family History Library and many family history centers have computers with *FamilySearch*. A few *FamilySearch* resource files, such as the U.S. Social Security Death Index, and the U.S. Military Index, are found on the Family History Library and family history center version of *FamilySearch*, but not on the *FamilySearch Internet Genealogy Service*.

Family History Library and family history center computers with *FamilySearch* do not have access to the Internet, computer online services, networks, or bulletin boards. Those services are available at many public libraries, college libraries, and private locations. Limited access to the Internet is available

on a few computers in the Automated Resource Center in the Family History Library.

**FamilySearch Internet Genealogy Service.** The Internet site at [www.familysearch.org](http://www.familysearch.org) allows you to preserve your genealogy, order Family History Library publications, learn research strategies, and look for information about your ancestors in the following resources:

*Ancestral File*, a file of over 35 million names organized into families and pedigrees.

*International Genealogical Index*, an index of over 600 million names extracted out of vital records primarily from the British Isles, North America, and northern Europe. Use **both** the "A. North America" and "T. World Misc." regions to find Native Americans.

*Family History Library Catalog*, a description and classification of over 2 million microfilm reels and hundreds of thousands of genealogical books. You can search the catalog by family name, locality, author, book, or film number.

*SourceGuide*, a resource that contains a collection of over 150 "how-to" research outlines for states, nations, or genealogy topics, an extensive glossary of word meanings, and a catalog helper.

*Family History Centers*, a list of locations where you can order the microfilms described in the Family History Library Catalog and *SourceGuide*.

*Web Sites*, a categorized list of thousands of links to Internet sites related to family history.

*Collaboration Lists*, links you to user-created mailing lists of researchers interested in similar genealogical topics.

**Other Databases on the Internet.** You can also use the Internet to find many other genealogical databases. For further details, see the "Internet" section of this research outline.

**Off the Internet.** Some computerized databases for genealogists are available off the Internet, such as:

*Pedigree Resource File.* 40 compact discs. Family History Resource File. Salt Lake City: The Church of Jesus Christ of Latter-day Saints,

1999. (FHL compact disc no. 162; title number 831357.) This is a set of lineage-linked pedigrees that have been submitted to the Family and Church History Department of The Church of Jesus Christ of Latter-day Saints. These pedigrees contain unedited notes and sources to about 6 million names. Charts and reports can be printed from this data. It includes a master index.

*Vital Records Index North America.* 7 compact discs. Family History Resource File. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1998. (FHL compact disc no. 91; computer number 833010.) These discs contain information taken from a partial collection of birth, christening, and marriage records of the United States and Canada from 1631 to 1888. They include about 4 million names.

*Everton's Computerized "Roots" Cellar, 1640-1990.* FamilyTree Maker's Family Archives, 18. [Novato, Calif.]: Brøderbund Software, 1998. (FHL compact disc no. 9 pt. 18; computer number 829953.) Consists of over 200,000 family history queries submitted to *Everton's Genealogical Helper* magazine. Each query lists an ancestor's name, date, and place, and the query submitters name and address.

## Paper Databases

***Family Group Records Collection.*** The Family Group Records Collection has about 8 million family group records that were created by members of The Church of Jesus Christ of Latter-day Saints. It is divided into two sections: the Patrons Section and the Archive Section.

The original family group records in the Archive Section (1942-1969) and the Patrons Section (1962-1977) are on the fourth floor of the FamilySearch Center. The Patron Section (1926-1962 and 1978-1979) are only available on microfilm.

***Archive Section.*** This section of the Family Group Records Collection contains 5 million family group records submitted by members of The Church of Jesus Christ of Latter-day Saints between 1942 and 1969 for temple work. The microfilms are listed under:

Church of Jesus Christ of Latter-day Saints, The. Genealogical Society. ***Family Group Records Collection, Archives Section 1942-1969.*** Salt

Lake City: Genealogical Society of Utah, 1977, 1993. (On 1998 FHL films beginning with 1273501; computer number 32757.) In 1993 the microfilms of the Archives Section were checked against the original family group records and 18,000 sheets were found that had not been microfilmed. These records were photocopied, and filmed as an addendum (FHL films 1750758-64.)

***Patron Section.*** This part of the collection contains 3 million family group record forms that were submitted to the Church to share genealogical information and identify others working on the same lines. Temple work was not requested. Each section has some names found in no other filming:

Church of Jesus Christ of Latter-day Saints, The. Genealogical Society. ***Family Group Records Collection; Patron Section, 1962-1977.*** Salt Lake City: Genealogical Society of Utah, 1988-1990. (FHL films 1558711-961; computer number 480987.) Surnames A to KERSEY only. The filming was stopped when it was discovered that 80 percent of the sheets were already in the *Ancestral File*.

Church of Jesus Christ of Latter-day Saints, The. Genealogical Society. ***Family Group Records Collection; Patron Section, 1962-1979.*** Salt Lake City: Genealogical Society of Utah, 1966-1980. (On 1165 FHL films starting with 428056; computer number 09156.) 80 percent of these sheets are in the *Ancestral File*. No single filming of all years of the Patron Section exists. The set from 1978 to 1979 comprising films 1281028-89 are not available in the binders at the Family Search Center.

Church of Jesus Christ of Latter-day Saints, The. Genealogical Society. ***Family Group Records Collection; Patron Section, 1924-1962.*** Salt Lake City: Genealogical Society of Utah, 1965-1966. (On 614 FHL films starting with 412088; computer number 32343.)

## ***Other Family Group Records.***

Church of Jesus Christ of Latter-day Saints. Spanish-American Mission. ***Family Group Records: Collected and Compiled by the Former Spanish-American Mission.*** Salt Lake City: Genealogical Society of Utah, 1973, 1980. (On 8 FHL films beginning with film 940001; computer

number 1374.) Most of these records were submitted by members of the Spanish-Mexican Mission, which included Mexico and the Spanish-speaking Saints in Arizona, California, Colorado, New Mexico, and Texas.

**Research Coordination List.** For a list of ancestors and the submitters researching them see:

Johnson, Keith A., and Malcolm R. Sainty. **Genealogical Research Directory.** Sidney, N.S.W.: Authors, annual. (FHL book 929.1025 G286grd; computer number 507132.) The 1999 edition includes over 100,000 ancestors with their dates and places, and about 40,000 submitters' addresses.

## **INTERNET**

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The Internet can be a valuable tool to help family history researchers do the following:

- **Search large databases** for genealogical data, compiled genealogies, and reference information such as telephone numbers and addresses.
- **Search computer archives and libraries** for query replies, compiled genealogies, and research suggestions.
- **Search library catalogs** on the Internet for family history books, local histories, and local manuscript records which you could order through interlibrary loan.
- **Join mailing lists and news groups** on the Internet regarding your ancestor's family, ethnic group, locality, or a historical event in which your ancestor participated.
- **Locate other researchers** interested in the same ancestors. Look for relatives who put up genealogical web sites. Find out who contributed information about your relatives to databases and computer libraries. Also, investigate the membership directories of genealogical groups to see who is researching your ancestors.
- **Send and receive e-mail** to ask a specific individual or organization for information.
- **Post queries** on genealogical message boards for information about a particular ancestor or how to do research in an area. Other researchers may reply with the help you need.
- **Join in computer chat and lecture sessions** for ideas, inspiration, and tips to help your research.
- **Share your genealogy** by contributing to Internet databases and genealogy interest group libraries.

- **Put up a web site** with your genealogy on it, and register it with FamilySearch, search engines, and related Internet gateway sites.
- **Publish on the Internet** your genealogy or genealogical articles.
- **Order** family history publications, supplies, or services over the Internet.

An increasing number of public libraries provide network services for their visitors to use. Family history centers do not usually have access to computer online services or networks.

Some Internet sites require a fee before allowing access to their services. The list of computer sources is growing rapidly. Most of the information is available at little or no cost. *Addresses for various sites are subject to frequent changes.*

Information obtained by computer are generally transcriptions or secondary sources; therefore, they often contain inaccuracies and should be verified in original records where possible.

### **Finding Resources on the Internet**

It takes time and practice to learn how to navigate through the Internet. Local genealogical societies often have computer interest groups or members who are familiar with computer genealogical research.

To find information on the Internet, there are three good ways of getting started: using search engines and using genealogical gateways. You may wish to add some of these search engines and gateways for genealogical sources to your "favorites" or "bookmarks" so you can find them again quickly.

### **Search Engines**

Search engines are sites that search the Internet for a site containing certain keywords. Different search engines search in different ways, so you may want to try more than one. Following are the Internet addresses for some of the most common search engines:

NorthernLight	<a href="http://www.northernlight.com/">www.northernlight.com/</a>
Yahoo	<a href="http://www.yahoo.com/">www.yahoo.com/</a>
AltaVista	<a href="http://www.altavista.com/">www.altavista.com/</a>
InfoSeek	<a href="http://www.infoseek.com/">www.infoseek.com/</a>
HotBot	<a href="http://www.HotBot.com/">www.HotBot.com/</a>
Lycos	<a href="http://www.lycos.com/">www.lycos.com/</a>

## Gateways

Gateways are sites that act as a catalog grouping Internet sites by topic. Using these sites can save many hours of rambling about the Internet.

Many sites include *links* to other related Internet sites. Once you have found one site that is interesting, other sites that are linked to it may also be useful.

The following are some of the major sites that are helpful for Native American family research:

## General Sites

FamilySearch Internet Genealogy Service [Internet site]. [Salt Lake City]: The Church of Jesus Christ of Latter-day Saints, 22 March 1999 [cited 29 December 1999]. Available at [www.familysearch.org](http://www.familysearch.org). At this site you can access the Family History Library Catalog, *Ancestral File*, *International Genealogical Index*, *SourceGuide*, lists of family history centers, and lists of researchers interested in similar genealogical topics. You can also learn about and order Family History Library publications. For a list of Native American family history web sites, select **Custom Search**, then **Web Sites**, the category **Native Races**, click on the **List of Links** box, and **Search**.

Howells, Cyndi. "Native American." In Cyndi's List of Genealogy Sites on the Internet [Internet site]. Puyallup, Wash.: Cyndi Howells, 29 December 1999 [cited 29 December 1999]. Available at [www.cyndislist.com/native.htm](http://www.cyndislist.com/native.htm). This list has more links to other Native American genealogical sites and describes more resources than any other site on the Internet.

"Native American." In FamilyTreeMaker.com [Internet site]. N.p.: Genealogy.com, LLC, 27 December 1999 [cited 29 December 1999]. Available at [www.familytreemaker.com/00000380.html](http://www.familytreemaker.com/00000380.html). This site lists addresses and telephone numbers to contact, and reference books. It also includes a genealogical Internet site finder with dozens of Native American links.

Stark, Gene. "Gendex — WWW Genealogical Index." In Gendex [database online]. N.p.: G. Stark, 14 December 1999 [cited 30 December 1999]. Available at [www.gendex.com/gendex/](http://www.gendex.com/gendex/). Surname index of every personal genealogical site on the

Internet known to the compiler, over 12 million individuals.

"Native American Heritage Genealogy Site." In Native American Heritage [Internet site]. Austin, Tex.: LearnFree.com, 1999 [cited 29 December 1999]. Available at [www.nativeamericanheritage.com/genealogy-g.html](http://www.nativeamericanheritage.com/genealogy-g.html). This is a well-done step-by-step explanation of how to find Native American ancestors. It includes a list of selected Internet site links.

"Native American History and Genealogy." In New Mexico Genealogical Society [Internet site]. Albuquerque, N.Mex.: NMGS, 1999 [cited 29 December 1999]. Available at [www.nmgs.org/linkna.htm](http://www.nmgs.org/linkna.htm). This is a list of links to the Internet sites of different Indian tribes.

"Native American Indian Genealogy Webring Homepage." N.p., 1997? [cited 30 December 1999]. Available at <http://members.tripod.com/~kjunkutie/natvrng.htm>. A place for registering and finding home pages with information about Native American genealogy.

Wilson, Vicki. "Native American Research in Michigan." [Internet site]. N.p.: Vicki Wilson, 10 November 1999 [cited 29 December 1999]. Available at [http://members.aol.com/\\_ht\\_b/roundsky/introduction.html](http://members.aol.com/_ht_b/roundsky/introduction.html). This site has 10 lessons for doing genealogical research for Indians in Michigan. The principles and record types apply to most tribes.

"Genealogy of the First Americans." In RootsWeb.com [Internet site]. N.p., 12 July 1999 [cited 29 December 1999]. Available at [www.rootsweb.com/~nativeam/](http://www.rootsweb.com/~nativeam/). Arranged by tribe, nation, reservation, agency, and school. This is a free list of literature, maps, bulletin boards, archive and library mailing addresses, Internet sites, and a large, regularly-updated research coordination list called *RootsWeb Surname List*.

"USGenWeb Native American Sites." In The USGenWeb Project [Internet site]. N.p., 1999? [cited 29 December 1999]. Available at [www.rootsweb.com/~nativeam/usgenweb.htm](http://www.rootsweb.com/~nativeam/usgenweb.htm). This is a cooperative effort by many volunteers to list genealogical databases, libraries, bulletin boards, and other resources available on the Internet for each county and state.

Strom, Karen M. "WWW Virtual Library - American Indians." [Internet site]. N.p.: K.M. Strom, 14 November 1999 [cited 29 December 1999]. Available at [www.hanksville.org/NAresources/](http://www.hanksville.org/NAresources/). This is an index to Native American resources on the Internet.

### ***United States Government Sites***

"Bureau of Indian Affairs On-Line." In U.S. Department of the Interior [Internet site]. [Washington, D.C.]: BIA, 23 November 1999 [cited 29 December 1999]. Available at [www.doi.gov/bureau-indian-affairs.html](http://www.doi.gov/bureau-indian-affairs.html). This describes the policies, programs, and organization of the BIA. It includes information about searching for Indian genealogical information, maps of Indian lands, and officially recognized tribes.

"Search Hints for Genealogical Data in NAIL." In National Archives and Records Administration [Internet site]. [Washington, D.C.]: NARA, 6 December 1999 [cited 29 December 1999]. Available at <http://www.archives.gov/genealogy/heritage/native-american/>. Describes Native American records in the National Archives. Also includes the *National Archives Information Locator (NAIL)* index to many of these records.

### ***Canadian Government Sites***

"Indian and Northern Affairs Canada." [Internet site]. Ottawa, Ont.: Department of Indian Affairs and Northern Development, 1999? [cited 30 December 1999]. Available at [www.inac.gc.ca/](http://www.inac.gc.ca/). Text in English or French. This site gives information about tribes, laws, treaties, court records from Canada's Department on Indian and Northern Affairs, and has links to other Internet sites regarding Canada's aboriginal people.

Manuals explaining key genealogical network tools, search engines, news groups, and surname sites are available at bookstores and on the Internet.

## **GENEALOGY**

Genealogy describes a variety of records containing family information that has previously been gathered by societies, archives, tribes or other family members. These records can contain pedigree charts, correspondence, ancestor lists, abstracts of records, and collections of copied documents. These items can be a good source of information but need to be

carefully evaluated for accuracy. The "Genealogy" section of the *United States Research Outline (30972)* describes printed compilations and manuscript collections that contain information about some Native American ancestors.

## **UNITED STATES**

***Family Histories.*** Many people have produced histories about their families that may include genealogical data, biographies, photographs, and other information. These usually include several generations of the family. The Family History Library has an extensive collection of over 70,000 published United States and Canada family histories and newsletters. Copies at the library are listed in the Surname Search of the Family History Library Catalog. Not every name found in a family history will be listed in the catalog, so be sure to check the index if a book has one.

Major collections of printed family histories are also found at most of the archives and libraries. Many large libraries have the indexes and catalogs to published family histories described in the "Genealogy" section of the *United States Research Outline (30972)* and the *Canada Research Outline (34545)*.

For an example of the kind of family history these catalogs might cite, see:

Brown, Stuart E. *Pocahontas' Descendants*. Berryville, Va.: Pocahontas Foundation, 1985. (FHL book 929.273 P75b 1985; computer number 377608.) This family history is indexed and includes information on the Bolling, Cabell, Coolidge, Harrison, Page, Ruffin and related families.

***Private Collections.*** Some families, libraries, and societies have private collections that have been compiled by individuals, organizations, libraries and other groups. These collections are also a valuable source of genealogy when researching your ancestor. Some of the private collections are not circulated (loaned) to other institutions:

Duke University. Library. *Duke Indian Oral History Collection and Index*. Cambridge Mass. : General Microfilm, 1981. (On 8 microfilms beginning with FHL film 1486555; fiche 6077908-62 [set of 310];

computer number 490684.) A collection of oral histories of Indians from around the United States housed at Duke University.

The Draper Manuscript Collection is a significant regional source that includes records of Native Americans.

Draper, Lyman Copeland. *Draper Manuscript Collection*. Chicago: Univ. of Chicago Library, 197-?. (On 147 FHL films beginning with 889098; computer number 254597.) The *Draper Manuscript Collection* consists of nearly 500 volumes of manuscripts, papers, and books collected by Draper about the history of the trans-Allegheny West, a region including the western areas of the Carolinas and Virginia, all the Ohio River Valley, and part of the upper Mississippi Valley from the 1740s to 1830. The collection is divided into 50 series. Some series are titled by geographic area, some by the names of prominent frontier and Indian leaders, and some by topic. The bulk of the collection consists of notes from interviews, questionnaires, and letters gathered during Draper's extensive travels and research to learn about frontier history. Personal papers are much more rare than government or military records. The collection includes many items of a genealogical or biographical nature. For an inventory and partial indexes, see:

Harper, Josephine L. *Guide to the Draper Manuscripts*. Madison, Wis.: State Historical Society of Wisconsin, 1983. (FHL book 977.583/M1 A3h; fiche 6050187; computer number 37812.) This guide gives series and volume descriptions for some of the Draper manuscripts. There are several indexes at the end of the book, including a name and subject index and an additional personal data index.

Wolfe, Barbara Schull. *Index to Lyman C. Draper Manuscripts*. Logansport, Ind.: B.S. Wolfe, 197-?. (FHL book 977.583/M1 A3w; computer number 525504.) The name index gives the series and volume numbers, but is not complete.

*Indian Pioneer Papers, 1860-1935*. Millwood, N.Y.: Kraus Microform, 1989. (FHL fiche 6016865-981 [set of 1012]; computer number 545067.) These papers contain interviews of people married to Indians, those living on or near a reservation, and other information concerning life in the Oklahoma Territory. An index is included.

McLaughlin, James. *Major James McLaughlin Papers, 1855-1937*. Richardton, N.Dak.: Assumption Abbey Archive. (On 39 FHL films beginning with FHL film 494467; computer number 213071.) These papers include correspondence kept by James McLaughlin, who was an Indian agent in North Dakota from 1876 to 1896 and an Indian inspector from 1895 to 1923. An index is included. For details see:

*Guide to the Microfilm Edition of the Major James McLaughlin Papers*. Richardton, N.Dak.: Assumption College, 1969. (FHL book 973 A1 no. 200; computer number 213071.) This guide contains a description of the roll numbers and includes an index to Indian agencies.

Pratt, John Gill. *John G. Pratt Papers, 1834-1899 in the Kansas State Historical Society*. Topeka, Kans.: KSHS, [1970?]. (On 13 FHL films beginning with 812758; computer number 65983.) These are papers regarding Indian agency correspondence, newspaper articles, business papers, account books, allotments, and vouchers.

Bennett, Archibald F. *Indian Descendants; Research Data (Pedigrees, Letters, Notes)*. Salt Lake City: Genealogical Society of Utah, 1967. (FHL Film 528753; computer number 331678.)

Adams, James Taylor. *James Taylor Adams Collection*. St. Louis, Mo.: R. R. Seibel and D.A. Griffith, 1971. (On 13 FHL films beginning with 1689768; computer number 549065.) This is a list of families from Kentucky, Virginia, North Carolina, and Tennessee primarily about Adams families and relatives.

## CANADA

Many Canadian families have produced family histories or newsletters containing genealogical information, biographies, photographs, and other information. Many of the histories are listed in:

*Canadian Genealogy Index 1600s-1900s, from the Genealogical Research Library*. Novato, Calif.: Broderbund Software, 1996. (FHL compact disc no. 9 of 118; computer number 793135) This compact disc gives dates and places for about two million names. It also includes source information.

## **BIOGRAPHY**

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A biography is a history of a person's life. In a biography you may find the Native American's birth, marriage, and death information as well as the names of his parents, children, and other family members. Biographies often include photographs, family traditions and stories, clues about an ancestor's place of origin and residence, church affiliation, military service, and activities within the tribe or community. The information must be used carefully, however, because there may be inaccuracies.

### **Individual Biographies**

The Library has individual biographies written about specific individuals. These individual biographies deal with famous Indians, mostly Chiefs of tribes, such as:

Eaton, Rachel Caroline. *John Ross and the Cherokee Indians*. New York: AMS Press, 1978. (FHL book 970.3 C424er; fiche 6101831; computer number 540162.)

The Surname Search of the Family History Library Catalog will lead you to biographies and published family histories on specific Indians.

### **Compiled Biographies**

Hundreds of brief biographical sketches have been collected and published in compiled biographies, sometimes called "biographical encyclopedias." These collections deal with prominent and well-known citizens of a particular area. They may also include biographies of scientists, writers, artists, activists and prominent people of other professions.

Generally, Native Americans will not be found in early local county histories or in family histories. By the middle of the 20th century, many Native Americans were becoming prominent leaders in different fields. The Family History Library has many compiled biographies of these Native Americans. A few of these are:

Malinowski, Sharon, and Simon Glickman. *Native North American Biography*. 2 vols. N.p., 1996. (FHL book 970.1 N212n; computer number 778824.) This biography contains several hundred biographies and includes a surname index.

*Biographical and Historical Index of American Indians and Persons Involved in Indian Affairs*. 8 vols. Boston: G.K. Hall, 1966. (FHL book Q970.1 Un3b; films 1636598-605; computer number 63092.) This book contains biographies of several hundred Indians, Indian agents and others who worked for the BIA. It is arranged alphabetically by subject, Indian tribe and person's name.

Sonneborn, Liz. *A to Z of Native American Women*. New York: Facts on File, 1998. (FHL book 970.1 So59a; computer number 827394.) This source contains biographies and pictures of over a hundred women. It contains indexes by name, tribe, year of birth, and area of expertise.

## **SOCIETIES AND PERIODICALS**

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Societies can help whether your ancestors joined a society or not. Historical societies have collected histories and other important documents describing the area(s) around them. Genealogical societies, lineage and hereditary societies, and family associations have collected family histories, pedigrees, and other family records. Societies can provide research assistance, maps, and other helps. Some societies allow only members to use their records. See the *United States Research Outline 30972*, Internet genealogical sites for directories of societies.

### **Genealogical Societies**

Genealogical societies have been organized in all states, provinces, and most counties. They generally collect family documents, publish periodicals, help you contact local record searchers, and have special projects and indexes. Your local public library and the Internet may have guides to help you locate these organizations.

### **Historical Societies**

Historical societies generally collect historical documents of local interest, publish periodicals, and have special projects and indexes. They also have been organized in all states, provinces, and most counties. Your local public library and the Internet may have guides to help you locate these organizations.

The American Philosophical Society in Philadelphia has collected a large amount of information on Indians:

Freeman, John F. *A Guide to Manuscripts Relating to the American Indian in the Library of the American Philosophical Society*. Philadelphia, Pa.: APS, 1966. (FHL Book 970.1 F877g; computer number 213459). This list of manuscripts is arranged by tribe, language, and area.

The Oklahoma Historical Society has a biographical index about Indian Records, various state and local histories, family information, letters and records of various tribes, census rolls, journals of explorers, and military records:

Oklahoma Historical Society. Indian Archives Division. *Catalog of Microfilm Holdings in the Archives & Manuscripts Division Oklahoma Historical Society 1976-1989: Native American Tribal Records and Special Collections*. Oklahoma City, Okla. : The Society, 1976-1989. (FHL Book 970.1 Ok4cm, computer number 559780.) Their address is:

Oklahoma Historical Society Museum  
The State Museum of Oklahoma  
2100 North Lincoln Blvd.  
Oklahoma City, OK 73105  
Telephone: 405-521-2491  
(One of the largest collections of Indian historical documents in the world.)

### Other Organizations

You may want to check with museums in the area where your ancestors lived to see if they have any information about tribes. For example:

*Kelley House Historical Museum Index to Indians and Others, ca. 1850-1960*. Salt Lake City: Genealogical Society of Utah, 1991. (FHL film 1765076 item 2; computer number 645711.) This card index includes an index to the 1860 census and other records in the Kelley House Museum in Mendocino, California.

Military veterans organizations are also a good place to look for those who served in various wars and branches of the service. These are described in the *U.S. Military Records Research Outline 34118*.

For military records of Indian Wars, see:

Order of the Indian Wars  
P.O. Box 7401  
Little Rock, AR 72217  
Telephone: 501-225-3996

### Periodicals

Most historical societies and genealogical societies and some family organizations publish magazines and newsletters. They typically focus on the records of a particular county, while a few may specialize in records of a particular ethnic group or religion. Periodicals often include family genealogies and pedigrees, transcripts of local courthouse records, church records, family Bibles and cemetery records, helpful articles on history and research methodology, information about local records, archives, and services, book advertisements and book reviews, research advertisements, and queries or requests for information about specific ancestors that can help you contact other researchers.

North Native American periodicals generally are more historical in nature, but some publish documents relating to Indians such as transcripts of sources and tips on research methodology and sources. Historical and genealogical societies near Indian reservations also publish transcripts of records and other material of interest to the Indian family historian. A bibliography for Indian periodicals is:

Danky, James P. *Native American Periodicals and Newspapers, 1828-1982*. Westport, Conn.: Greenwood Press, 1984. This book is available through the State Historical Society of Wisconsin and through inter-library loan. It contains periodicals for both the United States and Canada.

There is also a name index to Native American periodicals produced in Wisconsin in:

Danky, James P. *Index to Wisconsin Native American Periodicals, 1897-1981*. Westport, Conn.: Greenwood Press, 1983. This microfiche index contains over 44,000 entries. The index is the largest name index to Native American periodicals in existence. It is available at the State Historical Society of Wisconsin and through interlibrary loan.

A few major Indian periodicals include:

*The Journal of American Indian Family Research*. 1980-. Published by Histree, 803 So. 5<sup>th</sup> Ave., Yuma, AZ 85364. (FHL book 970.1 J825j; computer number 15643.) In addition to histories of different tribes, queries, bibliographies, and research tips, this source contains abstracts of tribal rolls, court records, and treaties. It is indexed only in the *Periodical Source Index (PERSI)*.

**Journal of Cherokee Studies.** 1976- Published by the Museum of the Cherokee Indian, P.O. Box 770-A, Cherokee, N.C. (FHL book 970.3 C424jc; computer number 512202.) This periodical contains historical articles and biographies of notable persons. It is indexed in PERSI and there is a ten year index in:

Carden, Gary. *Index for the Ten-Year Treasury of the Cherokee Studies, 1976-1986.* N.p.: Friends of Sequoyah, 1985. (FHL book 970.3 C424jc index; computer number 604965.) This indexes the subjects and authors in articles about Cherokees in Oklahoma and North Carolina.

*SENA: Southeastern Native American Exchange.* 1997-. Published by Jacqueline Hines, P.O. Box 161424, Mobile, AL 36616-2424. (FHL book 970.1 F35s; computer number 803612.) This quarterly periodical contains information on the Cherokee, Creek, Chickasaw, and Choctaw Indians. It contains abstracts of citizenship rolls, court records, and articles about Native American genealogy and history. It is unindexed and is not in PERSI.

## Indexes

Some Native American genealogical periodicals have annual indexes in the final issue of the year. For nationwide indexes to the first two of these and other family history periodicals see:

*PERiodical Source Index (PERSI).* 31+ vols. Ft. Wayne, Ind.: Allen County Public Library Foundation, 1986-. (FHL book 973 D25per 1847-1985; fiche 6016863 [set of 40] (1847-1985; computer number 444407; book 973 D25per (1986-1990); fiche 6016864 [set of 15] (1986-1990); computer number 658308.) This indexes over 1.1 million articles in over 5,000 English-language and French Canadian family history periodicals. For further instructions, see the *Periodical Source Index Resource Guide* (34119). For easier-to-use, more complete computer editions of the index, see:

*Periodical Source Index* [CD-ROM}. Orem, Utah: Ancestry™, and the Allen County Public Library Foundation, 1997. (FHL compact disk no. 61; computer number 808087.) This does not circulate to family history centers. It merges all 31+ volumes into one index.

“Periodical Source Index Search.” In Ancestry.com [Internet site]. [Orem, Utah]: Ancestry, 1999. Available at [www.ancestry.com/ancestry/search/3165.htm](http://www.ancestry.com/ancestry/search/3165.htm). This online database is available only to Ancestry.com members for a subscription fee.

Copies of periodicals are available from the local societies that publish them. Major archives with genealogical collections will have copies of many periodicals, particularly those representing the area they serve.

The Family History Library subscribes to numerous periodicals. These are listed the Family History Library Catalog in several ways. If you know the title of a periodical, use the Author/Title Search. To find Native American periodicals, use the Subject Search of the Family History Library Catalog.

## **PART 3. WHAT RECORDS CAN I SEARCH?**

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This section is a description of each major source used in family history research for Native Americans. The sources are organized according to their value for genealogical research, the most important records being listed first. For strategies for the use of these different records during different periods of time, again refer to the section on *How Do I Find Records About My Ancestors?*

### **CENSUS RECORDS**

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A census is a count and description of the population. Censuses have been taken by the government primarily for population studies and taxation purposes. Census records are especially valuable because they list a large portion of the population. They can provide information where all or portions of other records are missing. Generally, you will find more complete family information in more recent censuses. Use the information with caution since some information may be incorrect.

**Searching Census Records.** When searching census records, it is important to remember the following:

- Accept the ages with caution.
- Women are usually are not listed by their maiden names.

- Information may be incorrect.
- Spelling of names and places may vary from modern standard spellings or from how they may be listed in other sources.
- Search the surrounding area if you do not find a family at the expected address.
- When you find your family in one census, search that same location in the earlier and later census records for additional family members.
- Because the handwriting can be difficult to read, it may be helpful to figure the age that a hard-to-find person should have been in a particular census, scan the age column for that approximate age, and then look for the name.

### What information is given in census records?

Census records can provide personal information about:

- family relationships
- age
- year of birth
- birthplace
- value of real and personal property

There were many different kinds of Indian censuses taken. They were taken on prescribed forms, and the forms were changed periodically. In searching for Indian ancestry in census records, it would be helpful to learn the history of the census to understand the importance of these records.

### EARLY CENSUS

One of the earliest Indian censuses available is the 1832 Parson's and Abbot's census of the Creek Indians. This was an attempt to record the number of Creek Indians living in Alabama. It is important that a person using these books read the introduction to understand the importance of this roll in Creek history. This census identifies the names of the principal chiefs and heads of the household, where they resided, the number of people living in the household, and whether they owned slaves:

Abbott, Thomas J. *Creek Census of 1832 (Lower Creeks)*. Laguna Hills, Calif: Histree, 1987. (FHL book 970.3 C861a; computer number 461489.) It is indexed by name.

Parsons, Benjamin S. *Creek Census of 1832 (Upper Creeks)*. Laguna Hills, Calif: Histree, 1987. (FHL book 970.3 C861pa; computer number 594470.) It is indexed by name.

### Agency Census Rolls

Congress required Indian agencies to take an annual census of Indian reservations starting in 1884. The census forms contained different information, depending on the year the census was taken.

*1885-1912* The census forms contained the individual's Indian name, English name, sex, age, relationship, tribe, and reservation. After 1885, the roll would most likely have two numbers assigned: one is the order number in which the name appeared on the current census; the other is the order number in which the name appeared on the last census. A few of the censuses show the names of persons who were born or died during the year, along with date of birth and death. The information on the form could be either typed or hand-written.

*1913-1928* This includes the census roll numbers (both past and present), the English and Indian name, relationship to family, date of birth, sex, reservation, and tribe.

*1929* These forms included the name of the tribe, reservation, past and present census roll numbers, Indian and English names, annuity or allotment number, sex, date of birth, degree of blood, marital status, and relationships in the family. In this census, if a man had a plural wife, the oldest wife was listed first, with her unmarried children. The other wives and their children are listed in order of their ages.

*1930-1940* This census contained the roll number, surname, given name, sex, age at last birthday, tribe, degree of blood, marital status, relationship to head of the family, jurisdiction where enrolled, name of the post office, county, state, ward of the state, and allotment or annuity identification number. In the later censuses, the form also contains information on how many live or still births a woman had.

Many of these census returns were deposited in the National Archives and condensed under the title *Indian Census Rolls*. The Family History Library has these census rolls, such as:

United States. Bureau of Indian Affairs. *Indian Census Rolls, Blackfeet Agency, 1890-1939*. National Archives Microfilm Publications, M0595. Washington, D.C.: National Archives, 1965. (FHL film 573849-57; computer number 691392.) These census records include the Blackfeet, Kainah, Siksika, Piegan and Ojibwa Indians. The births and deaths for some later years are also included.

Several tribes were exempt from annual census taking. For example, the Five Civilized Tribes and states like New York, which had state reservations, had no censuses taken under this act. Some tribes that were to have an annual census didn't take one because the agent failed to do so. The Navajo tribe had a census taken in 1885 but did not have another taken until 1915.

To use these censuses you must know the tribe, the name of the head of the household, and the agency. The census rolls are arranged alphabetically by the name of the Indian agency, name of the tribe, and then by year. A particular tribe may have been under the authority of many Indian agencies, so the right Indian agency must be found in order to find an ancestor on these rolls.

There are problems in using these records. The person could be listed by an Indian name, his English or Christian names, or any number of different spellings of the name. The names used may have differed with each census. Many Indians did not have a surname and given name and only used one name. The census takers often didn't speak the native language so the names and the spelling may have been written incorrectly. Most Indian names could be used by either males or females. In some tribes, the mother's surname was used. Often Indians did not live close to others, so the census taker may have missed them.

Another problem is the definition of relationships in an Indian family. The term brother or sister may not have the same meaning to the Indians as is recognized by the white culture. The Cherokee and other tribes took in children or other nonrelatives and called them brother and sister, aunt and uncle, or grandparents without them having a blood relationship.

With all these concerns, census rolls still give a location and a family clan and will add to the understanding of the ancestor.

## Federal Census

Federal census enumerators often did not count Indians that either lived on reservations or roamed on unsettled land. When doing Native American research before 1880, Indians were often identified on the census forms as "Mulatto" or "Black," especially in the southern states. It was left to the discretion of the census taker whether to identify them as Native American.

The federal census before 1870 included names of Native Americans who had cut off tribal affiliations, but it is difficult to identify them as Native Americans. There are four volumes of schedules for a special 1880 enumeration of Indians living near military installations in California, Washington, and the Dakota Territories. There was no census taken in the Indian Territory (now Oklahoma) in 1880, but there is a census taken by the Cherokee government..

The most important federal censuses for Native Americans were taken in 1900 and 1910, since they include separate "Indian Population" schedule sheets usually found at the end of the population schedule for a county. Indians who had incorporated themselves in the general population were enumerated there. The 1900 and 1910 census may provide the individual's Indian and English name, their tribal affiliation and that of their parents, degree of Indian blood in themselves and their parents, education, and land allotment information. After 1910, the federal census offered no separate Indian schedule.

For more information on the United States federal censuses and indexes and the information they contain, see the *United States Research Outline* (30972).

## State Census

State census records may also be helpful in New York, Iowa, Kansas, Michigan, Minnesota, Montana, Nebraska, North Dakota and South Dakota. These censuses often have an enumeration of the reservations. See the research outlines of the individual states for information on state census records.

## Canadian Census

When searching for Canadian native races in the census, Eskimo, Inuit, and mixed blood groups such as the Metis could be included. Native Americans and

Inuit groups are called “First Nations.” More than half of the 410,000 Canadians who claimed descent from native races in the 1981 census were “status Indians,” affiliated with bands living on reservations or otherwise registered with the federal government.

Canadian federal censuses are only available from 1851 to 1901. If the Indians were not living on a Reserve, they may have been included in the census with the general population. However, the census forms do not indicate that they are Indian. In 1901 the census enumerators of the older provinces of Canada were instructed to include the Indian population, so the censuses for the earlier and more populated areas include more Indians in the census.

Census returns for the territories and provinces established after 1870 are incomplete.

From 1871 to 1917 the Department of Indian Affairs (DIA) took its own Indian census annually. In 1917 the DIA decided to take a census every 5 years. These censuses were not taken until 1923 because of the delay caused by World War I. From 1924 to 1959 these tribal censuses were taken and published. Unfortunately, many of these census records were lost or have not been transferred to the National Archives of Canada.

For other clues in finding an ancestor in Canadian census records, see the *Canadian Research Outline* (34545) and the research outlines for each province.

## **LAND AND PROPERTY RECORDS**

Land records often are the most accurate and dependable records available to prove Native American relationships. You are more likely to find an Native American ancestor in land records than most other records. They are public records and generally are not restricted, especially to tribal members.

Early colonial deeds were the beginning of land records. Most of the early records were kept by local governments. In nearly all of the early sales, Native Americans reserved all that was of value to them: the right to fish and hunt on the premises. When one tract was sold, they simply moved to new territory, which in turn they sold and moved further west.

## **Land Allotments**

Land allotment records were created when, the federal government extinguished title to reservations and allotted land to individual members of tribes in 1887. This was part of a new policy in which the individual Native Americans would supposedly become independent of government supervision. An Native American head of family residing on a reservation was entitled to 160 acres; each unmarried person over the age of eighteen was entitled to eighty acres; and every other person under eighteen years of age was entitled to forty acres. After twenty-five years, the individual would then be issued a patent by the federal government for that parcel of land. Not all reservations allotted their lands, so not every tribe has these records.

When an allottee died, his or her right to an allotment passed to the heirs according to the degree of relationship. The acreage was not divided among the heirs with each receiving a full title to a portion of the acreage, but each heir received a portion of the right of the allotment to the entire parcel of land. The General Allotment Act also included a means of passing the rights to that allotment to heirs. It also allowed some sales of the allotments, under specific conditions. Generally all parties holding any fractional rights to an allotment had to agree to the sale of those rights.

In order to keep the degree of relationships straight, a record was kept called the *register of families*. See the “Probate Records” section of this outline for details. This register showed family relationships in the immediate family, plus aunts, uncles, and cousins.

Allotment records include plats, tract books, and allotment schedules. These records are arranged by tribe and enrollment number. The content of the records varies from tribe to tribe, but usually includes applications for allotment, plat maps designating the allotted land, registers of names of allottees and description of their allotments, and information about contested allotments and improvements made to the land before selection.

**Tract Books** are records of the status of land and land transactions arranged geographically by subdivision. Tract Books can provide the following information: name of the allotted individual, patent number, rate of land, property description, and the assignee of the property.

**Township plat maps** can show allotments obtained by family members located next to each other.

Identification of an ancestor may help associate him or her with a specific band within a tribe. Some village plats show an entire region, with names filled in for each individual plat. Most were performed by the Bureau of Land Management, then turned over to the Bureau of Indian Affairs.

**Allotment schedules** record individual allotments to Native Americans. They usually include: plats of the land being allotted, affidavits of eligibility as an Native American and identity of the tribe, testimonies of claimant or witnesses; name, age, marital status, assignee of the allotment, and information on the twenty-five-year moratorium and any releases from the moratorium. Allotment schedules also may contain homestead entries by certain tribes, records of surveys, scrip stubs that have been redeemed for land, and trust information. They are arranged by allotment number.

**Patents.** Once the individual Native American proved his competency to manage his allotment, a patent was issued to him by the U.S. government. The percentage of Native Americans who actually received a patent for an allotted piece of land was fairly low, but once a person obtained a patent, he had the right to sell his property to anyone. In order to find information in these records, the name of the allottee and tribal affiliation must be known. Usually there is an index to the allotment register.

### **Other Types of Land Records**

The Land Division of the BIA was established in 1846. There are records for surveying and allotting of land and the sale and leasing of it. Most of the surveys of Indian lands and reservations use metes and bounds. The records also show claims and the enrollment of Indians, a process that entitled them to land.

A large portion of the records are papers and correspondence. There are registers of correspondence and other important sources from 1855 through 1906 concerning land matters and the enrollment of the Five Civilized Tribes.

### **Sales and Leases**

Leases of Indian Allotments were frequently made by the 1890s. Reservation land could not be sold without the consent of Congress, though leasing to outsiders

was permitted. Leases were usually made for a term of ninety-nine years and are often found recorded among land deeds for each particular county or town. These records will document that the property was being leased, from whom, and the length of lease.

Customarily, before Indian land was sold, it was appraised, usually by commissions established for that purpose. Appraisal records consist of schedules of valuations, which give the location, area (usually in acres), and appraised value of tracts or lots of reservation lands, trust lands, town sites, and other lands.

Direct sale of Native American lands could take place once the right to patent was obtained or the actual patent was issued. If a fee patent had not yet been issued, the resale of Native American allotments was usually documented in federal records.

### **Scrip**

Scrip was given to Native American tribes, such as Choctaws and Chippewas. Scrip allowed the recipient to select public lands rather than be assigned to specifically defined allotments. It was also distributed to “half-breeds,” some of whom were not necessarily living on tribal lands when the treaty was signed. Scrip selections were restricted to designated areas, depending on the treaty. These lands had to be located and defined by the recipient before the rights to that property could be resold.

Heads of households and individuals with mixed blood over the age of 21 could qualify. Most of these applications were made after removal to new areas. This means the records show current residence as well as previous residences, and several cases identify family members who remained in the area.

Records of the Bureau of Land Management that pertain to scrip are housed at the National Archives. Some are recorded among individual land office records such as the Sioux Half-Breed Scrip congressional acts of 1854 and 1858. These provide scrip for “half-breeds” or mixed bloods of the Dakotah or Sioux Nation of Indians in exchange for their right to reservation land. There are also similar records for Choctaw Scrip for 1842 and 1845. Scrip records are also available for Chippewa Half Breeds of the Lake Superior, Pembina, and Red Lake bands.

## **Military Bounty Lands**

The Veterans Administration has several thousand bounty land warrant applications based on the service of Indian scouts, Indian soldiers, and other soldiers in Indian wars, and other wars of the United States.

A pension or bounty land warrant applications file may contain one or more applications of a veteran or his dependents or heirs, documents supporting the identity, service or character of the claimant, and evidence of the action taken on the claim. A veteran's application was a sworn statement and included date of application, name, address, age, birthplace, date of birth of the veteran, date and place of enlistment and discharge, rank, company and commanding officer, physical description, occupation, date and circumstances of any disability resulting from his service and medical treatment received, names and date and place of marriage of the veteran's parents, date and place of marriage and divorce, names and dates of birth of children, his addresses since leaving the service, his signature or mark, and sometimes date and place of death. Claimants often submitted evidence to support their applications, such as marriage certificates, wills, commission, discharges, or miscellaneous correspondence.

## **Claims Commission**

An Indian Claims Commission was created to hear, investigate, and determine the validity of claims against the United States filed prior to August 13, 1846 by a tribe or any other group of Native Americans. In 1978 it stopped taking cases, and all remaining cases were transferred back to the U.S. Court of Claims.

The records of the Indian Claims Commission are grouped into several collections. One set presents the cases heard by the Commission dating from a treaty signed in 1785 to the closing of the Commission's office in 1978. A second set of records covers the decisions reached by the Indian Claims Commission from 1948 to 1981, and another set of records covers the expert testimony before the Indian Claims Commission.

## **Land Entry Papers**

Land entry papers are the documents accumulated to determine the entitlement of individuals to patents for title to tracts of land in the public domain. Through

1908 most of the land entry papers are arranged by state and land office and thereunder by type of entry.

Most of the land entry papers are in case files. There are two major categories for Indian lands: allotments of land to individual Indians and sales of tribal land. The files for allotments usually are numbered sets for individual land offices with no tribal breakdown. Most of these files were for allotments of public domain land to Indians who were not living on a reservation.

## **Patents and Deeds**

A patent is a document by which the United States transfers title to land to another party. Usually the original patent is sent to the new owner, and the Bureau of Land Management keeps a copy. There are Seminole homestead deeds, called deeds rather than patents, because they were to be issued by the Seminole Nation rather than the United States. Other records concerning patents and deeds include schedules of unpatented Creek lands (1878), lists of Choctaw and Chickasaw homestead patents (1906), an index to nonreservation land deeds and deeds to the United States in trust from 1933 to 1948, and a record of fee patents from 1943 to 1952.

## **ENROLLMENT RECORDS**

Enrolling individuals as members of a tribe was done for several reasons. Native Americans were enrolled for the purposes of allotment, to provide a base for tribal membership, to determine eligibility for payments from claims cases, and to establish the descendants of recognized adult tribal members.

Enrollment records usually include personal information about the individual being enrolled, such as name, age, sex, degree of Indian blood, agency where enrolled, and other data. Names of relatives and their relationship may also be indicated on the enrollment records.

## **Guion Miller Rolls**

An extensive enrollment of the Cherokees was made from 1907 to 1908. In 1902 the Cherokee filed three suits in the U.S. Court of Claims to press their claims for funds due them under their treaties of 1835, 1836, and 1845 with the United States. The court awarded more than \$1 million to be distributed to all Eastern Cherokees alive on 28 May 1906, who could prove they were members of the eastern Cherokee tribe at the time of the treaties or were descended from

members who had not been subsequently affiliated with any other tribe.

The Cherokee Claims Commission, headed by Guion Miller, began its work in 1906. In his report of 1909, he stated there were 45,847 separate applications filed, representing some 90,000 individuals. Out of this number, 3,436 Cherokee east of the Mississippi and 27,284 Cherokee west of the Mississippi were certified as being eligible to participate in the award. Each applicant who wished to participate was asked for his or her full English and Indian name, place of birth, name of husband or wife, names of children, place of birth and date of death of parents and grandparents, names and ages of brothers and sisters, and names of uncles and aunts.

Those who were rejected fell into several groups: those who left the Cherokee Nation in the East before 1835, those who filed after the final application date of 31 August 1907, illegitimate children were rejected even when their brothers and sisters were admitted, those who had dual tribal ancestry, and those who failed to prove the required relationship. The index to the 1909 Guion Miller Roll is found in:

Blankenship, Bob. *Guion Miller Roll Plus of Eastern Cherokee, East and West of the Mississippi, 1909*. N.C.: Cherokee Roots, 1994. (FHL book 970.3 C424gm, computer number.) This index includes first name, last name, Miller Roll number, Miller Application number, age in 1906, degree of Indian blood, address, town and state.

The two volume index and claim files are available at the Family History Library. They can be found in:

*United States. Court of Claims Eastern Cherokee Applications, August 29, 1906-May 26, 1909.* National Archives Microfilm Publications, M1104. Washington, D.C.: National Archives, 1981. (On 348 FHL films beginning with 378594, computer number 53662.)

When the Guion Miller Commission was terminated, the federal government printed a list:

*United States. Bureau of Indian Affairs. Roll of Eastern Cherokees Entitled to Participate in the Fund Arising from the Judgement of the Court of Claims of May 28, 1906.* Washington, D.C.: n.p., [19-?] (FHL film 547137; computer number 377852.)

To locate an ancestor in the Cherokee tribe, first search the index in *Eastern Cherokee Applications ...*. The index is on film 378594 item 2, and find the name in the general index which is arranged alphabetically by surname. Record the application number, which is listed in the first column.

The records of the application numbers begin on FHL film 378595 and are listed numerically by number. When the application number is found, it will indicate the film number which contains the record of the ancestor.

### Dawes Commission Enrollment Records

**When to Use the Records.** Use the Dawes Commission enrollment records if your ancestor was:

- A member of either the Cherokee, Choctaw, Chickasaw, Creek, or Seminole Indian tribe in the southeastern United States.
- Alive during the enrollment period between 1896 and 1905. If your ancestor died prior to 1893, you could search for surviving children or grandchildren in the Dawes Commission records.

**Origin of the Records.** In 1893 Congress established a commission to exchange Indian tribal lands in the southeastern United States for new land allotments to individuals in Oklahoma. The *Commission to the Five Civilized Tribes* was also called the *Dawes Commission* after its chairman, Senator Dawes. More than 250,000 people applied to this commission for enrollment and land. Just over 100,000 were approved.

### Content of the Records.

- *Enrollment cards* (also called census cards) include residence, roll numbers, names of family members, relationships, ages, sex, degree of Indian blood, enrollment date, place and number, parents and their enrollment date or place, spouses, divorces, children or grandchildren.
- *Applications for enrollment* include affidavits, vital records, letters, questionnaires, and decisions mentioning relatives, dates, and places.
- *Letter logs* include name, address, date of letter, file number, date received, subject, and action taken. Letters are with the applications.

## Five Steps to Using the Dawes Commission Records

### Step 1. Use the Index to Find an Ancestor's Roll Number.

Find the index in book, microfilm, or microfiche format:

United States. Commission to the Five Civilized Tribes. *Index to the Final Rolls of the Citizens and Freedmen of the Five Civilized Tribes in Indian Territory*. Washington, D.C.: Govt. Print. Off., [1907]. (FHL book 970.1 Un3c index; film 962366; fiche 6051501 [set of 8]; computer number 13279.) The fiche is clearer than the film.

Search for an ancestor's name in the index. The index is arranged in tribal groups. You may need to search for the name in *roughly* alphabetical order in each of 29 tribal groups listed in this table of contents:

Index Tribal Group	Page
<b>Choctaws</b> by Blood . . . . .	1
New Born Choctaws by Blood . . . . .	91
Minor Choctaws by Blood . . . . .	101
Choctaws by Marriage . . . . .	107
Choctaw Freedmen . . . . .	117
Minor Choctaw Freedmen . . . . .	151
Mississippi Choctaws . . . . .	155
New Born Mississippi Choctaws . . . . .	164
Minor Mississippi Choctaws . . . . .	165
<b>Chickasaws</b> by Blood . . . . .	167
New Born Chickasaws by Blood . . . . .	197
Minor Chickasaws by Blood . . . . .	201
Chickasaws by Marriage . . . . .	204
Chickasaw Freedmen . . . . .	209
<b>Cherokees</b> by Blood . . . . .	238
Minor Cherokees by Blood . . . . .	428
Delaware Cherokees . . . . .	460
Cherokees by Marriage . . . . .	462
Cherokee Freedmen . . . . .	464
Minor Cherokee Freedmen . . . . .	492
<b>Creeks</b> by Blood . . . . .	497
New Born Creeks by Blood . . . . .	559
Minor Creeks by Blood . . . . .	568
Creek Freedmen . . . . .	572
New Born Creek Freedmen . . . . .	607
Minor Creek Freedmen . . . . .	613
<b>Seminoles</b> by Blood and Freedmen . . . . .	616
New Born Seminoles by Blood . . . . .	633
New Born Seminole Freedmen . . . . .	635

**By Blood** were people who were born members of the tribe.

**New Borns** were children born after 1902.

**Minors** were children who were added to the rolls in 1906.

**By Marriage** were noncitizens or “whites” who married into the tribe.

**Freedmen, Freedmen Minors, and Freedmen New Borns** were former slaves of tribal members, or descendants of former slaves.

Copy the tribal group and roll number from Index to Final Rolls.

When you find your ancestor's name, copy (1) the name of his or her tribal group, and (2) the roll number in the right column of the index.

### Can't Find a Name in the Dawes Commission Index?

Before concluding your ancestor's name is not in the index, consider:

- The name may be spelled differently, for example, *Anne* instead of *Ann*, or *Thos.* instead of *Thomas*. Search for variant spellings.
- Look for your ancestor by his or her English name, Indian name, middle name, nickname, initials, married name, or maiden name.
- Maybe he or she was listed under a different tribe or category than you expected. Look in each of the 29 sections of the index.
- If your ancestor was a Cherokee by Blood you could also search:

Blankenship, Bob. *Dawes Roll "Plus" of Cherokee Nation 1898*. [North Carolina]: Cherokee Roots Pub., [19—]. (FHL Q book 970.1 B611d; computer number 739669.) This index lists name, roll & census card number, Miller roll and application number, age, and sex.

**Rejected Applications.** Your ancestor's application may have been rejected. The Dawes Commission finally rejected about 60 percent of the applications. Only a few rejected applications are in previous indexes.

An index to most of the rejected applications is on the Internet site at

<http://www.archives.gov/genealogy/heritage/native-american/> Select the *NAIL Standard Search* and type your ancestor's given name, surname, or both in the *Enter Keywords* field, then click **Submit Search**. If the *Total Hits Retrieved:* is one or more, you can click **Display Results** and eventually see a

digital image of the census card

on the computer screen.

The "Field No." in the upper-right corner of the card is the census card number to use to find the application for enrollment in Step 4 below.

If your ancestor does not seem to be on the Internet, you could write for help from:  
NATIONAL ARCHIVES  
PO BOX 6216  
FORT WORTH, TX 76115

National Archives, 1981. (FHL film 1490262-353; computer number 437594.)

- Look up the tribal group and census card number to determine which of the 93 films has the census card (also known as the enrollment card). Write the film number of the census card on your research log.

*Retrieve the film, search for the census card in numerical order, and photocopy the card.*

### Can't Find a Card on the Film?

There are three groups of cards:

- "Straight" is for approved applications.
- "R" is for rejected applications.
- "D" is for doubtful applications.

Your ancestor's card may have a "D" or an "R" number. The catalog lists the "D" and "R" numbers after the "straight" numbers.

### Step 2. Use the Rolls to Find and Copy the Census Card Number

*Find the final rolls* in book or microfilm format.

United States. Commission to the Five Civilized Tribes. *Final Rolls of Citizens and Freedmen of the Five Civilized Tribes in Indian Territory*. Washington, D.C.: Govt. Print. Off., [1907]. (FHL book 970.1 Un3c; film 908371 item 2; computer number 13279.)

*Search the final rolls and copy the census card number.*

Look for the tribal group and roll number copied during Step 1. When you find the roll number and your ancestor's name, write down the **census card number**.

### Step 3. Find the Census Card on Film, and Copy It

*Determine the microfilm number of the census card.*

- Find the following entry in the Family History Library Catalog:

United States. Commission to the Five Civilized Tribes. *Enrollment Cards for the Five Civilized Tribes, 1898-1914*. National Archives Microfilm Publications, M1186. Washington, D.C.:

### Step 4. Find the Application for Enrollment on Film, and Copy It

*Determine the film number of the application for enrollment.*

- Look again at the catalog to find the following entry:

United States. Commission to the Five Civilized Tribes. *Applications for Enrollment of the Commission to the Five Civilized Tribes, 1898-1914*. National Archives Microfilm Publications, M1301. Washington, D.C.: National Archives, 1981. (On 468 FHL films starting with 1439798; computer number 500219.)

- Look for your ancestor's tribal group and census card number to determine the film number of the application packet. Write the film number of the application packet on your research log.

*Retrieve the film, and find and copy the application packet.*

### Step 5. Look for Your Ancestor's Name in the Letter Logs

There are 21 letter logs which are in order alphabetically by the first two letters of the surname. Look for spillover names at the end of each letter of the alphabet. Your ancestor's name probably appears

in only a few of them, but take a few minutes to search each log anyway. Logs list name, address, date of letter, file number, date received, subject, and action taken:

United States. Bureau of Indian Affairs. *Index to Letters Received by Commission to the Five Civilized Tribes, 1897-1913*. National Archives Microfilm Publications, M1314. Washington, D.C.: National Archives, 1983. (FHL film 1694814-36; computer number 535922.)

## Reference Book

Hone, E. Wade, *Land & Property Research in the United States*. Salt Lake City, Ancestry, 1997. (FHL book 97 R27h.) This is a thoroughly detailed book about all land records in the United States, with a special section 5 (pages 199-212) dealing with Native American lands. It includes charts, plats and maps.

## Canadian Land Records

The system of land allocation on Canadian Indian Reserves is complicated. Indian lands could only be surrendered to the Crown, and the government would then allocate land to the Indians. Before the Indian Act of 1951, Indians obtained the right to occupy, use, and pass on to their heirs parcels of reserve lands. They were given "location tickets" which showed their right to occupy the land. These tickets were replaced by certificates of possession, certificates of occupation, and notices of entitlement. Some of these records date to the 1800s. The more recent records include the name and tribe of the person receiving the land, the date of the transaction, and a description of the parcel of land on the reserve.

Beginning in 1951, the Indian Land Registry kept a register of the disposition of Indian lands. The staff of the DIA has made an effort to review historical records before 1951 and has gathered original deeds and other land documents to include in the Registry. These documents include land sales books, leases, and patents to Indian lands. Indian land documents are also scattered throughout the correspondence files of the DIA. The Red and Black series and the DIA's Central Registry Files (CRF) include documents relating to the individual purchases and the issuing of patents for Indian lands.

The Family History Library has very few records dealing with Indian lands in Canada. Many of the

records of the DIA, including the Indian Land Registry and the CRF, are now in the custody of the National Archives of Canada in Record Group 10. For an explanation of these records, see the book *Records of the Federal Department of Indian Affairs at the National Archives* cited in the "Archives and Libraries" section of this outline.

## PROBATE RECORDS

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Probate records are court records that describe the distribution of a person's estate after he dies. These records are helpful because authorities often began recording probate actions before birth and death records. Probate records often identify additional children or relationships that may have been missed or unreadable in other records. Native Americans were allowed to make wills starting in 1910.

In general the probate process produces court records created after an individual's death that relate to a court's decisions regarding the distribution of his estate to his heirs or creditors and care of his dependents, land allotment, registers of families, heirship and wills are all types of records that may be involved in an Native American's probate process.

Traditionally the Indian groups distributed personal belonging after death in customs unique to their group. Some burials included not only the deceased but his or her personal belongings as well. You will want to study a tribal history to learn its customs.

**Register of Families:** (1890-1900) These registers were compiled by agents of the BIA to determine relationships for the purposes of heirship finding in allotment cases. The records contain the Indian and English names of the individual, marital status, his age or birth date, names, ages, relationships, and allotment information regarding his parents, brothers, sisters, children, uncles, aunts, and at many times other living relatives as well. After many years the Register of Families became too bulky and awkward to use, so many agencies began keeping an "Heirship."

**Heirship:** (1908-1923) In 1908 the BIA began determining the heirs of a deceased Indian allottee. The property, especially land, owned by Indians could be passed on to the heirs of the deceased. A number of records, called heirship records, were created to determine the heirs of the Indian and the percentage of the property they should receive. Types of heirship records include: Affidavit as to Lawful Heirs, Report of Heirship, Data for Heirship Finding, Departmental

Findings Determining the Heirs of Deceased Indians, Inherited Interests in Estates, Index and Heirship Card-Enrollee, Estate Files, and Heirship Cases.

These records usually contain the name of the deceased, the birth and death date, the allotment, patent or probate number, a description of the allotment, number of acres of land, and the names of his heirs, including the percentage of their share of the estate. These records may also include the names of the parents, spouse, grandparents, aunts, uncles, brothers, sisters, children, and other relatives with their ages or birth dates, marital status, address, and tribe or band affiliation.

Heirship records can be found in the offices of the different BIA agencies. Some records are available at the Family History Library, such as:

United States. Bureau of Indian Affairs. Grand Ronde-Siletz Agency. *Heirship Records, 1887-1930*. Salt Lake City: Filmed by the Genealogical Society of Utah, 1978. (FHL films 1025306-8; computer number 68557.) Included in these records are allotment heirship cards, allotment of estate record cards, estate record sheets, and inherited interests in estates cards. These records contain the name of the deceased and his birth and death dates, parents' and spouse's names, the allotment, patent, probate and file numbers, a description of the allotment, the names of the heirs, and their percentage of the share.

**Wills:** (1906-1921) After 1910 Indians could make a will with the approval of the Commissioner of Indian Affairs in Washington D.C. Wills contain the testator's name, residence, legatees or names of heirs, relationships, description of land and property (allotment number), date of will and probate, the tribe, date of death, age at death, signatures, witnesses, and date of approval by BIA.

For Native American wills in the National Archives, see:

Bowen, Jeff. **Native American Wills and Probate Records 1911-1921**. Signal Mountain, Tenn.: Mountain Press, 1997. (FHL book 970.1 B675n; Computer number: 811514.) Includes will transcripts and an index.

**Estate files:** These files were collected by various levels of the Bureau of Indian Affairs consist of wills, reports on heirship. They usually include such

information as name, tribe, agency, allotment number, description of allotment, place of residence, date of death, age at death, names of heirs, and their share of the estate.

**Inheritance Examiners Report:** These reports include applications, decisions of the tribal commissioner, and notices to applicants. They are arranged alphabetically by name of an applicant. Carbon copies of letters sent arranged by surname.

Probate records are available at the National Archives, National Archives regional offices, local offices of the Bureau of Indian Affairs, and Family History Library.

## **EMIGRATION AND IMMIGRATION RECORDS**

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As early as 1803 the United States encouraged Native Americans to move from their lands in the East to Indian territories west of the Mississippi River. In 1830 President Andrew Jackson supported a law allowing Indian land in the Southeast to be exchanged for land in the West. Under this law the U.S. military was in charge of removing many Indians from the east. Conditions during this removal were sometimes harsh, including what some tribes call the "trail of tears." Some Indians who were willing to give up their tribal affiliations and rights were legally allowed to remain in the East. Some Indians avoided authorities and remained behind illegally.

The removal records created during this time help to identify many Native American ancestors and give information about their migration. For a more detailed discussion of Indian removal records, see Curt B. Witcher's and George J. Nixon's "Tracking Native American Family History" cited fully in the "Where Can I Learn More" section of this outline.

Native American migration records include censuses, muster lists, removal records, correspondence, reservation records, and a few passports.

Registers were made of those who wished to remain in the East. Census rolls were usually taken to determine how many tribal members were to be moved. Muster rolls were often kept by the military unit assigned to remove the tribe. These muster rolls included the names of those being removed. They were usually recorded prior to the removal, but sometimes were taken after the arrival to the new residence. Both need to be checked to see if the ancestor made it to the new location. There are many reasons an ancestor may not

have arrived: intermarriage with a non-Indian, death on the march, escape from the march, permission to settle in another area before the destination was reached. Contents include name, sometimes number of persons in each family by age group and sex, and original residence of each head of family. Some muster rolls can be found interfiled with the Correspondence files of the Office of Indian Affairs:

United States. Office of Indian Affairs. *Letters Received, 1824-1881 Registers of Letters Received, 1824-1880*. National Archives Microfilm Publications, M0018 and M0234. Washington, D.C.: The National Archives, 1942, 1956. (On 1088 microfilms beginning with film 1638620; computer number 511653.) This source includes correspondence from all sources concerning Indian lands, emigration, treaty negotiations, conflicts, claims, licenses, population, education, health, employees, supplies, and many other subjects relating to Indians and the operation of the Office of Indian Affairs. The letters are arranged alphabetically by the name of the field jurisdiction or subject heading, then by year and by the first letter of the surname of the writer. Each register volume is divided into alphabetical sections and includes a cross-reference to other letters.

Other records deal with emigration agents (a BIA record) who assisted in the removal of the Indians from one area to another. These records can be found in the Office of the Commissary General of Subsistence, which from 1830 to 1836 directed the transportation and subsistence of emigrating Indians.

Reservations sometimes took a roll of the residents and new arrivals, depending on the agent in charge. Agency records also contain a record of new arrivals, once again depending on the agent in charge.

In general Indians were not considered citizens before 1924 and were not normally given U.S. passports for visits to foreign countries. However, Indians were often required by Indian agents to get permission to visit another tribe or part of the United States. These permits were often called passports. You may be able to find such tribal passports among agency or tribal records or correspondence.

The following is a listing of some of the records that are available:

Watson, Larry S. *Names and Claims of Creek Indians Who Moved at Their Own Expense, 1830-1840*.

[Lawton, Okla.]: Histree, 1980. (FHL book 970.3 C861ws; computer number 215264.) This is a list of Creek Indians who moved from the state of Alabama to Oklahoma between 1830 and 1840.

Foreman, Grant Ulysses. *Indian Removal: The Emigration of the Five Civilized Tribes of Indians*. Norman, Okla.: University of Oklahoma Press, 1972. (FHL book 970.1 F761i; fiche 6088736; computer number 29610.) This includes the removal of the Choctaw, Creek, Chickasaw, Cherokee, and Seminole.

## **COURT RECORDS**

Court records contain the names of individuals involved in confrontations, thefts, and destruction of property. They may give a person's age, residence, occupation, or family relationships. Friends and neighbors may be listed as witnesses. Indian court records, where they exist, may also give the citizenship of non-Indians, adopted non-Indians, intermarriage with non-Indians, or unauthorized non-Indian settlers (intruders).

Though court records contain helpful genealogical information, they are time consuming and difficult to use. For this reason you should not use them until you have used other records first. Many different courts exist on the national, state, and county level. Most court records are arranged by date only and are not well indexed. Separate court records were seldom kept for Indians.

### **Government Court Records**

From the beginning of British rule in the United States and Canada, the government created agencies, laws, and treaties for dealing with the Indians. As the government made treaties and agreements with the Indians that the government subsequently broke, the Indians began seeking justice through the Indian Department and the United States Court of Claims.

Treaties that resulted in the relocation of Indians were especially troublesome. Some treaties designated blocks of land as Indian lands, and Indians were moved from their homes to those lands. Some treaties created reservations (or reserves in Canada) where the Indians had to move. Indians who live on reservations are subject to tribal laws, but they are also subject to treaties made between their tribes and the federal government. At first the governments tried to force Indians to live on reservations or reserves. In recent

years, living on a reservation or reserve has become optional. Indians not living on a reservation are not subject to the terms of the treaties.

By 1946, there were so many court cases pending against the United States government, mainly as a result of the removals, that the Indian Claims Commission was created to handle the claims. The Commission only heard cases for problems that arose before August 13, 1946. They expected to have all their cases resolved within five years. However, there were so many claims that the Commission was operated until April 10, 1977. On that date the remaining cases were transferred to the United States Court of Claims. To this date some of the cases are not resolved. Cases heard by the Indians Claims Commission are found in:

United States. Indian Claims Commission. *Decisions [Cases Decided] by the Indian Claims Commission*. Frederick, Md.: University Publications of America, 1975-1979. (On 346 FHL fiche beginning with 6076301; computer number 521822.) An index to the decisions is on microfiche 6076301. This does not circulate to family history centers.

Jordan, Jerry Wright. *Cherokee by Blood: Records of Eastern Cherokee Ancestry in the U.S. Court of Claims, 1906-1910*. 9 vols. Bowie, Md : Heritage Books, 1987-1997. (FHL book 970.3 C424j; computer number 452841.) This is a listing of eastern Cherokee mentioned in the U.S. Court of Claims records.

Many records regarding the Five Civilized Tribes have been collected by the Oklahoma Historical Society, Indian Archives Division. Some of them are court records from the circuit, district, and supreme courts.

As a result of the court cases brought against the government, various types of records were created that are unique to the Indians. They include land allotments, tribal enrolment records, special censuses, the Guion Miller Rolls, records of the Dawes Commission, heirship records, and claims. For more information on these records, see the "Land Records," "Probate Records," "Census," and "Laws and Legislation" sections of this outline.

### **Court Records Created by Indians**

No equivalent court records have been found among the Indians before they were relocated to reservations

and reserves. After the relocations, tribes were given power to regulate their own affairs on the reservation. The tribal councils were responsible for creating and executing laws and resolving disputes within the tribe. Most of these court records are in the custody of the tribal council of the respective tribes. Any access to these records must be obtained through them.

The library has few Indian court records but many government court records about Indians. These are usually found in the subject search of the Family History Library Catalog under the name of the tribe.

## **SCHOOL RECORDS**

Before 1880, religious societies and missions usually directed the education of Indians. Many of the Indian school records can be found in the records of the churches. See the "Church Records" section of this outline for help in finding church records.

In 1885, the Bureau of Indian Affairs established an Education Division to oversee the education of Indian children. There were several types of schools which Indians attended.

### **Types of Schools**

**Boarding Schools**--These schools were established by the Federal government and could either be reservation schools (located on the reservation) or nonreservation schools (those not on the reservation but which accepted students from various tribes and localities). The student lived away from home and with other Indian students. Indian families and the government tried to place students close to their homes. When placement was not possible due to overcrowding, children were sent to schools in other states.

**Day Schools**--These government schools were attended by children who lived at home.

**Church or Mission Schools**--These schools were maintained by a religious order, although some schools changed ownership between the government and churches. Some tribes used tribal funds to pay the student's tuition.

**Public Schools**--Most students attended public schools instead of private schools. Around the mid-1900s the government-sponsored schools were dissolved and the education of all Indian students became the responsibility of the public schools.

## School Records

Local agencies had boarding schools on or near the reservations. These schools maintained files on the individual students. The records included the student's name, age, sex, tribe, degree of Indian blood, name of parent or guardian, name of reservation or agency, attendance, subjects taken, grades, health history, and name and location of the school. The records can be found in the school or at the agency which maintained the school.

Some examples of school records include:

Haskell Institute. *School Records, 1884-1953*. Fort Worth, Tex.: National Archives, 1978. (On 7 FHL films beginning with 1205530; computer number 68586.) The Haskell Institute was a special advanced school for Indian students. These records include annual school census reports, enrollment books, student records, matriculation records, pupil rosters, and records of Haskell Institute Indians in twentieth century wars.

United States Indian School (Carlisle, Pennsylvania). *Catalogue, 1912*. Salt Lake City: Genealogical Society of Utah, 1979. (FHL film 1032846 item 9; computer number 29413.) This includes a list of graduates between 1889 and 1910.

## School Census Records

School censuses were taken by the agents of the Bureau of Indian Affairs and were reports of children of school age, whether or not they were enrolled in school. They generally included the student's name, residence, age, and name of the parent or guardian. They also may have included the sex, tribe, degree of Indian blood of the student and parents, address, name of the reservation or agency, attendance information, and condition of health.

The National Archives has a large collection of school census records sent in from the different agencies from 1912 to 1939. Local Bureau of Indian Affairs agencies have earlier school census records. The Family History Library has many of the school census records from the agencies and the National Archives, such as:

United States. Bureau of Indian Affairs. Standing Rock Agency. *School Records, 1886-1941*. Kansas City, Mo.: Federal Archives and Records Center, 1977. (FHL film 1204879 item 5 and 1204880; computer number 68415.) This school census

indicates the child's name, age, sex, date of birth, degree of Indian blood, attendance, name of the school, grade level, and name of the parent or guardian.

Bantin, Philip C. *Guide to Catholic Indian Mission and School Records in Midwest Repositories*. Milwaukee: Marquette University, 1984. (FHL book 970.1 B228g; computer number 761829.) This book contains the names and addresses of the Catholic missions, churches, and orders in the states of Illinois, Indiana, Kansas, Michigan, Minnesota, Missouri, Nebraska, North and South Dakota, Oklahoma, and Wisconsin. The schools are listed by state and town and it includes a history of the church or mission, the dates the records were kept, and a description of the holdings. It is indexed.

## CHURCH RECORDS

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The following section is a guide and explanation of the Native American records available in the United States and Canada that were kept by various religious denominations. Not all records will be helpful in your search for your ancestors. They will, however, give you an idea of what records were kept and how they were kept. Not all tribes were taught by missionaries, and not all missionaries kept a record of the Indian names in their records.

When researching your family, know your tribal affiliation if possible. Learn the history of your tribe, their customs, and the basic area in which they lived. Study the area(s) geography, politics, and religion to determine what denomination(s) took charge of the area(s) in which your people lived. When you determine that, study the denomination(s) to learn where the records are kept, what records were kept, how the records were kept, and the history of the church. Each church has its own policies on record keeping, and some records may be more complete than others depending on time period, availability of the materials to keep records, and other obstacles that may have occurred.

Church records are very important for family research because civil authorities in most states did not begin registering vital statistics until after 1900. They are excellent sources of names, dates, and places of births, marriages, and deaths. For addresses and phone numbers of different religious denominations and their archives, see the *United States (30972) and Canada (34545) Research Outlines*.

## United States Church Policy

During President Grant's "Peace Policy," Indian agencies were assigned to church bodies. The Quakers were the first to practice this in 1869, with other major denominations participating by 1872. By 1880 most of the churches had given up their responsibilities for agencies. The Jesuits, Quakers, Moravians, Presbyterians, Methodists, Lutherans, Dutch Reformed, Baptists, Catholics, and Latter-Day Saints were among the denominations that participated.

For further details see the following:

Keller, Robert H., Jr. *American Protestantism and United States Indian Policy, 1869-1882*. Lincoln Nebr.: University of Nebraska Press, 1983.

Rahill, Peter James. *The Catholic Indian Missions and Grant's Peace Policy, 1870-1884*. Washington D.C.: Catholic University of America Press, 1953. (FHL film 1009063 item 3.; computer number 69383.) This book includes an index.

## Canadian Church Policy

Church records are important for pre-Confederation research. Since civil authorities did not begin registering vital statistics in most provinces until after 1867, church records are the major information source before this date. Church records continued after civil registration began in the 1860s or later, but often are not as accessible after that date. Some churches kept more detailed records than others, especially those that did not baptize infants or who did not keep church registers unless required by law. You can find a person's religious affiliation listed in Canadian censuses beginning in 1851.

As Canada has no single repository of church records, the location of records depends on the religion and the location of the church. Some church records are stored in places decided by authorities of each denomination and sometimes by the individual congregation. Provincial archives have some copies of church registers. See research outlines of the provinces for their addresses.

The following is a partial list of Native American resources generated by some religious denominations.

## Baptist

McCoy, Isaac. *History of Baptist Indian Missions. A Series in American Studies*. New York: Johnson Reprint, 1970. (FHL book 970.1 M137h; computer number 142512.) Includes Delaware, Potawatamie, Ottawa, Sauk, Five Civilized Tribes, Osage, Shawnee, Kickapoo, Otoes, Omaha, Ponca, and Pawnee tribes.

## Lutheran

Keiser, Albert. *Lutheran Mission Work among the American Indians*. Ann Arbor, Mich.: Xerox University Microfilms, [197-?]. (FHL film 989497 item 4; computer number 78551) This is not circulated to family history centers.

## Moravian

Moravian Church. *Records of the Moravian Mission among the Indians of North America*. New Haven, Conn.: Research Publications, 1969. (On 40 FHL films beginning with 1017681; computer number 78169.) Text in English and German, includes many language dictionaries and indexes for various tribes in New York, Connecticut, Pennsylvania, Ohio, Michigan, Indiana, Kansas, Georgia, Oklahoma, and Ontario. May include diaries, autobiographical memoirs, year-end summaries, lists of members with biographical details, or parish registers.

*Guide to the Records of the Moravian Mission Among the Indians of North America: From the Archives of the Moravian Church, Bethlehem, Pennsylvania*. New Haven Conn.: Research Publications, 1970. (FHL book 970.1 M797g; computer number 313959.) Includes writer, type of material, dates, and languages.

Schwarze, Edmund. *History of the Moravian Missions among Southern Indian Tribes of the United States*. Salt Lake City: Genealogical Society of Utah, 1993. (FHL fiche number 6104001; computer number 267824.)

## Presbyterian

Presbyterian Church in the United States. *Indian Correspondence, 1830-1895; index, 1830-1895*. Salt Lake City: Genealogical Society of Utah, 1972. (On FHL 57 films beginning with 906123; computer number 79040.)

## Roman Catholic

Spanish Roman Catholic churches were established in Florida, Texas, New Mexico, Arizona, and California beginning in the 1500s. Some early missions were dissolved when Spain lost the territory and Indian uprisings made it difficult to protect the missionaries. Some documents dealing with the Spanish missions may be found in the records of the State Archives and Historical Societies of the different states and in archives in Spain. For information on the records of these early missions, see the "Church Records" sections of the research outlines of the individual states.

The earliest church records from these missions are from St. Augustine, Florida:

Catholic Church. Cathedral St. Augustine, Florida. *Church Records, 1594-1924*. Salt Lake City: Genealogical Society of Utah, 1977. (FHL films 1015293-306; computer number 358355.) These records include baptisms, marriages, confirmations, deaths, and burials for "whites" and "coloreds." The "colored" records include blacks and some Indians and mixed bloods. These records are in Spanish and are partially indexed.

The Catholics began missionary work in New Mexico in 1598, Arizona and Texas in the late 1600s, and California in 1697. These missions continued with limited growth until 1767, when the Jesuits were ordered out of Spain and all her American colonies. The Franciscans, lead by Father Junipero Serra, took charge of the abandoned California missions and established nine missions between 1769 and 1784. The missionaries converted the Indians to Christianity with varying degrees of success. Some Indians willingly accepted Christianity and were baptized, but others had it forced upon them. The Family History Library has the records of many Spanish missions and churches, including:

Catholic Church. Mission San Diego de Alcalá. *Book of Baptisms, San Diego Mission*. San Diego, Calif.: University of California Library Photographic Service, 1973. (FHL film 944001; computer number 81636.) This is an English translation of the baptismal records of the San Diego Mission from 1769 to 1822.

Catholic Church. Out Lady of Guadalupe (Toas, New Mexico). *Church Records, 1701-1956*. El Paso, Tex.: Golightly, 1957. (FHL film 17010-23;

computer number 414045.) Text partly in Spanish, including baptisms, confirmations, marriages, and deaths.

Catholic Church. Mission Santa Barbara. *Mission Registers, 1776-1912*. Salt Lake City: Genealogical Society of Utah, 1972. (FHL film 913165-9; computer number 79097.) These unindexed registers include baptisms, marriages, burials, and other church records. They are in Spanish and include the person's name, the date of the event, age, and parents' and godparents' names.

## MEDICAL RECORDS

By 1886 the agents of the BIA were instructed to record information about Native Americans who used health services for any kind of treatment. There were a number of different records kept, including physician's records, clinic and hospital records, individual records, and sanitary records of the sick and wounded (including births and deaths). Physicians, nurses and other health workers reported on the sick and injured on the reservation and in boarding schools and sent reports on the health problems to the agents in charge. These letters are kept in the Commissioner's Office.

The most complete health records before 1934 are the "Sanitary Record of Sick, Wounded, Births, Deaths." An example of these records is:

United States. Bureau of Indian Affairs. Round Valley Agency. *Sanitary Records of Sick & Etc., 1890-1905*. Salt Lake City: Genealogical Society of Utah, 1975. (FHL film 976991; computer number 345749.) These records include the patient's name, sex, tribe, disease, when taken sick and whether recovered, continued or deceased, date of death, whether over or under age 5, and at the birth of a child, the names of the parents are given.

Other types of medical records kept include the Individual Health Record and Family History Medical Data. The Individual Health Record usually includes the name of the Indian, sex, tribe, birth date, address, and a medical history, including immunization records, medical tests, and disease history. Some Family History Medical Data records are available at the Family History Library, including:

United States. Bureau of Indian Affairs. Klamath Agency. *Family History and Medical Data, 1904-1937*. Salt Lake City: Genealogical Society of Utah,

1978. (FHL films 1028454 item 2 and 1028455; computer number 33053.) This record includes the Indian's name, English name or English translation of the name, tribe, census or allotment number, year born, medical history, parents' names, and the names of other relatives, including grandparents, siblings, aunts and uncles, and their census numbers.

Medical records are usually not indexed and cover only a portion of the tribal members. These health records can be found in the records of the Indian Agency in the area where the person lived.

## **MILITARY RECORDS**

Military records identify individuals who served in the military or who were eligible for service. Many Native Americans have served in the United States and Canadian military and are found in their records.

The following records can give clues to help find your Native American ancestor: muster rolls, personnel files, regimental account books, letters of deportment, lists of officers, pay vouchers/records, pension records, records of leave, and descriptive rolls.

### **United States**

#### **Revolutionary War: (1775-1783)**

O'Donnell, James H. *The Cherokees of North Carolina in the American Revolution*. Raleigh, N.C.: North Carolina State University Graphics, 1976. (FHL book 970.1 A1 no. 112; computer number 494516.) This book is unindexed.

#### **Indian Wars and Conflicts: (1780's to 1890's)**

Dunlay, Thomas W. *Wolves for the Blue Soldiers: Indian Scouts and Auxiliaries With the United States Army, 1860-1890*. Lincoln, Nebr.: University of Nebraska Press, 1982. (FHL book 978 M2du; computer number 478906.) This history of Indian scouts with the United States military contains an index to names and tribes.

Downey, Fairfax Davis. *The Red/Bluecoats, the Indian Scouts, U.S. Army*. Ft. Collins, Colo: Old Army Press, 1973. (FHL book 970.1 D758r; computer number 212937.) The tribes who supplied scouts to the United States army were the Apache, Crow, Pawnee, Shoshone, Comanche, Kiowa,

Blackfeet, Navajo, Seminole, and some Dakota, Arapahoe, Arickana, and Cheyenne Indians. This book is indexed and includes a list of awards the Indian scouts received.

Buecker, Thomas R. and R. Eli Paul. *The Crazy Horse Surrender Ledger*. Lincoln, Nebr: State Historical Society, 1994. (FHL book 970.1 C859h; computer number 733587.) This contains names (head of families) of the Sioux, Cheyenne, and Arapaho at the Red Cloud Agency. It also recorded those who returned following the great Sioux War.

#### **Civil War: (1861 to 1865)**

Native Americans served in both the Union and the Confederate military.

##### ***Union***

Hauptman, Lawrence M. *The Iroquois in the Civil War: From Battlefield to Reservation*. Syracuse, N.Y.: Syracuse University Press, 1993. (FHL book 970.1 H294i; computer number 671903.) This history is indexed and includes a bibliography.

United States. Veterans Administration. *Veterans Administration Payment Card, 1907-1933*. National Archive Microfilm Publication, M0850. Washington, D.C.: National Archives, 1976. (On 2539 FHL films beginning with 1634036; computer number 500541.) This is a record of payments to pensioners, except for World War I. The cards are arranged alphabetically by surname. Native American names are listed at the beginning of each letter of the alphabet.

##### ***Confederate***

Forman, Grant. *History of the Service and List of Individuals of the Five Civilized Tribes in the Confederate Army*, 2 vols. Oklahoma City: Oklahoma Historical Society, 1948.

United States. Record and Pension Office. *Compiled Service Records of Confederate Soldiers who Served in Organizations Raised Directly by the Confederate Government*. National Archive Microfilm Publication, M0258. Washington, D.C.: National Archives, 1963. (FHL Film 880283-97; computer number 278791.) This source provides a listing of various Indian volunteers from the following tribes: Cherokee, Chickasaw, Choctaw, Creek, Osage, Seminole.

## World War I: (1917 to 1918)

United States. Selective Service System. *World War I Selective Service System Draft Registration Cards, 1917-1918*. Washington, D.C.: National Archives, 1987-1988. National Archive Microfilm Publication Number, M1509. Washington, D.C.: National Archives, 1987-1988. (On 4383 FHL films beginning with 1509347, computer number 504818.) A typical card lists names, home address, age, birth, citizenship status, occupation, employee's name and address, race, dependents or nearest relative, and physical description. The third registration taken in September 1918 identifies citizen and noncitizen Native Americans.

## World War II: (1941-1945)

*Indians at Work: A News Sheet for Indians and the Indian Service*. Washington, D.C.: Office of Indian Affairs, 1944. (FHL book 970.1 Un3i v.12; computer number 215365.) This lists war dead by state, including name, residence, place of death; lists of prisoners of war by state, name, residence, place of capture; wounded in action by state, name, residence, place; and lists of awards for valor, decoration, rank, name, and residence.

United States. Bureau of Indian Affairs. *Indians in the War: Burial of a Brave*. Chicago: United States Department of the Interior, Office of Indian Affairs, 1945. (FHL book 970.1 A1 no. 1; FHL film 824082 item 2; computer number 148418.) This contains awards for valor by decoration, then name, rank, tribe, state; war dead arranged by state, then name, tribe, place of death; wounded in action arranged by state, then name, tribe, place where wound occurred. It also contains chapters on ceremonial dances in the Pacific, a Choctaw leads the guerrillas, Navajo Code Talkers, Indians who fought on Iwo Jima; Indians working for the Navy; Indian women working for victory, and Indian Service Employees in the war.

*They Talked Navajo "diné bi-zaad choz-iid" The United States Marine Corps Navajo Code Talkers of World War II. A Record of their Reunion July 9-10, 1971*. Window Rock, Ariz, 1971. (FHL book 970.3 N227tt; computer number 672018.) It includes the names and addresses of those who attended.

## Canada

The Department of Militia and Defense (DMD) during World War I and the Department of National Defense (DND) during World War II, did not officially keep their record of Indians distinct from non-Indians. The DIA did. During the war, Indian agents were directed to provide headquarters with regular lists of enlistments, records which are now found in the Red Series of central registry headquarters files (RG 10, vols. 3180-3182, file 452124 (various parts). The Red Series (so named because of the color of the books) also contains information about the Veterans' Land Act (VLA), Indians of British Columbia (ICBC), and Soldier Settlement Act (SSA).

Gaffen, Fred. *Forgotten Soldiers: An Illustrated History of Canada's Native Peoples in Both World Wars*. Penticton, B.C.: Theytus Books, 1984.

Paterson, T.W. *Canadian Battles and Massacres: 300 Years of Warfare and Atrocities on Canadian Soil*. Langley, B.C.: Stagecoach Pub, 1977. (FHL book 971 M2p; computer number 7864.)

## BUSINESS RECORDS AND COMMERCE

Business records about Indians include records of fur trading companies, canneries, and employment records of various companies. These records or histories of businesses and commercial companies do not usually give dates or places of birth, marriage, or death. Most sources discuss business and company dealings and general history.

### Fur Companies

Fur companies kept records of their employees, including Indians, and their wives, the areas where employees were assigned, and some Catholic Church baptisms and marriages. These fur companies include the Minnesota-Michilimackinac Company 1695-1821, American Fur Company, North West Company, North American Commercial Company, and the Hudson Bay Company, which are listed in books such as:

New England Company (London). *Records of the New England Company, 1660-1906*. Salt Lake City: Genealogical Society of Utah, 1991. (On 11 FHL films beginning with 1786518 item 6; computer number 655699.) These include information on Indians and trading.

**Hudson's Bay Company.** Records of this fur trading company are some of Canada's most important because of the amount of territory they controlled. Until 1870, the company controlled almost four-fifths of the Territory of present-day Canada, including northern Quebec and Ontario and most of Manitoba, Saskatchewan, Alberta, British Columbia, and the Yukon and Northwest Territories. It was also active in areas now in the United States, including Washington, Oregon, Idaho, and Hawaii.

The Hudson's Bay Company Archives records include journals and correspondence (on 1,900 rolls of microfilm) for more than 200 trading posts (1703-1894), and lists of officers, servants, and contracts (1774-1904). Records of employees usually give name, age, occupation, pay rate, and location of employment. Hudson Bay Company records about Indians can be divided into several categories:

- *Factory records.* Hudson Bay Company factory records are from the Office of Indian Trade established in 1806. As early as 1795 the British government built factories for Indians. At first the Indians were sold goods at cost to establish harmonious relations. Later, the purpose was to make the Indians dependent on the government. The Canadian Office of Indian Trade continued until the year 1822. The United States also established a factory system in 1806 for similar purposes.
- *Farming records.* Some groups and tribes took up farming and ranching.
- *Trading posts records.* Trading posts (forts) were a stopover for Indians who would trade for goods, but few records mentioned the names of Indians who traded there.

Records to about 1904 are not at the Family History Library but may be loaned to public libraries. Further information is available from:

Inter-Library Loans  
Hudson's Bay Company Archives  
Provincial Archives of Manitoba  
200 Vaughan Street  
Winnipeg, MB, CANADA R3C 1T5  
Telephone: 204-945-4949  
Fax: 204-948-3236  
e-mail: [hbca@chc.gov.mb.ca](mailto:hbca@chc.gov.mb.ca)

For information on ordering films through interlibrary loan on the Internet see:

[www.gov.mb.ca/chc/archives/hbca/resource/access.html](http://www.gov.mb.ca/chc/archives/hbca/resource/access.html)

Sources available through the Family History Library include:

Hudson's Bay Company Archives. *Microfilm Register*. [Winnipeg, Man.: Hudson's Bay Co. Archives, Provincial Archives of Manitoba], 1988-1989. (FHL Film 1730847-48; computer number 589859.) This is not circulated to family history centers. This is not a name index to the records but a description of the various series in the records.

Briggs, Elizabeth. *Biographical Resources at the Hudson's Bay Company Archives*. Winnipeg, Man.: Westgarth, 1996. (FHL book 971U33b; computer number 790683.) This includes many personal names and good descriptions of how to use the records, including dozens of "native censuses."

Rich, E. E. *The History of the Hudson's Bay Company, 1670-1870*. 2 vols. The publications of the Hudson's Bay Record Society, 21-22. London: Hudson's Bay Records Society, 1958-1959. (FHL book 971 B4h v. 21-22; computer number 229726.) This book contains a general history mentioning many Indian tribes but few personal Indian names.

Mitchell, Elaine Allan. *Fort Timiskaming and the Fur Trade*. Toronto: University of Toronto Press, 1977. (FHL book 971 U3m; computer number 818431.) This source contains a history with many references to Indian tribes and includes a good bibliography.

### Fisheries and Canneries

While the majority of the fisheries and canneries were operated by Asian workers, numerous Indian people also were employed. Fisheries and canneries were located in Washington state and Alaska. Cannery records sometimes give the name and residence of the head of the household and family members living with him. Because of the remoteness of Alaskan canneries and because fishermen were often at sea during censuses, cannery records may be the only records where these natives were recorded. One source of cannery records is:

United States. Bureau of Indian Affairs. *Records of Alaska Division of Bureau of Indian Affairs Concerning Metlakatla, 1887-1933*. National Archives Microfilm Publications, M1333. Washington, D.C.: National Archives, 1984. (FHL film 1695294-97; computer number 535807.) This source contains records of company transactions and contract documents in addition to lists of shareholders, including Indians and contract disputes. It is unindexed. It sometimes lists family members.

## **NATURALIZATION AND CITIZENSHIP RECORDS**

### **United States**

By 1924 about two thirds of the Indian population were citizens. The Naturalization Act of 1924 entitled “all non-citizen Indians born within the territorial limits of the United States be, and they are hereby, declared to be citizens of the United States: Provided, that the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to tribal or other property.” Some tribes had already acquired citizenship in one or more of the following ways: treaties signed with Indian tribes, special statutes naturalizing named tribes or individuals, general statutes naturalizing Indians who took allotments, or general statutes naturalizing other special classes, such as Indian women who had married non-Indian men. The Potawatomi of the Woods became citizens in 1864 under a treaty of 1861 when the tribe received allotments after their removal to Kansas. These people were called Citizen Potawatomi.

Kesek, Joan. *Federal Naturalizations for the First District of Kansas*. Overland Park, KS: J. Kusek, 1990. (FHL book 978.1 P4k; computer number 571039.) This book lists Delaware, Kickapoo, and Potawatomi Indians who became United States citizens before 1902.

Before Indians could vote in national, state, or county elections, they could participate in tribal elections. The Family History Library has the tribal voting registers and election returns for the Cherokees from 1873-1909:

Oklahoma Historical Society. Indian Archives Division. *Elections in the Cherokee Nation for all Districts, 1873-1909*. Oklahoma City, Okla.: The Society, 1976. (FHL films 1666197 items 6-7 and

1666198; computer number 797645.) These unindexed election records include the names of those who voted and the payment of the election workers.

Schaefer, Christina K. *Guide to Naturalization Records of the United States*. Baltimore, Md: Genealogical Publishing, 1997. (FHL book 973 P4s; computer number 798891.) Pages 377-387 cover Indians. This appendix identifies sources of Native American citizenship records in a table format. The headings in the table include: National Archives record group and decimal number, Title of Record, Tribe/Band, State(s) covered, and Repository.

### **Canada**

Before the Indian Act of 1876, most of the Indians in Canada did not have franchise rights. They had to give up their status rights as an Indian to have rights as a citizen to vote. The Indian Act says, “All Indians with a university education or its equivalent must become full citizens with voting rights and relinquish his special rights as an Indian.” It also says “Indians who farm their allotment over a period of three years are to be enfranchised and receive absolute title to the land.” In 1951 a revision to the Indian Act lowered the requirement for citizenship and voting rights by requesting only character references and proof that an Indian could earn a living outside a reservation. By 1960 Indians had been given the national franchise (citizenship) with no loss of Indian rights, and by the 1980s most had gained their “Indian status” back.

For further reading, see individual state and provincial research outlines, *Canada Research Outline (34545)*, and *United States Research Outline (30972)*.

## **LAWS AND LEGISLATION**

Laws and legislation contain the names of very few Indians. They usually list only the names of the Indians who signed the documents, and they don't contain genealogical information.

Knowing about the laws is valuable to genealogists because many of the records genealogists use would not have been created without the laws. This is especially true with Indian research. Governments made treaties with Indian nations as if they were foreigners. The treaties resulted in land distribution records, censuses, and court records that are unique to Indians.

Little information on Indian laws is included in this section because early records created by the Indians themselves were either destroyed or have not been found. The organization in most tribes was informal. In most cases, the family was the central unit of the Indian culture. The band, which were usually composed of near kindred, was the only clearly defined political unit in many tribes. Each family group and each band had a leader who changed from time to time. Rules governing interactions between individuals and groups were prescribed by custom. Real and personal property was minimal and rarely created disputes. Persuasion and physical force were the only methods of arbitrating disputes. People outside the tribe were viewed as potential enemies.

As the Europeans began settling in America, they established their own laws, began to make treaties with the Indians, and kept written records of their decisions. England, France, Spain, and Russia had the most influence in the Americas. When a colonial governor made a law, he was representing the European government that ruled his colony. New York was an exception. From the beginning they made their own treaties with the Indians. Virginia was probably the largest colony of the United States in precolonial and colonial times. Laws made by the governor of Virginia between 1619 and 1792 are found in:

Hening, William Waller. *The Statutes at Large, Being a Collection of All the Laws of Virginia from the First Legislature in the Year 1619*. Salt Lake City: Genealogical Society of Utah, 1958. (FHL film 162029-40; computer number 96909.) These books contain the treaties and laws made with the Indians during the early time period. The treaties contain the names of Indians who signed them.

Two kinds of laws were made that affect Indian genealogy. There are laws to govern individuals which include *criminal* and *civil* law, and laws made between governments which include *treaties*, *statutes*, and *agreements*.

### Civil and Criminal Laws

These laws are intended to see that crimes are punished and that individuals deal fairly with each other. Civil and criminal laws are the same for all citizens; therefore, no separate books of this type are kept for Indians.

A comprehensive listing of United States Federal legislation dealing with the Indians is:

Cohen, Felix S. *Handbook of Federal Indian Law*. Albuquerque: University of New Mexico, 1971. (FHL book 970.1 C66f; film 1597929 item 10; computer number 211704.) This includes an index.

### United States Treaties

Several hundred treaties were formally ratified and passed into law before the making of treaties with Indians was terminated in 1871. These treaties had the same status as treaties with sovereign nations.

The purpose of many treaties was the extinguishment of Indian title to land and to regulate commerce with tribes to assimilate Indians into white society. Ninety-six ratified treaties deal with the establishment of peace and allegiance to the United States. Two hundred thirty treaties concerned land cessions, and 76 of these called for Indian removal and settlement in the west. The Indians viewed the treaties as a means of preserving themselves as a people and sought from the government recognition of exclusive right to the use of a well defined area, and to be protected from non-Indian encroachment. Indian leaders, most of whom made their mark beside their names, interpreters who witnessed the treaties, and council participants signed the documents.

After 1871, agreements were submitted to the congress and enacted into laws. Most ratified agreements were published by the Office of Indian Affairs.

Many of the records of treaties and agreements are available in published form. These treaties have limited genealogical information, but include the names of individual Indians who signed the treaties, their English names, and their tribe, band, or clan. Part blood men and whites who married Indian women were used as interpreters, and their names are included.

United States. Bureau of Indian Affairs. *Documents Relating to the Negotiation of Ratified and Unratified Treaties with Various Indian Tribes, 1801-1869*. National Archives Microfilm Publications, T0494. Washington, D.C.: National Archives, 1960. (FHL film 1695663-72; computer number 535791.) The first film explains these documents.

Kappler, Charles Joseph. *Indian Treaties, 1778-1883*. New York: Interland, 1972. (FHL book 970.1 K142i; computer number 213213.) These treaties are arranged by date. They are indexed by the name of the treaty and the tribe or band, but there is no index to names of Indians.

United States. Congress. *American State Papers: Documents, Legislative and Executive of the Congress of the United States*. Salt Lake City; LaCrosse, Wis.: Genealogical Society of Utah; Brookhaven Press, 1959, 1975, 1977. (On 29 FHL films beginning with 1631827; computer number 277508.) The documents relating to Indian affairs 1789-1827 are in Class 2 of these papers on films 1631829 and 1631830. These volumes are indexed by the name of the whites dealing with the Indians, the tribe, and subject.

### Canadian Treaties

Only about one half of the lands of Canada have been the object of a formal agreement or treaty between the Indians and the federal government. For money or trade goods, Indians agreed to surrender land. The land cession treaties were designed to provide the government a safe and secure method of acquiring land which was occupied by Indians. A source of Indian treaties involving Canadian land is:

*Indian Treaties and Surrenders*. Saskatoon, 3 vols.: Fifth House, 1992. (FHL book 970.1 In2c; computer number 732713.) This is indexed by location, tribe, and treaty number. Volume 1 contains an index for volumes 1 and 2. Volume 3 is also indexed. The names of Indians who signed the treaties are included in the text of the treaties but are not indexed.

## NEWSPAPERS

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Newspapers publish notices of marriage, divorce, death, funerals, and obituaries. Notices include names of persons involved, the date of the event, and may contain maiden names, names of parents, and other living relatives. Newspapers also publish articles of local interest, including religious and social events in the community with the names of those involved. Some newspapers serve several communities and devote columns to the everyday happenings in the area. Newspapers also include legal notices, estate sales, and advertising for local businesses.

To find the names and locations of newspapers, use the reference books cited in the "Newspapers" section of the *United States Research Outline* (30972) and the *Canadian Research Outline* (34545). Additional information can be found in the "Newspapers" section of the individual state or province outlines. Sources for Native American newspapers include:

Littlefield, Daniel F. *American Indian and Alaska Native Newspapers and Periodicals, 1826-1924*. Westport, Conn.: Greenwood Press, 1984. (FHL book 970.1 L73a; computer number 335259.) This includes newspaper titles by tribe, location, and time periods.

The earliest and most helpful Native American newspapers were produced by the Cherokees. The newspapers were in both Cherokee and English. The *Cherokee Advocate* was published in the Oklahoma territory. An abstract of this newspaper from 1845 to 1906 is:

Mauldin, Dorothy Tincup. *Cherokee Advocate Newspaper Extracts*. Tulsa, Okla.: Oklahoma Yesterday Pub., 1991. (FHL book 970.3 C424cad; computer number 732389.) The abstracts consist of tribal news, such as citizenship information, public notices, school lists, and election results. They also include family data, such as births, marriages, and deaths of individuals. Most volumes are indexed.

Churches and missions of various denominations also printed newspapers for the tribes they had jurisdiction over.

Contact local libraries in the area where your ancestor lived to locate existing newspapers. Placing a notice in a local newspaper may help you contact people who have information about your family.

## VITAL RECORDS

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Vital records for the Indians were not generally recorded until about 1880. Records may have been kept by a tribal group, the state, the county, a church, or a jurisdiction of the BIA.

Many birth, marriage, or death certificates may not indicate the correct racial designation. If the registrant was not aware that the individual was of Indian ancestry, especially if the event occurred to mixed bloods off the reservation, the racial portion of the certificate might be marked white where Indian should

have appeared. Some part-Indians may have ignored their Indian heritage and checked the white column.

Other sources of Indian vital records may be found in church records, tribal enrollment records, supplements to census records, and sanitary records of sick, wounded, births, and deaths.

After 1934, Indians were given the right to manage their own affairs through tribal councils. Since then, they have kept their own vital records. They patterned their vital statistics forms after those being used by the states in which they resided.

### State Vital Records

Each state developed its own laws and created a statewide registration system. See research outlines for each state.

New York State has its own Bureau of Indian Affairs. The Indians of New York are under the jurisdiction of the state and have not been under the Federal Government administration. To find vital records in New York, first search on a county level and then the state level.

### Supplements to Census Rolls

These are sometimes referred to as *Supplementary Rolls*. In the Indian censuses for the period of 1885-1940, a supplemental census was taken that included records of births, deaths, and sometimes marriages.

The *Addition Rolls* link children to parents. Both *Addition* (birth) and *Deletion or Deduction* (death or transfer from reservation) *rolls* give tribal affiliation, blood degree, and residence.

The *Addition Rolls* contain the census roll number, name, date of birth, whether live birth or stillbirth, sex, tribe, whether a ward of the government, degree of Indian blood of the father, mother, child, and residence.

The *Deletion Rolls* contain the last census roll number, name, date of death, age at death, sex, tribe, whether ward of the government, degree of Indian blood, cause of death, and residence.

These are available at National Archives and local offices of the BIA, and many are on microfilm at the Family History Library.

### Tribal Vital Records: (1934-present)

Tribal birth records list the name, date and place of birth, parents, names, ages, residence, and occupations. The marriage records contain the names of bride and groom, ages, date and place of marriage, witnesses, date of recording, name of official, and names of parents. The death records include the name, date and place of birth, date and place of death, names, ages, birthplaces and occupations of parents, name and residence of informant, date and place of burial, and cause of death. These are available at the Tribal Council offices and in each tribe.

Indian Agents also kept a record called the **Register of Families**. The births and deaths were recorded as they occurred. This record was maintained to establish the degrees of relationship. It was referred to in determining cases of allotment relationships and heirship documentation. Each entry of the *Register of Families* gives the name, age, marital status and amount of allotted land. See the "*Probate Records*" section of this outline for further information.

### Canadian Vital Records

The major repositories for Canadian Indian records are the Federal Department of Indian Affairs and the National Archives of Canada.

Genealogical & Archives Research Unit  
Special & Administrative Services Division  
Indian & Eskimo Affairs program  
Dept of Indian Affairs Program  
400 Laurier Avenue West  
Ottawa ON K1A 0H4  
Canada

National Archives of Canada  
395 Wellington St  
Ottawa ON K1A 0N3  
Canada

### Records at the Family History Library

The Family History Library has copies of many vital records, primarily before 1920. However, if a record was never kept, was not available in the courthouse at the time of microfilming, was not microfilmed, or is restricted from public access by the laws of the state, the Family History Library *does not have a copy*. You may use the records of the library for your family research, but the library does not issue or certify certificates for living or deceased individuals.

For further information see individual state and provincial research outlines, *Canada Research Outline (34545)*, and *United States Research Outline (30972)*.

## **OTHER RECORDS**

Other types of records that are not discussed in this outline can be found in the Locality Search or Subject Search of the Family History Library Catalog, including:

- Bible Records
- Bibliography
- Correctional Institutions
- Kinship
- Names, Geographical
- Names, Personal
- Notarial Records
- Obituaries
- Occupations
- Public Records
- Tax records
- Voting Registers

## **PART 4. WHAT SHOULD I KNOW ABOUT NATIVE AMERICANS BEFORE I SEARCH THE RECORDS?**

To be successful in finding your ancestors, it helps to understand historical events that occurred during their lifetime. These events are what shaped every day life and may also have resulted in records containing information about your ancestors. Learning about wars, governments, laws of the land, and religious ideas of that time will help you to understand political and religious boundaries along with movement and settlement patterns.

## **HISTORY**

### **United States History**

Researchers doing Native American family history research need to know the eight time periods commonly associated with Native American history in the United States. Each time period has its own unique set of records. However, some records created in one period did overlap into other time periods. These time periods and important events will help identify areas and records you can search. Use all the records together as building blocks for your family research.

### ***Conversion Period (First Contact to about 1830)***

The Indians' first contact with Europeans occurred at various times in various regions. Missionaries appeared first among the Indians of Spanish Florida in 1565. Spanish missionaries helped settle New Mexico in 1598. The French sent missionaries to Quebec, the Great Lakes, and the Mississippi Valley as early as 1608. The English, who were less inclined to missionary efforts than other Europeans, established their first permanent settlement in Virginia in 1607. Spanish missions were started in California in 1697. Russian missionaries helped settle Alaska in 1784 and reached as far south as Fort Ross, California, by 1812. The tribes of the Great Plains and mountain west were the last Indians to come into extended contact with missionaries and their conversion period lasted beyond that of other areas, sometimes as late as the 1850s. The records created in this time period include:

- Church records
- Land records
- Factory (Trading Post) records

### ***Treaty Period (1789 to about 1883)***

During this period the federal government treated Indian tribes as distinct nations. For several tribes this was the same policy used by European colonial governments before the American Revolution. The treaties almost always required the Indians to cede land to white settlers and move away from those settlements. Treaties did not always list all the members of the tribe. The records created in this time period include:

- Treaties
- Annuity Rolls

### ***Removal or Concentration Period (1830 to mid-1850s)***

In 1830 the United States Congress passed the Indian Removal Act. This act called for the removal of most Indians east of the Mississippi to lands west of the river. Forced to move, frequently under harsh conditions to marginal land with a different climate, the Indians often suffered widespread poverty, hunger, illness, and death. Some tribes were forced to move several times for various reasons. This was often a time when tribes began to mix and merge together.

The earliest removal records were created as early as 1815. Even though the *removal period* did not start

until 1830, some tribes were already moving or being moved to other areas in the West. The records created in this time period include:

- Early census rolls
- Muster lists
- Removal records
- Correspondence records

### ***Reservation Period (About 1850 to 1887)***

By 1890 most of the Indian wars were over and the Indians were confined to reservations. However, some tribes in the East were under state authority rather than federal, so the Bureau of Indian Affairs authority did not extend to them. Most of the state reservation tribes are in the state of New York, with some in other New England states. Also by 1871 the majority of the Indians were confined to reservations, and it was no longer necessary for the federal government to negotiate with the tribes as independent governments.

In the reservation period, the federal government wanted to separate Indians and whites by confining the Indians to reservation lands usually considered of little or no value to whites. This period was marked by frequently corrupt or incompetent Indian agents who embezzled provisions and money sent by the government to help Indians or as part of their treaty payments. Agents often tried to suppress the Indian culture and force “civilization” on the Indians.

Nomadic or desperate Indians who left their reservations often caused United States military reprisals against their tribe. It was difficult for hunting tribes to adjust to the lack of plentiful game where they were confined. Also, each tribe would have its own reservation but sometimes ended up sharing land with old tribal enemies.

Some of the best genealogical and family historical records available on Native Americans were created during this time period:

- Annual census rolls
- School records
- Sanitary records

### ***Allotment Period (1887-1934)***

In 1887 the General Allotment Act was passed. The goal of the act was the assimilation of the Native American into mainstream America and to move them toward self-sufficiency. The act made the land

holdings of the tribe individualized. Prior to this the land of the tribe was held in common. The tribes’ lands were surveyed into 160 acre plots for each family head, 80 acre plots for single persons 18 years or older, and 40 acre plots for single persons under 18 years. Another goal of the allotment was to teach farming techniques, individualism, and private ownership to Native Americans. The records created in this time period include:

- Allotment
- Land records
- Heirship records/Family Registers

### ***Reorganization Period (1934-1953)***

In the 1920 the federal government began to take the position that Native Americans should not be coerced into giving up their culture. In 1934 the Indian Reorganization Act was passed, giving Indian tribes the right to their own local government on the reservations through tribal councils. The records created in this time period include:

- Claims records
- Tribal enrollment
- Vital records
- Wills

### ***Termination Period (1953-1970)***

In the 1950s some government officials began to believe Indians could best be integrated into American white society by doing away with their tribes and reservations. An effort was made to terminate the special relationship between Indians and the federal government and through the Bureau of Indian Affairs to end all reservations. Only a few tribes were actually terminated. Most tribes have now been restored to full status. Some tribes are still in the process of gaining recognition.

### ***Self-Determination Period (1970 to the Present)***

The tribes today keep their own records. They educate their young in schools on or near the reservations. They are teaching their young the history, languages, knowledge, and culture of the past.

For further reading see:

Francis, Lee. *Native Time: A Historical Time Line of Native America*. New York: St. Martin’s, 1995. (FHL book 970.1 F844n; computer number

769908.) This book includes the history, laws, leaders, heros, literature, legends, songs, and philosophy developments between the 1400s and 1994.

## Canada History

- **1763** In the treaty of Paris, France ceded all North American possessions to Great Britain. The British royal proclamation of 1763 recognized the right of Native Americans to all land in British territories outside established colonies except Hudson's Bay Company land. The Crown claimed the exclusive right to negotiate land surrender and peace treaties with the Indians and prohibited settlement in areas not covered by land cession treaties.
- **1857** The Gradual Civilization Act, which made Canadian Indians noncitizens, created a voluntary process by which Indians were expected to seek enfranchisement by accepting citizenship and renouncing any legal distinction as an Indian. Elected band councils (to replace traditional leaders) were set up with limited powers over reserve affairs.
- **1869** The Gradual Enfranchisement Act responded to Indian resistance to the establishment of elected band councils, by giving agents power to depose traditional leaders for dishonesty, intemperance, and immorality, and to impose elected band councils. This act also stipulated that Indian women and their children would lose their Indian status when they married non-Indians.
- **1876** The Indian Act guaranteed that funds received by Indians from the sale of natural resources would be invested in the government-operated Indian Trust Fund. The act also recognized the responsibility of the government for the health, welfare, and education of Indians and the necessity of financing their agricultural and industrial enterprises. It prohibited the use of alcoholic beverages by Indians. All Indians with a university education were made full citizens and relinquished their special rights as an Indian. People legally defined as Indians are known as status Indians. The Indian Act made elected band councils voluntary. Location tickets, re-introduced in Eastern Canada, were part of a plan to lead Indians to abandon the practice of holding land in common. Location tickets give individuals rights to twenty hectares of reserve land. Indians who farmed their allotment over a period of three years were enfranchised and received title to the land.
- **1885** Amendments to the Indian Act prohibited Indians from traveling off their reserves without a pass from an Indian Affairs agent, prohibited the reelection of deposed Indian leaders, and prohibited Sun Dances and potlatches.
- **1920** The federal government amended the Indian Act to allow for compulsory enfranchisement.
- **1939** The Supreme Court of Canada ruled that Eskimo (Inuit) are to be legally regarded as Indians. This makes them the responsibility of the federal government.
- **1951** The revised Indian act lowered the requirement for citizenship and voting rights by requesting only character references and proof that an Indian could earn a living outside a reservation.
- **1960** Indians were given the national franchise.
- **1974** The federal government established the Office of Native Claims to evaluate and negotiate Indian land claims.
- **1977** The Canadian Indian Rights Commission replaced the Indian Claims Commission.
- **1982** The Indians along with the Inuit and métis were recognized as the aboriginal peoples of Canada. Those who lost their status as Indians through marriage were reinstated as Indians and band members. Their children also gained Indian status but not band membership for another 2 years.
- **1985** Indian women who lost their legal status through marriage to men who did not possess Indian status regained their status.

## Local Histories

Some of the most valuable sources for family history research are local histories. Local histories describe the settlement of an area and the founding of churches, schools, and businesses. They can also contain lists of early settlers, soldiers, civil officials, and other related information.

County and town histories may include separate sections or volumes containing biographical information. They can also provide background information about events that influenced your family's

lifestyle, the community and environment in which your family lived. For further information about the value and uses of local histories see the “History” sections of the *United States Research Outline* (30972), and the *Canada Research Outline* (34545).

### **Tribal History**

Most tribes in the United States did not start keeping their own histories until about 1934, and some did not start keeping them until much later. Some tribes in Canada may have started keeping records as early as 1841. Some earlier histories are available that were written by agents, priests, and other persons involved with the Indians in both the United States and Canada.

### **Oral History**

Oral histories are genealogies or histories passed from one generation to another by voice or hand signs. They are sacred to the tribe and family members. When non-Indians started recording the histories, some items in the history may have been changed by the Indians to preserve the sacredness.

South Dakota. University. American Indian Research Project. *Oyate Iyechinka Woglakapi : The People Speak for Themselves; An Oral History Collection*. Vermillion, S.D.: Institute of Indian Studies, 1970. (FHL book 970.1 So87o; computer number 215168.)

## **MINORITIES**

If your ancestor married into a tribe or if he or she married someone from outside the tribe, then he or she may be in one of the following groups.

### **Mixed blood**

In the United States and Canada there are groups that are not fully accepted as Caucasian, Black, or Indian. These people have often faced challenges in connection with their ethnic identity and have sought historical documentation to find their ancestry. Among the ancestors of mixed racial groups are Cubans, Greeks, Italians, Mexicans, Moors, Portuguese, Turks, Welsh, Native Americans, African Americans, and Hessian soldiers. For an example, see:

Rice, Horace R. *The Buffalo Ridge Cherokee: A Remnant of a Great Nation Divided*. Bowie, Md.: Heritage Book, 1995. (FHL book 970.3 C424rh; computer number 727648.) This group of

Cherokees were deemed not Indian because of Afro-American intermarriage.

### **Melungeons**

Melungeons have been called “Blue People,” “Free Persons of Color or FPC or FC,” “nobody at all,” “mulatto,” “free black,” and “colored.” There is much speculation on the ancestry of the Melungeons. Whatever the ancestry, they have been listed as part of the Indian section in census records and other early government records and treated as such.

Ball, Bonnie S. *The Melungeons: Their Origin and Kin*. [Berryville, Va.: Virginia Book ], 1969. (FHL 973 F2bLL; computer number 19900.)

Bible, Jean Patterson. *Melungeons Yesterday and Today*. [Tenn.]: J.P. Bible, 1975. (FHL book 973 F2bjp; computer number 486392.)

### **Freedmen**

After the Civil War, the emancipation of the black slaves in Indian Territory (Oklahoma) was not official until all of the Emancipation treaties were signed in 1866. When slavery ended, the Five Tribes were required to adopt their former slaves into full citizenship or help with their removal to ceded or other specified areas. Few ex-slaves chose to relocate. Cherokees, Creeks, and Seminoles adopted their former slaves shortly after the treaties were concluded. Choctaws adopted theirs only in May 1883. Chickasaws never adopted theirs, except for a period of less than four years when the former slaves were accorded partial citizenship.

In the 1890s as statehood was becoming inevitable, final settlements were made for all of the citizens of each nation. The “Black Indians” sought to be entered on the tribal rolls and to obtain the benefits of payment and land allotment being given to other Indian citizens. When it was time to apply for enrollment, the “Black Indians” had to distinguish themselves from the blacks who had come into the territory after Emancipation. In order to be enrolled, an Indian freedman and his or her slave owner had to testify in front of the Dawes Commission. See the “Land Records” section of this outline for information on the Dawes Rolls.

Walton-Raji, Angela Y. *Black Indian Genealogy Research: African-American Ancestors Among the Five Civilized Tribes*. Bowie, Md.: Heritage, 1993.

(FHL book 970.1 W178b; computer number 359328.) This book covers how to do genealogical research for African-Americans who were married into and adopted by the five civilized tribes.

## Slaves

Slaves were held in all of the Five Civilized Tribes, but compared to the general population of the United States very few Indians owned slaves. Marriage between Indians and persons of African descent was forbidden except intermittently in the Muskogee nation. After the American Civil War, marriage between Indians by blood and blacks was uncommon, except among the Creeks and Seminoles.

Some of the northwest coast tribes were hierarchical, with clearly marked class divisions between chiefs, nobles, and commoners based on wealth and heredity. There was also grading within each class. Outside and below these classes were slaves, in some villages making up a third of the population. These were usually prisoners of war but sometimes were individuals who had lost status because of debt. One could also be born into slavery, one of the few regions in North America where this happened. Slaves had no rights of any kind and could be put to death at the will of their masters.

During the 1600s the English traded guns and other items to the Creek and Cherokee in return for Indian slaves from the interior Indian nations (Choctaw and Shawnee, among other tribes).

In the early 1800s the Shoshoni raids were for the acquisition of captives, who as slaves were useful to other Indians, Spaniards, and French because of the high trading value.

Abel, Annie Heloise. *The American Indian as Slaveholder and Secessionist*. 1915. Reprint, Lincoln: University of Nebraska Press, 1992. (FHL book 970.1 Ab34ai; computer number 27956.) This book is indexed and includes some transcripts of the Wichita Agency and the papers of Fort Smith.

## Mulatto

Mulattos are a mix of Caucasian and Afro-American. During the 1800s and the early 1900s, the census takers lumped together anyone who was not white as Mulattos. This included black, mulatto, Indian, Jew, Arab, Asian, or anyone with as much as one-sixteenth so-called nonwhite blood.

## Métis

The Métis in Canada are descendants of fur traders and Canadian Indians. There is considerable variation in both the use of the term and in material culture. In 1941, before the "Halfbreed" category was deleted from the census, only 27,790 had been listed for the three prairie provinces, a figure that is too low. In 1981 when the word *Métis* was introduced as a census category, 100,000 identified themselves as such across the country.

*Native People, Native Lands: Canadian Indians, Inuit, and Métis*. Rev. ed. Ottawa: Carleton University Press, 1987. (FHL book 970.1 N213nc; computer number 490808.) This includes historical information concerning the Indians and Métis in Canada.

Watson, Larry S. *Finding Your Métis Ancestors*. Yuma, Ariz.: Histree, 1995. (FHL book 970.3 M566w; computer number 755912.) This discusses the history and lists the records of the Métis.

Milne, Kim. *Children of the Country: A Guide to Indian and Métis Sources*. Winnipeg, Man.: Manitoba Genealogical Society, Inc., 1988. (FHL book 971 F23m; computer number 506989.) This lists sources at the Manitoba Genealogical Society, Manitoba Provincial Archives (Winnipeg), Glenbow Library and Archives (Calgary), and other societies, archives, and libraries where material can be found for Métis research.

## Inuit

Inuit is now used for those formerly referred to as Eskimo. The term Inuit has been officially adopted in Canada.

Dickason, Olive Patricia. *Canada's First Nations: A History of Founding Peoples From Earliest Times*. Norman: University of Oklahoma Press, 1992. (FHL book 970.1 D551c; computer number 712257.)

## RESERVATIONS

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### United States

The idea of a separate Indian country came about soon after the French and Indian War (1754-1763). Removal of Indians to western lands was suggested by Thomas Jefferson and became policy after 1830.

Indian reservations were established mostly during the mid to late 1800s, and the Indians were removed and restricted to reserved land to encourage white settlement and westward expansion. The Europeans dealt with the Indians by treaty, as they would a separate nation, believing that the natives would gradually be assimilated. This did not happen, and the Indian tribes were removed further west as land was needed for the population expansion. With the approval of the United States governing agencies, the tribes governed themselves within these reservations.

Reservation records can include such documents as birth, marriage, death and divorce records, agency passes, annual reports, beef issues and rations, heirship cases, tribal council reports, grazing and cattle brands, land allotment cards, annuity rolls, school records, family registers, sanitary records, probate fees, tribal adoptions, tribal newspapers, yearly reservation census, pony claims, and others. Many of these records are only available through the reservation.

See the “Internet Resources” section of the outline for internet sites regarding reservation records and addresses. For information on the various United States reservations, see:

*Indian Reservations: A State and Federal Handbook.* Jefferson, N.C.: McFarland, 1986. (FHL book 970.1 In2; computer number 496583.) This book is arranged by state and then alphabetically by the name of the reservation. It includes the location of the reservation and the tribal headquarters, the names the tribes, and the land status, history, culture, government, population, economy, climate, transportation, recreation, and community facilities of each reservation.

### **Canadian Reserves**

The Indian Reserves in Canada were created by both the British and French governments beginning in the 18<sup>th</sup> century. They were established to provide homes and land to cultivate, but also to avoid land disputes and to give the government more control over the Indian population. As a result of the Indian Acts passed by the Canadian government, the administration and government of reserve lands was given to the Indians. They have full use of the lands, including timber and other natural resources, and the lands cannot be sold without their consent. A list of Canadian Reserves can be found in the appendix of:

*Handbook of Indians of Canada.* Ottawa: Geographic Board, Canada, 1912. (FHL book 970.1 H191hc; film 1415251 item 15; computer number 29160.) This book contains a list of Reserves, their location, the tribe or band, and the number of acres.

### **CEMETERIES**

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Indian burials varied from tribe to tribe. Huron dead were buried in a common pit; most Plains Indians were placed on scaffolds; Northwest tribes were known as the totem pole Indians. The poles were monuments of a person’s family crests. Some were fashioned to hold the ashes of deceased relatives.

As Native Americans embraced Christianity, their burials may have been recorded in church records. Specific sections of the cemeteries may have been set apart for Indian burials.

You may find clues to burial locations in church records, death certificates, and local histories. Reservations and BIA agency offices may contain records of local burial grounds. Before visiting a cemetery on reservation or tribal property, obtain permission from tribal officials.

### **PART 5. WHERE DO I FIND RECORDS?**

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This section includes information about repositories where you will find original documents about your Native American ancestors. These repositories include the Family History Library, national archives in the United States and Canada, and other repositories.

### **ARCHIVES AND LIBRARIES**

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Archives collect and preserve original documents or copies from organizations such as churches or governments. Libraries generally collect published sources such as books, maps, and microfilm, but have also collected some original materials. This section describes some of the repositories of genealogical and historical records and sources for Native Americans.

If you plan to visit one of these repositories, learn about them on their Internet site, or contact the organization and ask for information about their collection, hours, services, and fees.

For information about additional repositories with Native American records, see the “Archives and Libraries” section of the Family History Library’s United States Research Outline (30972), Canada Research Outline (34545), and the research outline for each state or province where your ancestor lived.

### **National Archives and Libraries**

*United States.* One of the largest collections of Native American material is housed at the National Archives and at their Field Branches. This includes Journals of the Continental Congress, Congressional Reports of Committees, Reports of the Bureau of Indian Affairs, reports of the Bureau of American Ethnology, War Department records, WPA Interviews of Indians on various reservations, individual History Cards, censuses, agency records, tribal records, and church records. Some of the information found in these records are names, dates, places, and tribal affiliation. They may contain any kind of record such as a census, list of individuals removed to another place, deaths, depredations suffered by Indians from non-Indians, names of Indian agents, and employees records. The records most often used by genealogists are censuses, military records, and Native American genealogies.

There are several field branches serving different states and containing different records. You may want to write or call before visiting to find the availability and accessibility of the records in each area. The addresses and telephone numbers can be found in the United States Research Outline (30972). They can also be found in:

Hill, Edward E. **Guide to Records in the National Archives of the United States Relating to American Indians.** Washington, D.C.: n.p., 1971. (FHL book 970.1 H551g; computer number 154874.) This briefly describes civilian agency records including field office records, census rolls, treaties, territorial papers, and military records.

*Canada.* The Canadian government collects records about Canadian history, culture, and people. Many such records are at the National Archives of Canada in Ottawa, formerly called the Public Archives of Canada. For details and addresses, see the Canada Research Outline (34545).

The National Library of Canada is not the same as the National Archives. Although it has the same street and postal address, it has a helpful collection of published genealogies, manuscripts, histories, and

many other records. Write for information about their holdings and services.

### **State (or Provincial) Archives and State Libraries**

*United States.* Most state archives and state libraries store their records separate from those of the national government. They serve as repositories for records pertaining to their particular area. Addresses are available in the Family History Library’s state and provincial research outlines and at your public library.

*Canada.* Each Canadian province has its own archives that are separate from those of the national government. These repositories have many records valuable for genealogical research regarding native peoples in their particular area. You may contact each provincial archive for information about its services. The Provincial Archives of New Brunswick and the Archives of Ontario lend microfilms to public and university libraries in North America that participate in the interlibrary loan service. The other archives do not. None of the archives have sufficient staff to research records for you, but they may be able to furnish names of researchers you can hire.

For addresses and more information about Canadian provincial archives, see the Family History Library research outline for the province of interest.

### **County Courthouses, Town Halls, and Municipal Offices**

Many of the key records essential for genealogical research were created by local county or town governments. These include court, land and property, naturalization and citizenship, probate, taxation, and vital records. The county courthouses and town halls are the primary repositories of these valuable records. (However, some courthouse records have been destroyed or transferred to state archives.) The Family History Library has copies of many of these important records on microfilm.

The individual counties have organized their records and offices in many different ways. The state research outlines provide further information on how to obtain these records.

Municipal offices in Canada, comparable to county courthouses and town halls in the United States, cannot legally provide copies of their vital records. A directory of addresses and telephone numbers of the

municipal governments is cited in the Canada Research Outline (34545).

## Agencies

*United States.* Bureau of Indian Affairs (BIA) agencies kept records. There are three levels for the Bureau of Indian Affairs Offices. The first is the local BIA office (agency or subagency). You can find good genealogical information in a number of records dating back to the establishment of the agency. The second level is the Area Office, which is usually limited primarily to land records. The third level is the Commissioner's Office in Washington, D.C. Almost all of the Commissioner's records have been transferred to the National Archives and are only available there. Be sure to call ahead to get the hours the agency is open and to get an idea of what records are available. The areas covered by BIA offices have changed over time.

### Bureau of Indian Affairs (Aberdeen Area Office)

115 Fourth Ave. SE  
Aberdeen, SD 57401  
Telephone: 605-226-7343  
Fax: 605-226-7446

Covers the following agencies: Cheyenne River, Crow Creek, Fort Berthold, Fort Totten, Lower Brule, Pine Ridge, Rosebud, Sisseton, Standing Rock (North Dakota), Turtle Mountain, Winnebago, Yankton.

### Bureau of Indian Affairs (Albuquerque Area Office)

P.O. Box 26567  
Albuquerque, NM 87125-6567  
Telephone: 505-766-3754  
Fax: 505-766-1964

Covers the following agencies: Jicarilla, Laguna, Mescalero, Northern Pueblos, Ramah Navajo, Southern Pueblos, Southern Ute, Ute Mountain, and Zuni.

### Bureau of Indian Affairs (Anadarko Area Office)

W.C.D. Office Complex  
P.O. Box 368  
Anadarko, OK 73005-0368  
Telephone: 405-247-6673  
Fax: 405-247-2242

Covers the following agencies: Anadarko, Concho, Horton, Pawnee, and Shawnee.

Bureau of Indian Affairs (Billings Area Office)  
316 N. 26<sup>th</sup> Street  
Billings, MT 59101-1362  
Telephone: 406-657-6315  
Fax: 406-657-6559

Covers the following agencies: Blackfoot, Crow, Fort Belknap, Fort Peck, Northern Cheyenne, Rocky Boy's, and Wind River.

Bureau of Indian Affairs (Eastern Area Office)  
3701 N. Fairfax Drive  
Mailstop VASQ 260  
Arlington, VA 22203  
Telephone: 703-235-3006  
Fax: 703-235-8610

Covers the following agencies: Cherokee, Choctaw, New York, and Seminole.

Bureau of Indian Affairs (Juneau Area Office)  
P.O. Box 25520  
Juneau, AK 99802  
Telephone: 907-586-7177  
Fax: 907-586-7169

Covers the following agencies: Anchorage, Bethel, Fairbanks, and Nome.

### Bureau of Indian Affairs (Minneapolis Area Office)

331 South Second Ave.  
Minneapolis, MN 55401-2241  
Telephone: 612-373-1000  
Fax: 612-373-1186

Covers the following agencies: Great Lakes, Michigan, Minnesota, Red Lake, and Sac and Fox Field Office.

### Bureau of Indian Affairs (Muskogee Area Office)

101 N. 5<sup>th</sup> St.  
Muskogee, OK 74401  
Telephone: 918-687-2296  
Fax: 918-687-2571

Covers the following agencies: Chickasaw, Okmulgee, Osage, Miami, Talihina, and Wewoka.

Bureau of Indian Affairs (Navajo Area Office)  
P.O. Box 1060  
Gallup, NM 87305  
Telephone: 505-863-8314  
Fax: 505-863-8324

Covers the following agencies: Chinle, Eastern Navajo, Fort Defiance, Shiprock, and Western Navajo.

Bureau of Indian Affairs (Portland Area Office)  
The Federal Building  
911 NE 11<sup>th</sup> Avenue  
Portland, OR 97232-4169  
Telephone: 503-231-6702  
Fax: 503-231-2201

Covers the following agencies: Colville, Chiloquin Sub-Agency, Flathead, Fort Hall, Northern Idaho, Makah, Metlakatla Field Station, Olympic Peninsula, Plummer Field Office, Puget Sound, Siletz, Spokane, Umatilla, Warms Springs and Yakima.

Bureau of Indian Affairs (Phoenix Area Office)  
P.O. Box 10  
Phoenix, AZ 85001  
Telephone: 602-379-6600  
Fax: 602-379-4413

Covers the following agencies: Colorado River, Eastern Nevada, Fort Apache, Fort Yuma, Hopi, Papago, Pima, Salt River, San Carlos, Southern Paiute Field Station, Truxton Canon, Unitah & Ouray, and Western Nevada.

Bureau of Indian Affairs (Sacramento Area Office)  
2800 Cottage Way  
Sacramento, CA 95825-1846  
Telephone: 916-978-4691  
Fax: 916-978-4695

Covers the following agencies: Central California, Northern California, Palm Springs Field Agency and Southern California.

The Department of Indian Affairs and Northern Development was established in 1966 to replace the department of Northern Affairs and National Resources. The 1968 reorganization created three programs, one of which was Indian and Inuit Affairs. An office of Native Claims was established in 1974 to represent the government in claims negotiations with

native groups. The department commonly called DIAND is responsible for the administration of the resources and affairs of the Northwest Territories and the Yukon Territory.

Indian and Northern Affairs Canada  
Terrasses de la Chaudiere  
10 Wellington Street  
Hull, Quebec  
Postal Address:  
Ottawa, Ontario K1A 0H4

The following are the regional offices:

Indian and Inuit Affairs (Atlantic Region)  
P.O. Box 160  
40 Havelock Street  
Amherst, Nova Scotia B4H 3Z3  
Telephone: 902-661-6200  
Fax: 902-661-6237

Indian and Inuit Affairs (Ontario Region)  
5th Floor  
25 St. Clair Avenue East  
Toronto, Ontario M4T 1M2  
Telephone: 416-973-6234  
Fax: 416-954-6329

Indian and Inuit Affairs (Saskatchewan Region)  
2221 Cornwall Street  
Regina, Saskatchewan S4P 4M2  
Telephone: 306-780-5940  
Fax: 306-780-5733

Indian and Inuit Affairs (British Columbia Region)  
Suite 340  
1550 Alberni Street  
Vancouver, B.C. V6G 3C5  
Telephone: 604-666-7891  
Fax: 604-666-2546

DIAND (Northwest Territories Region)  
P.O. Box 1500  
Yellowknife, N.W.T. X1A 2R3  
Telephone: 403-669-2500  
Telephone: 403-669-2709

DIAND (Yukon Region)  
345-300 Main Street  
Whitehorse, Yukon Y1A 2B5  
Telephone: 867-667-3100  
Fax: 867-667-3196

Indian and Northern Affairs Canada (Quebec Region)  
P.O. Box 51127  
Postal Outlet G.  
Roy  
320 St. Joseph Street East  
Quebec, Quebec G1K 8Z7  
Telephone: 418-648-7551  
Fax: 418-648-4075

Indian and Inuit Affairs (Manitoba Region)  
Room 1100  
275 Portage Avenue  
Winnipeg, Manitoba R3B 3A3  
Telephone: 204-983-4928  
Fax: 204-983-7820

Indian and Inuit Affairs (Albert Region)  
630 Canada Place  
9700 Jasper Avenue  
Edmonton, Alberta T5J 4G2  
Telephone: 403-495-2773  
Fax: 403-495-4088

For further information see:

*Canadian Almanac & Directory*. Toronto: Copp, Clark. Annual. (FHL book 971 E4ca; computer number 160632.) This is a listing of various libraries, government offices, and other information.

Russell, Bill. *Records of the Federal Department of Indian Affairs at the National Archives of Canada: A Source for Genealogical Research*. (FHL book 970.1 R911r; computer 832183.) This book includes a list of Indian records at the National Archives of Canada.

### Tribal Offices

Since the Indian Reorganization Act in 1934, some tribes in the United States have started to keep their own records. They keep the same records as a county or town would keep, such as land, probate, or vital records. Be sure to call the office ahead of time to get the hours the office is open and what records are available. In Canada records at the tribal offices may start later than 1934.

### Other Libraries

Public Libraries. Remember to use your local public library. Some have sections devoted to speciality areas

such as genealogy, Native Americans, and other ethnic or historical collections.

Addresses of many private Canadian archives, libraries, museums, educational centers, tribal headquarters, newspapers, and other nongovernmental organizations controlled by or serving Indians, Inuit, and mixed-blood groups are listed in:

Snyder, Fred, ed. *Native American Directory: Alaska, Canada, United States*. San Carlos, Ariz.: National Native American Co-Operative, 1982. (FHL book 970.1 B768s; computer number ???.)

Museums sometimes have archives or libraries with helpful information. For addresses, see:

Brascoupe, Simon, ed. *Directory of North American Indian Museums & Cultural Centers* 1981. Niagara Falls, N.Y.: North American Indian Museums Association, 1980. (FHL book 970.1 B736d; computer number 269341.)

The following libraries also have exceptional Native American collections.

University of Oklahoma Library (Norman, Oklahoma). Some of the items included in the collection are "Ridge-Watie-Boudinot Families," "Duke Indian Oral History Collection," and "Cherokee Nation Papers." The materials include personal papers such as correspondence, diaries, journals, scrapbooks, legal and financial records concerning the affairs of businesses and organizations, tribal records that include Indian laws, governments, relations with the U.S. Government, newspaper articles, brochures, and pamphlets. These are described in:

*American Indian Resource Materials in the Western History Collections, University of Oklahoma*. Norman, Okla.: University of Oklahoma Press, 1990. (FHL Book no. 970.1 Am35d; computer number 603213.)

Gibson, Arrell M., ed. *A Guide to Regional Manuscript Collections in the Division of Manuscripts: University of Oklahoma Library*. Norman: University of Oklahoma Press, 1960. (FHL book 976.6 H2g; computer number 237199.)

Thomas Gilcrease Institute of American History and Art Library (Tulsa, Oklahoma). Includes records of Cyrus Byinton a Presbyterian minister and missionary

to the Choctaws, papers of Brinton Darlington an agent for the Cheyenne-Arapaho from 1871 to 1972. These are described in:

Thomas Gilcrease Institute of American History and Art. *A Guidebook to Manuscripts in the Library of the Thomas Gilcrease Institute of American History and Art*. Tulsa: TGIAHA, 1969. (FHL book 976.6 A3k; computer number 187343.) This guide includes a name and tribe index.

University of Tulsa Library (Tulsa, Oklahoma). Contains several records such as The Worcester-Robertson Family Papers (also known as the Alice Robertson Collection), which contains letters, newspapers, books, photographs, etc. The John W. Shleppy Collection contains mission and missionary histories, captivity narratives, etc. The library also contains muster rolls from Fort Gibson, and handwritten settler's roll from the Cherokee Nation. These are described in:

"*Indian Studies Resources at the University of Tulsa.*" The Chronicles of Oklahoma 55 (Spring 1977). (FHL book 976.6 B2c; computer number 153926.)

Guides to Other Native American Collections include:

Chepesiuk, Ron. *American Indian Archival Material: A Guide to Holdings in the Southeast*. Westport, Conn.: Greenwood Press, 1982. (FHL Book no. 970.1 C421a; computer number 532837.) This guide contains an index and bibliography of holdings in repositories in the states of Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, and Virginia.

Connecticut State Library (Hartford, Connecticut). *Connecticut Archives, Indians, 1647-1789*. Hartford, Conn.: [N.p.], 1922. (FHL Film 376987 item 2.; computer number 383876.) This contains an index to the names of persons found in documents of the Connecticut Archives involving Indian affairs and legislation.

Tennessee. State Library and Archives. Manuscript Division (Nashville). *Cherokee Collection*. Nashville, Tenn.: The Library, 1966. (FHL film 1425611 item 4; computer number 146670.) This collection contains documents from 1755 to 1878, including the papers of John Ross, 1790-1866, who was a Chief of the Cherokees. It contains a name index and a chronology of events.

Mississippi. Department of Archives and History. *Mississippi Provincial Archives [1757-1820] Spanish Dominion*. Jackson, Miss.: Photoduplication Div., 1969. (FHL Film 899972-80; computer number 78774.) These records were copied from documents in the General Archive of the Indies in Seville, Spain. They are written in Spanish, French, and English and are unindexed. They contain records of the Spanish government and military regulations of early Louisiana and other Gulf coast states.

*An Essay Toward an Indian Bibliography: Being a Catalogue of Books Relating to the History, Antiquities, Languages, Customs, Religion, Wars, Literature and Origin of the American Indians in the Library of Thomas W. Field, with Bibliographical and Historical Notes and Synopses of the Contents of Some of the Works Least Known.*, 1873 reprint. Columbus, Ohio: Long's College Book Co., 1951. (FHL Book 970.1 F458e; computer number 263097.) The sources in this bibliography are listed by the name of the author and include a description of the books.

California Indian Library Collections. *Finding Guide to the California Indian Library Collections: California State Library*. Berkeley: California Indian Library Collections, 1993. This set contains tribal collections deposited in twenty California public libraries, photographs, an index to three collections of sound recordings, 36 tribal bibliographies, and more.

*Bibliography of Native Americans on Disc*. Santa Barbara, Calif.: ABC-CLIO, 1992. This contains the most comprehensive general bibliography of articles and books about Native Americans.

## **NATIVE AMERICAN RECORDS IN OTHER COUNTRIES**

Some records are in the archives of other governments. To use these records, it will help to know the language of the country.

For instance, in the French Archives there are many records of the Jesuits, some dealing with the Hurons. There are other records dealing with Colonial America before the British took over. These records are written in French.

Records kept by the Russians for Alaska and parts of Canada are either housed in St. Petersburg (Church

records) or Moscow (government records). These records are in Russian or Finnish. Some of the church records are available at the Family History Library.

A guide book to help search British records is:

Reid, Judith Prowse. *Genealogical Research in England's Public Record Office: A Guide for North Americans*. Baltimore: Genealogical Publishing, 1996. (FHL book 973 D27rjp; computer number 780719.) This lists some of the record categories in the Public Record Office pertaining to North America, and how to find them and use them in genealogical research.

For further information, try the following Internet sites:

Royal Commission on Historical Manuscripts\_\_  
[www.hmc.gov.uk](http://www.hmc.gov.uk)  
Public Record Office [www.pro.gov.uk](http://www.pro.gov.uk) or  
[www.genuki.org.uk/big/#archives](http://www.genuki.org.uk/big/#archives)

For further information see:

Anderson, William L. *A Guide to Cherokee Documents in Foreign Archives*. Metuchen, N.J.: Scarecrow Press, 1983. (FHL book 970.3 C424aw; computer number 508005.) This lists material in archives in Canada, France, Great Britain, Mexico, and Spain dealing with Cherokee Indians.

Forbes, Jack D. *Apache, Navaho [sic] and Spaniard*. Norman, Okla.: University of Oklahoma Press, 1960. (FHL book 970.1 F744a; computer number 213221.) This lists records of the Apache and Navajo tribes in archives in Spain and Mexico.

Freeman, John F. *A Guide to Manuscripts Relating to the American Indian in the Library of the American Philosophical Society*. Philadelphia: American Philosophical Society, 1966. (FHL book 970.1 F877g; computer number 213459.) This lists some records that are in Archives in Mexico, Great Britain, and France.

Shankman, Arnold M. *American Indian Archival Material: A Guide to Holdings in the Southeast*. Westport, Conn.: Greenwood Press, 1982. (FHL book 970.1 C421a; computer number 532837.) Some libraries list other Archives, such as the Archives Nationale in Paris and the British Public Records Office, as additional places to look for records.

## FAMILY HISTORY LIBRARY

The Family History Library in Salt Lake City has a large collection of Native American records. The address is:

Family History Library  
35 North West Temple St.  
Salt Lake City, UT 84120  
Telephone: 801-240-2331

The key to finding a record in the Family History Library's collection is the Family History Library Catalog. The catalog describes each of the library's records and provides the call numbers. The catalog is available on compact disc as part of FamilySearch and on microfiche. It is at the Family History Library and at each family history center.

The Family History Library Catalog on compact disc has five types of searches:

- Locality Search.
- Locality Browse.
- Surname Search.
- Film Number Search.
- Computer Number Search.

The Family History Library Catalog on microfiche is divided into four major searches:

- Locality.
- Subject.
- Surname.
- Author/Title.

### **Locality Search**

The Locality Search of the Family History Library Catalog lists records according to the area they cover. Records relating to the entire nation, such as Indian handbooks, are listed under Canada or the United States. Some records are for *province* or *state*. Most records are listed under a specific *county*, *town*, or *parish*.

For example, in the Locality Search look for:

- The *place* where an ancestor lived, such as:

**NORTH AMERICA** (continent)  
**CANADA** (nation)  
**QUEBEC** (province or state)  
**QUEBEC, LAPRAIRIE** (state or province, county)  
**QUEBEC, LAPRAIRIE, CAUGHNAWAGA** (state or province, county, town)

- Then the *record type* you want, such as:

NORTH AMERICA - ***NATIVE RACES***  
 UNITED STATES - ***MINORITIES***  
 OKLAHOMA - ***CENSUS***  
 OKLAHOMA, OTTAWA - ***VITAL RECORDS***  
 OKLAHOMA, OTTAWA, WYANDOTTE -  
***SCHOOLS***

Almost any Locality Search record type could include Indians, but two types are more closely associated with Indians than most. The “Native Races” record type is always about Indians if used with a locality in the United States or Canada. The “Minorities” record type is usually about other ethnic or religious groups, but occasionally it includes mixed ancestry groups which are partially Indian.

### ***Subject Search***

You can also find many Indian records in the Subject Search of the Family History Library Catalog on microfiche. First look under the name of the tribe or ethnic group, such as:

CHEROKEE INDIANS  
 CREE INDIANS  
 NAVAJO INDIANS

Some ethnic groups listed in the Subject Search have mixed ancestry which is partially Indian, such as:

CREOLES  
 MELUNGEONS  
 MÉTIS

The subject INDIANS OF NORTH AMERICA includes the largest group of records about Indians. There are many subdivisions. A few examples are:

INDIANS OF NORTH AMERICA -  
 BIOGRAPHY  
 INDIANS OF NORTH AMERICA - BRITISH  
 COLUMBIA  
 INDIANS OF NORTH AMERICA - CENSUS  
 INDIANS OF NORTH AMERICA - CLAIMS  
 INDIANS OF NORTH AMERICA -  
 GENEALOGY  
 INDIANS OF NORTH AMERICA - HISTORY  
 INDIANS OF NORTH AMERICA - MIXED  
 BLOODS  
 INDIANS OF NORTH AMERICA -  
 RESERVATIONS - DIRECTORIES  
 INDIANS OF NORTH AMERICA - TEXAS

### ***Surname Search***

Look for Indian biographies in the Surname Search of the Family History Library Catalog under the name of the individual, such as:

BLACK HAWK, Sauk chief, 1767-1838.  
 POCAHONTAS, d. 1617.  
 ROSS, JOHN, Cherokee chief, 1790-1866.  
 TECUMSEH, Shawnee chief, 1768-1813.

Many Canadian and American families have some Indian ancestors. You can look for family histories listing Indian ancestors in the Surname Search under the family name, such as:

HOUSTON  
 RIDDLE  
 ROLFE  
 SMITH

## **PART 6. WHAT TOOLS CAN HELP MY SEARCH?**

These reference tools can help identify residences, localities, background and historical information, and can help you read the records.

### **DIRECTORIES**

Directories are alphabetical lists of names and addresses. These often list all the adult residents or tradesmen of a city or area. In the twentieth century there are telephone books.

The most helpful directories for genealogical research are city directories of local residents and businesses. City and county directories are similar to present-day telephone books and are useful for locating people. They were often published annually, listing heads of households and employed household members, their occupations, and addresses. These directories could help locate Indians who were integrated into the white culture during the years the directories were published. However, there are few if any directories of this type for the reservations.

In recent years Indian directories have begun to be published. They do not contain lists of individuals. Instead they list places, agencies, tribes, and businesses. Helpful directories include:

**Native American Directory: Alaska, Canada, United States.** San Carlos, Ariz: National Native American Co-operative, 1982. (FHL book 970.1 N213; fiche 6048680; computer number 328270.) This is a comprehensive directory of Native American events and organizations, reserves, businesses, media, and museums.

**Native Americans Information Directory: A Guide to Organizations, Agencies, Institutions, Programs, Publications, Services and other Resources Concerning the Indigenous Peoples of the United States and Canada.** Detroit: Gale Research, 1993. (FHL book 970.1 N213nai; computer number 663422.) This directory contains addresses of libraries, museums, tribal communities, national organizations, and agencies dealing with American, Canadian, and Alaskan Indians.

Directories similar to those listed above can be found on Internet sites for Native Americans. The Internet also has directories to businesses that are operated by Indians or that sell Indian products.

The Family History Library has compact discs that incorporate telephone directories for most of the United States and Canada. These directories are not available at family history centers but may be used at the Family History Library. Current telephone directories can also be found on the Internet and may assist in finding living relatives.

## **GAZETTEERS**

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A gazetteer is a list and description of places. It can be used to locate the places where your family lived. There are few guides of Indian place names which have been published on the national level. Most gazetteers are compiled on the state or county level and may include Indian place names. One representative gazetteer of the Indian Territory is:

Gannett, Henry. *A Gazetteer of Indian Territory.* Tulsa, Okla: Oklahoma Yesterday Pub., 1980. (FHL book 970.1 E2g; computer number 594419.) This book is arranged alphabetically and includes the names and locations of counties, towns, villages, creeks, rivers, mountains, and valleys.

## **MAPS**

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Several types of maps are useful for genealogists. Some give the historical background of the area or show migration routes. Topographical maps show

physical and man-made features such as creeks, hills, trails, and roads. Some maps show additional details such as cemeteries and churches. Plat and land ownership maps and other types of maps are described in the "Maps" section of the *United States (30972)* and *Canada Research Outlines (34545)*.

Some useful map sources include:

Canada. National Geographical Mapping Division. **Canada Indian and Inuit Communities and Languages.** Ottawa [Ontario]: Surveys and Mapping Branch, Dept. of Energy, Mines and Resources Energy, Mines and Resources, Canada, 1980. (FHL map 970.1 E7c; computer number 771906.)

Prucha, Francis Paul. **Atlas of American Indian Affairs.** Lincoln: University of Nebraska Press, 1990. (FHL book 970.1 P95aa; computer number 571493.) This atlas contains maps of the Indian population, land cessions, agencies, wars, military campaigns, and military troops for various years.

*United Indian Federation of America. Principal Indian Tribes of North America.* Canada: [N.p.], 1962. (FHL map 970.1 Un3p; computer number 331666.)

Yonteff, Abraham P. **Indian Reservation Areas: And Principal Highways Leading Thereto.** Washington, D.C.: Bureau of Indian Affairs. Branch of Industrial Development, 1961. (FHL map 970.1 E7ya; computer number 800831.) This also gives a brief description of each area.

Waldman, Carl. **Atlas of the North American Indian.** New York: Facts on File Publications, 1985. (FHL book 970.1 W146a; computer number 451994.) The history contains a bibliography of sources and includes regional maps showing Indian agencies, tribes and migration routes. An index is included.

The National Archives and the Public Archives of Canada have good collections of maps dealing with Native Races. These maps are not available at the Family History Library, but there are sources detailing the maps available in these collections:

**Cartographic Records of the Bureau of Indian Affairs.** Special List. National Archives and Records Service, 13. Washington, D.C.: NARS, 1977. (FHL book 970.1 Un3cr 1977; computer number 21661.) This book is alphabetical by the division of the BIA,

then by the name of the state, and within each state by the name of the reservation or agency.

Public Archives of Canada. National Map Collection. *Maps of Indian Reserves and Settlements in the National Map Collection*. Ottawa: National Map Collection, 1980. (FHL book 971 F3c; computer number 206725.) Volume 1 includes maps available for British Columbia. Volume 2 includes the provinces of Alberta, Saskatchewan, Manitoba, Yukon Territory, and Northwest Territories. Each volume contains a bibliography and is alphabetical within each province by the name of the Indian agency, reserve, or settlement.

Giese, Paula. "Maps: GIS Windows on Native Lands, Current Places and History." in Native American Indian Resources [Internet site]. N.p.: Paula Giese, 27 May 1997 [cited 15 September 1999]. Available at <http://indy4.fdl.cc.mn.us/~isk/maps/mapmenu.html>. This contains various historical and state maps dealing with Indians.

## **ENCYCLOPEDIAS AND DICTIONARIES**

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There are a number of encyclopedias of Native American races concerning Indian cultures and tribes. They often give background information, where the tribe lived, their culture, history, origins, and religion. These are often catalogued under the topics "Dictionaries" or "Encyclopedias and dictionaries":

*Dictionary of Indian Tribes of the Americas*. 4 vols. Newport Beach, CA: American Indian Publishers, Inc., 1980. (FHL book 970.1 D561; computer number 503254.) This dictionary lists the tribes and includes information on their location, history, economy, warfare, politics, and ceremonies.

*Encyclopedia of Indians of the Americas*. 7 vols. St. Clair Shores, Mich.: Scholarly Press., 1974. (FHL book 970.1 En19e; computer number 139609.) Volume 1 is indexed, and the other volumes are arranged alphabetically by subject or tribe.

Hirschfelder, Arlene. *The Encyclopedia of Native American Religions*. New York: Facts on File Pub., 1992. (FHL book 970.1 H616e; computer number 657300.) This encyclopedia is arranged alphabetically by the name of the tribe or the religious ceremony term. It is indexed and includes a bibliography.

Hodge, Frederick Webb. *Handbook of American Indians North of Mexico*. 2 vols. New York: Pageant Books, Inc., 1959. (FHL book 970.1 H662h; film 934828 items 3-4; computer number 29619.) These volumes contain information on Indian tribes, villages, terms, and subjects and are arranged alphabetically.

Johnson, Michael. *The Native Tribes of North America: A Concise Encyclopedia*. New York: MacMillan Publishing, 1992. (FHL book 970.1 J635n; computer number 722286.) This book is arranged by cultural area and then alphabetically by the name of the tribe. It is indexed and includes a bibliography of sources.

Klein, Barry T. *Reference Encyclopedia of the American Indian*. 7<sup>th</sup> ed. West Nyack, N.Y.: Todd Pub., 1995. (FHL book 970.1 R259e 1995; computer number 735583.) This encyclopedia contains information on tribes and Indian groups, addresses of reservations, tribal councils, government agencies, schools, health services, associations, museums, libraries, colleges, and periodicals dealing with Indians in the United States and Canada. It contains biographies and includes an index and bibliography.

Swanton, John Reed. *The Indian Tribes of North America*. Washington, D.C.: Smithsonian Institution Press, 1974. (FHL book 970.1 S24i 1974; computer number 664959.) This book is arranged alphabetically by tribe or band and details the history, location, population, and names of villages of each tribe.

Waldman, Carl. *Encyclopedia of Native American Tribes*. New York: Facts on File Pub., 1988. (FHL book 970.1 W146e; computer numbers 0662360, 0139609.) This book has a good bibliography for further reading.

Records of the Indians of North America can be found in many languages. Christian church records of baptism, marriage, and burials may be written in English, French, Latin, Portuguese, or Spanish. Canadian and United States government records will usually be written in English or French.

Sources for languages include:

Pilling, James Constantine. *Bibliographies of the Languages of the North American Indians*. 3 vols. Smithsonian Institution. Bureau of American

Ethnology. Bulletin no. 1, 1887-1894. Reprint, New York: AMS Press, 1973. (FHL book 970.1 P645b; computer number 148153.) This bibliography includes the languages of Eskimos, Siouan, Iroquoian, Muskogean, Algonquian, Athapascan, Chinookan, Salishan, and Wakashan.

See also the “*Guide to Manuscripts Relating to the American Indian in the Library of the American Philosophical Society*” mentioned in the “Societies and Periodicals” section of this outline.

## WHERE CAN I LEARN MORE?

More information about Native American research and records can be found in:

Byers, Paula K.. *Native American Genealogical Sourcebook*. New York, Gale Research, 1995. (FHL book 970.1 B991n; computer number 743430.) This is a comprehensive overview of the records for Native Americans. It is arranged by subject matter and enumerates the sources available for any record search. Each category is written by authors who are specialists in the field of Native American research.

Dennis, Henry C. *The American Indian, 1492-1976: A Chronology and Fact Book*. Dobbs Ferry, N.Y.: Oceana Publications, 1977. (FHL book 973 F25e no. 1 1977; computer number 264357.) This book contains an index to tribes and prominent leaders. It includes lists of Indian wars, museums, and publications.

Kirkham, E. Kay, *Our Native Americans and Their Records of Genealogical Value*. Logan, Utah: Everton Publishers, 1980. (FHL book 970.1 K635o; computer number 66583.) This is an extensive list of records available at the Fort Worth, Texas National Archives. It contains a listing of the records at the Archives, which include Dawes Enrollment Records, Land Allotment Records, Tribal Rolls, Census Rolls, and information on the Five Civilized Tribes Agency in Oklahoma.

Parker, Jimmy B. “Sources of American Indian Genealogy.” *Genealogical Journal* 6 (September 1977): 120-25. (FHL book 973 D25gj v.6; computer number 21185.) Describes how to find tribes and a brief summary of available record types.

Spicer, Edward H. *Cycles of Conquest: The Impact of Spain, Mexico, and the United States on the Indians*

*of the Southwest, 1533-1960*. Tucson: University of Arizona Press, 1962. (FHL book 970.1 Sp41c; computer number 215169.) This history details the influence of the governments of Spain, Mexico, and the United States on the Indians of the southwest. It is unindexed.

Witcher, Curt B. and George J. Nixon. “Tracking Native American Family History.” Chap. 14 in *The Source: A Guidebook to American Genealogy*. Rev. ed. Salt Lake City: Ancestry, 1997. (FHL book 973 D27ts; computer number 786944.) One of the best guidebooks about histories, individuals, Indian removals, Commission to the Five Civilized Tribes, Indian census rolls, and government offices. Includes a list of tribes, their agencies, and related National Archives microfilm numbers.

*The Native North American Almanac: A Reference Work on Native North Americans in the United States and Canada*. Detroit: Gale Research, 1994. (FHL book 970.1 N213c; computer number 729637.) This almanac contains information on the history, cultures, languages, laws, religion, education, arts, and health services of Native Americans in North America.

## GLOSSARY

**Alienated Lands:** condemned and sold lands.

**Annuity:** (1851-1954) Payments made by government to fulfill provisions of treaties and agreements made between the Indians and the Government. Sum of goods or money payable annually (yearly) or at other intervals. A right to receive fixed, periodic payment, either for life or a term of years--payments represent a partial return of capital and return (interest) as the capital investment.

During the early years, payments were made to the chiefs or headmen of the tribes, who distributed the payment as they saw fit. Later, payments were made to individual family heads. Censuses were taken as a basis for identifying families entitled to the annuity payments.

**Annuity Payrolls (1841-1949):** As a result of some of the treaties, the United States government guaranteed certain amounts of money or goods to be paid in regular payments annually or quarterly, usually to the heads of each family.

**Beef Issues:** An annuity of beef.

**Black Dutch:** was a term used by many Native-Americans, especially Melungeons in the Southern U.S. This term was used to cover native heritage during times of prejudice.

**Blood Quantum:** degree of Indian blood.

**Bread Money:** On 3 December 1879, the Cherokee National Council authorized a payment of \$16.65 for the purchase of “bread stuffs” based on a census authorized on the same day.

**CDIB Card:** Certified Degree of Indian Blood (CDIB). The Federal Government and its officers can issue certificates of Indian blood.

**Court of Claims:** When an Indian sued the Government in the U.S. Court of Claims; payment was given to the descendants who had to prove their relationship to the person.

**Depredations or Spoliation Claims:** (1838-1839) BIA records containing affidavits of claimants and witnesses in support of losses suffered by the Indians.

**Final Roll:** list the individual who received approval for allotment . Finding an ancestor on these rolls is generally considered by the BIA to be proof of Indian ancestry. These records are kept by the agency office of the Bureau of Indian Affairs.

**Five Civilized Tribes:** Cherokee, Choctaw, Creek, Chickasaw, and Seminole. These tribes were removed to the Indian Territory (Eastern Oklahoma) starting in 1820.

**Grass Money:** a per capita payment to Cherokees (\$15.50) made in 1883 arising from leased lands in the Cherokee Outlet (in the Indian Territory). In 1883 a census was required for the payment. In 1886 another “grass” payment was made with a census roll.

**Indian:** a Native American. Any person of Indian blood who is on the tribal rolls of an Indian agency, a member of the tribe, usually 1/4 blood. (Definition from the Census Bureau) “A person having Indian blood to such a degree as to be recognized in his community as an Indian.”

**Indian Claims:** Indians received money if they had proved that they were descendants of Indians living at the time a tribe was wronged.

**Indian Trust and Accounting Division (ITAD):** an agency of the federal government that may request the transfer of records from one Federal Archive Record Center to another.

**Individual History Card:** to assist in determining relationships for allotments and Heirship for estates.

**Individual Money Ledgers (IIM):** allotment ledger sheets.

**Nonpaper Indians:** are those who did not conform to the government ruling of being listed on all the forms that they had for keeping track of the Indians and their movements. To find those who are not listed on such forms you will need to look in the following types of records: church records, agency records, and census records. If they are not listed on those types of records then you will need to look on the following types: allotment records, heirship records, family registers, enrollment records. These records will contain listings of all the members of the family, such as brothers, sisters, aunts, uncles, cousins, and various other relatives to prove that the person receiving the allotment or enrolling has Indian blood lines.

**Nonreservation Indian:** an Indian living off a federal reservation.

**Office of Indian Trade:** Established in 1806 with capital to provide goods to Indians for manufacturing and resale of goods. This agency continued until the year 1822.

**Paper Indians:** Indians affiliated with a tribe and who stayed on the reservation. Those who lived under government supervision for whom records were created and kept. Those who accepted reservation, treaty, or annuities coming from the federal government.

**Payrolls:** A list of those entitled to pay and amounts due to each.

**Pony Payments:** BIA entry 559-560--Indians received money for ponies seized by the military in 1876.

**Records of Employees (1833-1930):** Contain names, age, sex, marital status, birthplace, and tribal affiliation. Many agencies hired Native American policeman, farmers, and those who could repair equipment to serve at the agency. Employment records can be found at the National Archives field branches and the Indian agencies.

**Scout Records:** Record Group 94 for Indian Scouts who served in the regular army, 1866-1914.

**Six Nations:** A confederacy of Eastern North Native American Tribes. League of Iroquois: Mohawk, Cayuga, Oneida, Seneca, Onondaga, and Tuscarora.

**Spoilation Claims:** (1838-1839) a BIA record of affidavits of claimants and witnesses in support of losses by spoilation or damages suffered by Indians arranged by claim number in chronological order.

**Unrecognized Tribes:** Tribes not recognized by the United States Federal Government.

**Winter Count:** A record kept by the medicine man or tribal leader designated to keep a history of the happenings of the tribe during that year. Some of the winter counts go back to the 1780s.

## COMMENTS AND SUGGESTIONS

The Family History Library welcomes additions and corrections that will improve future editions of this outline. Please send your suggestions to:

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[ NOTES ]

THE CHURCH OF  
**JESUS CHRIST**  
OF LATTER-DAY SAINTS



## BIBLIOGRAPHY

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Alphabetically arranged listing of tribal groups, clans, villages, settlements, and biographies of tribal leaders. Includes a very comprehensive cross-reference to variant spellings and names of all North American Indian tribes.

Jennings, F., ed. The Newberry Center for the History of the American Indian Bibliographic Series. Series. Chicago: Newberry Library, 1977-.

Separate, selective bibliographies by region, tribe, and subject.

Reference Encyclopedia of the American Indian. 2nd ed. 2 vols. Rye, N.Y.: Todd Pub., 1973. *H/R Ref*  
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The foregoing is a projected twenty-volume set. Other volumes besides the three listed above may now be available. Titles of the remaining volumes are:

- Vol. 1 -- Introduction
- Vol. 2 -- Indians in Contemporary Society
- Vol. 3 -- Environment, Origins, and Population
- Vol. 4 -- History of Indian-White Relations
- Vol. 5 -- Arctic
- Vol. 6 -- Subarctic
- Vol. 7 -- Northwest Coast
- Vol. 10 -- Southwest
- Vol. 11 -- Great Basin
- Vol. 12 -- Plateau
- Vol. 13 -- Plains
- Vol. 14 -- Southeast
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- Vol. 19 -- Biographical Dictionary
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Swanton, John R. The Indian Tribes of North America. Washington, D.C.: Smithsonian Institution Press, 1952. *H/R Ref*  
E 97 .S 94

History, location, and population details for all major tribes. Arranged alphabetically by state and thereunder by tribal name, with cross-references if a tribe resided in more than one state.

E 184 .A1 H35  
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Cambridge, Mass.: Harvard University Press, 1980.

Includes sixty-four pages on the American Indian. Every person desiring to do American Indian research should read all sixty-four pages, including the portion on federal policy toward American Indians.

H/R Ref  
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D.C.: Howard University Press, 1976.

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Trust Areas. Washington, D.C.: Government Printing Office, 1972. H/R Ref  
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Descriptions of reservations and trust areas. Arranged alphabetically by  
state, then by name of reservations. Sub-headings under reservations  
include land status, history, culture, government, tribal economy,  
climate, transportation, community facilities, recreation, and vital  
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Indians Not Taxed in the United States (except Alaska) at the Eleventh  
Census: 1890. Washington, D.C.: Government Printing Office, 1894. Vault - Room 400  
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U.S. National Archives. Preliminary Inventory of the Records Created by the  
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1965

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E 98 .M 6 X 65  
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New York: Kraus Reprint Corporation, 1962. 21223.274

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An excellent guide to the history and development of agencies and subagencies of the Office of Indian Affairs. Most genealogical and personal historical records for the American Indians were originated at the agency or subagency level.

\_\_\_\_\_, comp. Preliminary Inventory of the Records of the Bureau of Indian Affairs. No. 163. 2 vols. Washington, D.C.: National Archives, 1965. CD 3026 .I52 1965

A comprehensive guide to American Indian records in the National Archives. Includes history and description of records sources and of offices generating the records.

E 93. J33 Jackson, Curtis E., and Galli, Marcia J. A History of the Bureau of Indian Affairs and Its Activities among Indians. San Francisco: R & E Research Associates, 1977.

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Treaties usually were the basis upon which the federal government dealt with the Indian tribe, and often marked the beginning of the keeping of federal records about tribal members. Includes names of tribal leaders who signed the treaties.

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E 93. X1 P67 Prucha, Francis Paul. A Bibliographical Guide to the History of Indian-White Relations in the United States. Chicago: University of Chicago Press, 1977.

A monumental work of great help to American Indian researchers. Part 1 lists guides to sources. Part 2 contains a classified and selected bibliography of published works.

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Many Indian tribes have had claims against the federal government settled in this court. It is important to know when those cases were settled since important genealogical records were often generated in order to determine how the claims settlement would be divided.

## DIRECTED READING - NATIVE AMERICAN GENEALOGY

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Chronicles of Oklahoma 66 (Spring 1986):94-104 FHL 976.6 B2c
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Chapter 11 Records of Native Americans pp. 157-163
- 4 Jessie Carney Smith, ed. Ethnic Genealogy. A Research Guide. Westport, Ct: Greenwood Press, 1983 FHL 973 D27sj  
Chapter 7 Jimmy B. Parker. American Indian Records and Research pp. 209-238
- 5 Kent Carter. "Federal Indian Policy: Cherokee Enrollment, 1898-1907". Prologue 23  
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(Winter 1990):339-352 FHL 973 B2p
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(Winter 1982):227-236 FHL 973 B2p p. 132

## FAMILY HISTORY RESEARCH FOR AMERICAN INDIANS

- I. Introduction – Those who would do American Indian research are immediately confronted with two things which, if kept in perspective, will be a help to them as they pursue their research goals:
  - A. Being an American Indian expert is kind of like being an expert in genealogical or historical research in all of Europe--Scandinavia, Germany, The Netherlands, France, Italy, Rumania, Czechoslovakia, Poland, and all the other countries in that area.
    1. It is not necessary to become an expert on all tribes
    2. There are some commonalities which exist among the records and research methods relating to the various tribes.
    3. Research can be grouped by regions and tribal similarities.
      - a. Eastern Indians
      - b. New York Indians
      - c. 5 Civilized Tribes
      - d. Federal Indians -- paper and non-paper
  - B. Many people feel that there are no records of the American Indian.
    1. That statement is simply not true.
    2. Records are available--in many cases better records than those for non-Indian ancestors--and it usually is quite possible to trace an American Indian line back to the early 1800's or late 1700's.
    3. For example, we have a 450-page book which describes only those records pertaining to the American Indian which are in the National Archives of the United States.
    4. Eastern Indian research differs from Western Indian research primarily in the records that are available. Usually, family tradition that says "there is an Indian on my pedigree" is not sufficient to conduct research on that line. A good deal of research in the records of non-Indians is almost always necessary before such a connection to Indian ancestry is proven.
  - C. The Indians had attitudes toward the non-Indians and they also had an effect on records.
    1. The usual initial attitude toward the non-Indian was one of helpfulness.
      - a. This was quite obvious as the original New England settlers came to this continent.
      - b. The Indians in that area were quite helpful to them, teaching them how to plant corn and other crops that were able to be grown in that part of the country.

2. As time went on however, a gradual degeneration of this attitude of the Indian toward non-Indian became apparent. Helpfulness led to toleration, toleration led to distrust, distrust led to disenchantment until finally open hostility broke out.
3. At the time open hostility flared up usually the European settler (or the American settler later) were so much better equipped with arms and ammunition and other supplies, they were able to defeat the American Indian, which left the Indian with a broken spirit. At that point, many of the Indians then accepted the government dole.
4. Those who lived under government supervision for whom records were created and kept are often termed "Paper Indians".
  - a. "Paper Indians" are nothing more nor less than those who accepted the reservation or the treaty or the annuities coming from the Federal Government and therefore, had their names recorded on paper.
  - b. There were those who lived among the Paper Indians (or at least in the same locality) who did not accept nor comply with the government programs. They may have lived on the same reservation, but they refused to have anything to do with the Indian Agent. They would not come in to talk to him and they would not accept the government dole. These were termed "Non-paper Indians" and very few records were created for them.
5. A natural thing that followed the acceptance of the government dole on some reservations was degradation. This is one of non-Indians' most commonly accepted conceptions of Indians. They think of the degraded Indian, the drunk Indian, the one that has moral problems, the one that has drug problems. This degradation was a long hard thing to overcome on the part of many of the American Indians.
6. Recently some very interesting attitudes have begun to build among the American Indian tribes throughout this country. At first, it was one of rebellion. We've seen that through such things as the American Indian Movement (AIM) and more recently we have seen a great increase in the attitude of determination on the part of the American Indians. Many of the younger generation now are going to college, gaining an education, and are determined to go back to help their people on the reservations rather than seeking jobs elsewhere.

## II. Preparation for Research

- A. Study the general historical background of Native Americans in North America. This would include:
  1. Names and location of various tribal groups at different time periods.
  2. Their population at different points in time and the effects of white man's disease and policies on that population.
  3. Customs of naming, marriage, kinship, etc.

- B. It is essential to know the tribal name of the group with which your ancestor was associated. If that is not known, you need to know how to find the tribal group.
- C. There are many references to help with the study of general Native American history, the identification of tribal names and the location of those groups. The approach depends on what is already known.

1. General Reference Works:

- H/R Ref  
E 77. H25 a. Handbook of North American Indians. 20 v. (Washington, DC: Smithsonian Institution, 1978+). To date, 8 of the 20 volumes have been published -- volumes 4, 5, 6, 8, 9, 10, 11, and 15.
- H/R Ref  
E 77. X1 U494 b. Biographical and Historical Index of American Indians and Persons Involved in Indian Affairs. 8 v. (Boston: G.K. Hall, 1966). It is arranged in one alphabetical sequence, including the names of tribes, names of states and tribes that have lived in them, and names of individuals.
- Microfiche  
Z 1236 .L5 1971  
No. 23689-91 c. Handbook of American Indians North of Mexico by Frederick Webb Hodge. Repr. (New York: Pageant Books, 1959).
- i. This book lists the names of North American Indian tribes (with cross-references for variant spellings and other names for the same tribe) and gives a brief history of each.
- ii. One of the major problems in dealing with tribal names is the great variation in their spelling. Hodge's work is extremely valuable in trying to deal with the variant spelling problem.
- H/R Ref  
E 77. S94 d. Indian Tribes of North America by John R. Swanton. (Washington, D.C.: Smithsonian Institution Press, 1952).

2. Histories specific to the tribe.

- a. Tribal histories
- b. Tribal genealogies
- c. Tribal newspapers

3. Histories specific to the geographical location.

- a. County histories
- b. Indian histories specific to a location.
- i. A Guide to the Indian Tribes of the Pacific Northwest by Robert H. Ruby and John A. Brown. (Norman: Univ. of Oklahoma Press, 1986).

- D. Once the general historical background has been studied and the tribal group has been identified, it is then time to study the historical background and customs of the specific tribe and locality.
1. The migration of the tribe, the agencies involved, the churches involved, and all other kinds of history relating to that tribe.
    - a. Indians were rarely static. Most were almost constantly on the move. Many traveled in small bands because it was easier to find food and other resources in small groups. It was not until it became necessary to combine themselves together for the purpose of common defense, either against Anglo settlers or against other Indian groups, that tribes, as we know them today, began to exist. And it was not until tribes came into existence that there were "chiefs" in the sense that an Indian leader could speak for large numbers of individual Indians.
    - b. Many tribes migrated several times during its history – sometimes voluntarily and sometimes involuntarily. The migrations of tribes has caused different agencies to be responsible for the records of those tribes.
    - c. One must also know where the tribe resided at various time periods in order to know what agencies were involved. This is, of course, essential in order to be able to locate the records of the tribe.
    - d. Over the years, some tribes have moved a significant distance from their native homelands. For example:
      - i. The Cherokees moved from Western N.C., Southern Tenn., and Northern Ga. to Arkansas and then to Oklahoma. Much of this migration was a forced migration under Andrew Jackson's removal policy.
      - ii. The Miami's moved from Ohio to Indiana to Kansas to Oklahoma.
  2. Naming customs -- each individual Indian tribe had their own system and custom of naming children.
    - a. Throughout their lifetime an individual may have undergone a number of name changes.
    - b. It is important to understand the custom of the tribe your ancestor is affiliated with to know when and under what conditions those names may have changed. This will enable you to trace your ancestor through a series of records at various times in his life. As the records are searched, it will no doubt become apparent to you that some of the records keepers were unfamiliar with these naming systems and customs. Therefore, they may not have properly cross-referenced records about the same individual in the same set of records.
  3. Kinship systems

E. Study the types of records available and where they are located. The attitudes of the non-Indian toward the Indian had a great deal to do with what records were kept so we will consider those policy periods and the records created during each of them.

1. Intermingling or Conversion

- a. The basic idea in this was to get all of the Indians intermingled with the white society.
- b. Convert them to Christianity and have them come right into the non-Indian society.
- c. Christopher Columbus, in a letter to the King and Queen of Spain, made this statement:

"So attractable, so peaceable are these people that I swear to your Majesties, there is not in the world a better nation. They love their neighbors as themselves and their discourse is very sweet and gentle and accompanied with a smile."

But then he went on and said that these people should "be made to work, sew, and do all that is necessary and to adopt our ways".

- d. For four centuries after Christopher Columbus' statement was made, the Europeans and their descendants on this continent did everything in their power to carry out that policy of having the Indians "adopt our ways." This intermingling period began with the first contact the white man had with the Indian and continued to about 1830.
- e. Three very important records resulted from the intermingling or conversion policy.
  - 1.) As one would expect, since one of the basic goals of this policy was to convert the Indian to Christianity, one of the major sets of records are the records of the churches.
    - a.) Unfortunately, the churches did not always keep very good records.
    - b.) Even when they did keep good records, one of the most common things that happened when an Indian was converted to Christianity was he was given a Christian name.
    - c.) Often there is no way to relate that Christian name of a particular Indian to his Indian name or any other name that he may be known by in any other kind of record.
    - d.) Nevertheless, church records form one of the major sources for Indian information in this time period.

- 2.) Since the acquisition of land by the Americans was always at the root of their efforts to get the Indians to fight with one another or one of the other European groups in America, this also forms one of the major sets of records for this intermingling policy period.
  - a.) The ironic thing about the fact that land cession was an ultimate goal was the initial Indian attitude toward land ownership.
  - b.) They did not believe that anyone had the right to say they owned the land. To them, land was to be used by one and all.
  - c.) Indians had no concept of buying and selling land. They were willing to grant land to the non-Indians because they believed it belonged to everyone anyway--that is until they got "burned" several times.
  - d.) Nevertheless, land records are one of the basic sources which list at least heads of families or heads of tribal groups ceding land to the European settlers.
  
3. One way the ceding of land was accomplished was through treaties with the Indians.
  - a.) Treaties were concluded between the English Colonial governments and the American Indians. See A Bibliography of the English Colonial Treaties with the American Indians.
  - b.) After the American Revolution, additional treaties were negotiated between the federal government and the American Indians. See Kappler's Indian Treaties.

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## 2. Removal or Concentration

- a. This was outlined in President Andrew Jackson's first message to Congress in 1829 when he made this statement:
 

"I suggest the propriety of setting apart an ample district west of the Mississippi ... to be guaranteed to the Indian tribes as long as they shall occupy it."
  
- b. This policy became law on 28 May 1830 and from 1830 to the middle 1850s was pursued with vigor.
  - 1.) Primarily because of the greed of the non-Indians, this policy didn't work.
  - 2.) The Indians were constantly pursued no matter where they were concentrated and their land or its minerals were expropriated.

3.) There are a number of interesting histories of this policy, one of which is Grant Foreman's Indian Removal.

c. For this period, there are two valuable sets of records available at the National Archives in Washington, D.C.

1.) Census rolls

a.) A very few early censuses were taken prior to the removal of Indians from the eastern part of the United States.

b.) Two examples are the 1832 census of the Creek Nation and the 1835 census of the Cherokee Nation, both of which are available in the National Archives and on microfilm.

2.) Muster lists

a.) Many of the removal muster rolls, which are lists of individuals removed to the West, are arranged chronologically and are indexed.

b.) They list the names of the individuals who emigrated and sometimes the number of persons in each family by age group and sex.

c.) For some tribes removed to the West, the original residence of each head of family is recorded.

d.) Some of the removal muster rolls are interfiled with the Correspondence Files of the Office of Indian Affairs (M-234 of the National Archives film collections).

### 3. Reservation

a. The third basic policy period is the reservation period, which began about 1850 and continued through 1887.

b. The policy of the reservation period was to confine all of the Indians to specific parcels of land called reservations— each individual tribe having an individual reservation.

c. There were many problems with this policy, particularly in the hunting culture of the Plains Indians.

1.) They had been used to roaming the Plains and seeking the Buffalo and other wild game wherever it happened to be living.

2.) They were now confined to a specific area and were not allowed to range out in the areas where the game was plentiful.

- d. Furthermore, the reservations were usually almost worthless lands which the non-Indian did not covet and which the Indian had no use for. Because of this, there were many Indian wars and skirmishes, across the plains in particular.
- e. Despite the problems with the policy, this period produced some of the best genealogical and family historical records we have available on the American Indians.
  - 1.) School census records (which resulted from the government's desire to educate Indian children) list school age children's names, their ages, where they were born, and in some cases, the names of their parents. These records started in the 1870s and early 1880s.
  - 2.) Near the close of this period, Congress passed an Act of 4 July 1884 (23 Stat. 98) authorizing the taking of annual Indian censuses.
    - a.) These census records were begun in 1885 and continued on most reservations to 1940.
    - b.) The rolls usually show for each Indian the Indian or English name or sometimes both, sex, relationship to the head of family and sometimes to another Indian named on the roll, and age. Some of the earlier rolls are less complete.
    - c.) A name is often assigned to two numbers on a roll, one being the order in which the name appears on the present roll and the other, the order in which the name appears on the previous roll.
    - d.) Thereby, one can trace from one roll backwards in time to the earlier census rolls.
    - e.) The earlier rolls often show the names of persons who were born or died during the year and their dates of birth or death; after 1924 such information was recorded on separate interfiled supplemental rolls.
    - f.) The size of some reservations and the problems attendant to having the agent isolated in less than favorable conditions did not always allow him to do everything that might have been done in keeping these census rolls current.

For example, the Indian agent on the Navajo Reservation in Arizona took a census in 1885. Thereafter, for thirty years he successfully defended his position that he did not have the time nor the staff necessary to record this information on an annual basis. So the next census of the Navajo Tribe was taken in 1915. Other Indian agents on other reservations experienced similar problems.

- 3.) Probably the largest and most consistently kept set of records belonging to this period are the annuity rolls.
  - a.) As a result of some of the treaties with particular tribes the United States government often guaranteed certain amounts of money or goods to be paid in regular payments (sometimes annually, sometimes quarterly), usually to the heads of each family.
  - b.) As the payment of these annuities was made, the Indian heads of families had to identify themselves to the government agents, have their names recorded, and sign (usually with a mark) indicating they had received their payment. Often, the age and sex of each family member is also given.

#### 4. Allotment

- a. The fourth major policy period was the allotment period, which began in 1887 and ended about 1930 (although allotments are still honored and administered on those reservations where individual Indians received allotments). One of the underlying purposes of this policy was to force Indians to assimilate into non-Indian culture and to give up their own.
- b. The basic policy of this period was to allot a parcel of land to each individual Indian.
  - 1.) This parcel of land was to be held in trust until the Indian had proven capable of handling his own affairs.
  - 2.) Then he was issued a government patent giving him sole title to it.
  - 3.) Unfortunately, the Indian Affairs office did not give the Indians much training on how to handle their affairs. The land was allotted to them and apparently it was then assumed that just because they had a piece of land, they would automatically become efficient in handling their own affairs. Very few did and very few received a patent.
  - 4.) But the allotment period produced one of the most significant genealogical records that exists on American Indians.
- c. The records of the allotment are probably more accurate than many other Indian records.
  - 1.) Because of the way the General Allotment Act was formulated, an individual Indian who wanted to sell his allotment had to have permission of all Indians who had any interest in that land before he could do so, even to the tribe.
  - 2.) As a result, at the death of an allotted Indian, all his heirs and their specific relationship to him had to be identified.

- 3.) Allotments were not held in such a way that when an Indian died they would take his land and divide it evenly amongst his children.
    - a.) If, for example, he had four children, each would not receive one-fourth of the land involved.
    - b.) What actually happened was that, if he had forty acres, each of those four children would receive a one-fourth interest in all of the forty acres rather than ten acres each.
  - 4.) Relationships were the basis for determination of the fractional interest in the allotment which passed from the deceased allottee to his heir.
  - 5.) An Indian family sometimes took in other tribal members and raised them as their own children. Because of traditions and kinship systems, they were usually recorded in a census as a son or a daughter.
  - 6.) But in the allotment registers, which were used to determine heirship and therefore the descent of land ownership, the names and relationships were usually recorded more accurately.
  - 7.) Although the allotment registers began about 1905, some of the information about the allottee and his family dates as early as the early 1800s.
  - 8.) One of the tools used by the Indian agent to help determine relationships for the purposes of heirship finding in these allotment cases was called the Register of Families.
    - a.) Not all agents kept them as they were instructed to, but where they were kept and where they still exist, they are a valuable research source.
    - b.) These Registers of Families usually includes both the Indian and the English names of the individual, his age or birthdate, the names, ages, relationships and allotment information regarding his parents, brothers, sisters, children, uncles, aunts, and at many times other relatives as well.
  - 9.) The Register of Families in later years sometimes became too bulky and too awkward to use, so many agencies began keeping what has been called the heirship-finding papers or heirship records which do essentially the same thing as the Register of Families did earlier.
- d. Another valuable set of records to genealogists kept during this time period is called the Sanitary Record of Sick, Injured, Births, Deaths, etc.
- 1.) By 1886, the Bureau of Indian Affairs agents had been requested to record all the Indians that came into the health service for any kind of treatment, physical or mental.

- 2.) The agents were to enter the date the sickness began, the date the sickness ended, the cause of the sickness, how long they were treated and in the case of deaths, the date of death. For births, the date of birth and the names of parents were recorded.

## 5. Tribal Restoration

- a. In the 1920s the federal government began to take the position that Native Americans should not be coerced into giving up their culture.
- b. The Indian Reorganization Act, passed in 1934, gave Indian tribes the right to their own local government on the reservations.
- c. The BIA also encouraged freedom of choice in religion and other aspects of life.
- d. Some of the records encouraged by this policy were:
  - 1.) Vital records, some of which were kept by non-Indians and some by tribal governments, were kept on some Indian tribes. The date they commenced, inclusive dates, information recorded, etc. all vary depending upon the reservation in question.
  - 2.) The Wheeler-Howard Act of 18 June 1934 gave the Indians the right to manage their own affairs through tribal councils. Some of the tribes have very active tribal councils and are keeping their own sets of vital records and tribal enrollment records. The dates these records commence and their content varies by tribe.

## 6. Termination

- a. In the 1950s an effort was made to terminate the special relationship between Indians and the federal government through the BIA and to end all reservations.
  - 1.) Only a few tribes were actually terminated.
  - 2.) Most have now been restored.

## 7. Miscellaneous

- a. One set of records which have been generated for American Indians are the claims records.
  - 1.) There have been many other cases before the United States court of claims, especially since about 1946.
    - a.) Many of the records of the United States Court of Claims of tribes from throughout the United States are in the National Records Center in Suitland, Maryland.

- b.) Some of the records are still in the hands of the attorneys who represented the Indian tribes in each court case and many of them are in the Regional Archives of the National Archives and Records Service throughout the United States.
  - c.) The general procedure for proving their right to receive a portion of the claim is the same as for the Cherokee.
- 2.) There have been several claims filed against the United States government by the Indians, one of the earliest being the Cherokee claims authorized by an act of 1 July 1902 (32 Stat. 726).
  - 3.) The Cherokee Claims Commission Records consist of approximately 48,000 files of individuals who sent in a claim against the United States government.
    - a.) These are at the National Archives in Washington, as is the two volume index to them.
    - b.) In order to prove that they had a right to receive a portion of the claim they were seeking, each tribal member had to prove his descendancy from one of their ancestors who appeared on an earlier roll of that tribe.
    - c.) These claim files have often contain the names of the claimant, his date and place of birth and residence, and names and genealogical information about his brothers, sisters, parents, grand-parents, and children.
- b. Another set of records were the wills of American Indians.
- 1.) An Indian who desired to make a will after 1910 could do so with the approval of the Commissioner of Indian Affairs.
  - 2.) These estate files consist of wills, reports on heirship and related papers and usually include such information as name, tribe, place of residence, date of death, and age at date of death.
  - 3.) Other genealogical information is included in the report on heirship such as the name of the spouse, date of marriage, names and dates of marriage of parents, and names of brothers, sisters, and children.
  - 4.) Most of these records are now part of the National Archives collection and cover Indians from all over the United States.
- f. There were other records kept as well.
- 1.) Journals of the Continental Congress

- 2.) Congressional Reports of Committees
- 3.) Reports of the Bureau of Indian Affairs
- 4.) In later years, the reports of the Bureau of American Ethnology.
- 5.) WPA Interviews of Indians on various reservations.
- 6.) Individual History Cards
- 7.) All of these contain at least historical background and in many cases, names of individual Indians for the various tribes throughout the country.

### III. WHERE ARE THE RECORDS?

#### A. The Family

1. This is the place to start with any genealogical research task.
2. Many Indians have a reluctance to talk about the dead.
3. They also have a reluctance to talk about what they consider to be moral problems such as many marriages, a woman having children by several different men during her lifetime, etc.

#### B. Bureau of Indian Affairs Offices – three levels

1. The local BIA office is the agency or subagency.
  - a. The agency is the best source of genealogical or historical information.
  - b. The agencies and subagencies have a number of records dating back to the establishment of that agency and the records are often most complete in the agency office itself.
  - c. There are some problems in using the agency offices.
    - 1.) One is the long distance that one sometimes has to travel to get to the agency.
    - 2.) In many cases, the records may be better arranged and better indexed and better inventoried and therefore easier to use elsewhere.
    - 3.) Quite often the attitude of the agent may be less than helpful unless the request is coming from an Indian enrolled at that agency.
2. The second level of the Bureau of Indian Affairs is the Area Office.
  - a. The Area Office of the Bureau of Indian Affairs has only a limited number of records of value to genealogists.
  - b. Primarily these are land records or lease records or other records relating to the land and contain very little genealogical information other than that more readily available at the agency.
3. The third level is, of course, the Commissioner's Office in Washington, D.C.
  - a. The Commissioner's Office has had, over the years, a number of good genealogical records.
  - b. However, most of them have been transferred to the National Archives and are available for search there.

### C. Tribal Offices

1. A third records custodian that must be mentioned is the Tribal Office.
2. Since the Wheeler-Howard Act (or Indian Reorganization Act) in 1934, some tribes have begun keeping their own records and, in many cases, they have good records which should be searched for genealogy and family history purposes.

### D. National Archives and Records Service

1. The largest collection of American Indian records in the United States is in the custody of the National Archives and Records Service.
  - a. It has a large collection of agency records which have been transferred from agencies all over this country.
  - b. They also have most of the Bureau of Indian Affairs Commissioner's Office records which would be of any value to a genealogist or a historian.
  - c. These include such things as the correspondence of the Commissioner, the correspondence of agents to the Commissioner's Office, reports coming from the various agencies with such attachments as the annual census roll and annuity rolls, the wills which were mentioned earlier, and many other records.
2. One of the great advantages of using the National Archives collection is that they have a fairly complete inventory of their holdings and it is fairly easy to use their collection.
3. They have also microfilmed many of their records and have them available for sale.

### E. The National Archives Field Branches.

1. They are the largest collective holder of Indian records.
  - a. Their collections consist primarily of the agency records for their respective regions.
  - b. One thing that should be mentioned is that their regional boundaries have changed over the years, so one needs to determine what their present regional boundaries are and then determine also what other states they might have included at an earlier time period.
  - c. Generally, the branch directors are very desirous of being helpful to the researcher that comes to their archives.
2. The ten regional branches throughout the country and the states they serve are located as follows:

NATIONAL ARCHIVES FIELD BRANCHES AND THE STATES SERVED

Address all inquiries to: Director  
National Archives - \_\_\_\_\_ Branch

<u>Branch Name</u>	<u>Address</u>	<u>Serving States of</u>
Boston	380 Trapelo Road Waltham, MA 02154 Telephone: (617) 647-8100	Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont
New York	Bldg. 22, Military Ocean Terminal Bayonne, N.J. 07002-5388 Telephone: (201) 823-7252	New Jersey, New York, Puerto Rico, the Virgin Islands
Philadelphia	9th and Market Streets, Room 1350 Philadelphia, PA 19107 Telephone: (215) 597-3000	Delaware, Maryland, Virginia, West Pennsylvania, Virginia and the District of Columbia
Atlanta	1557 St. Joseph Avenue East Point, GA 30344 Telephone: (404) 763-7477	Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee
Chicago	7358 South Pulaski Road Chicago, IL 60629 Telephone: (312) 581-7816	Illinois, Indiana, Michigan, Minnesota, Ohio, Wisconsin
Kansas City	2312 East Bannister Road Kansas City, MO 64131 Telephone: (816) 926-6271	Iowa, Kansas, Missouri, Nebraska [Minnesota, North Dakota, South Dakota]
Fort Worth	P.O. Box 6216 (501 West Felix St.) Fort Worth, TX 76115 Telephone: (817) 334-5525	Arkansas, Louisiana, New Mexico, Oklahoma, Texas
Denver	Building 48 West 6th Avenue & Kipling Denver Federal Center Denver, CO 80225 Telephone: (303) 236-0817	Colorado, Montana, North Dakota, South Dakota, Utah, Wyoming [New Mexico, Arizona]

San Francisco	1000 Commodore Drive San Bruno, CA 94066 Telephone: (415) 876-9009	California (North- ern), Hawaii, Nevada (except Clark Co.), American Samoa, Pacific Ocean area.
Los Angeles	24000 Avila Road Laguna Niguel, CA 92677-6719 Telephone: (714) 643-4241	Arizona, California (Southern), Nevada (Clark County only)
Seattle	6125 Sand Point Way, NE Seattle, WA 98115 Telephone: (206) 526-6507	Alaska, Idaho, Oregon, Washington [Montana]

#### E. Churches

1. Many denominations have been active in proselyting for Christian converts among the tribal groups. Some were even assigned responsibility to work with specific reservations back in the 1800s.
  - a. Quakers
  - b. Moravians
  - c. Presbyterians
  - d. Baptists
  - e. Catholics
  - f. Mormons
  - g. Several others.
2. The content of their records vary considerably according to the denomination.
3. A study into the historical background of the particular tribe being researched would be necessary to determine which of those denominations should be consulted or searched out.

#### F. Private Collections

1. Historical societies
  - a. One of the best collections anywhere in the country, as far as size, ease of use, and good indexes are concerned, is in the Oklahoma Historical Society.

- b. Other historical societies in the localities where tribal groups are located should be checked to see if they have such collections for their respective tribal interests.
2. Universities – Often contain documents pertaining to American Indian affairs.
- a. One of the universities that has one of the best Indian collections is, of course, the University of Oklahoma in Norman.
  - b. Others should be consulted for their respective areas.
    - 1.) Gonzaga University in Spokane, for instance.
    - 2.) University of Montana
  - c. Especially Government Documents Libraries
3. Genealogical libraries -- The Genealogical Society of Utah has in its collection microfilm copies of many of the records from these other custodians already mentioned.
4. Private collections such as the Major James McLaughlin Collection or the John G. Pratt Collection or the **Draper Manuscripts**.

G. The Doris Duke Oral History Project.

- a. There are a number of universities throughout the country that have become involved in recording Indian history through oral history interviews of the members of tribes in their respective areas.
- b. Those oral history interviews will help with the historical background of the tribe involved and sometimes includes family information, as well.

#### IV. SUMMARY

- A. If the ancestor being researched is associated with a tribal group or a reservation, these research steps should be followed:
- 1. Obtain as much information as possible from living relatives
  - 2. Determine the tribal affiliation of the ancestor
  - 3. Study the historical background of that tribe
  - 4. Determine the agency of the BIA serving the particular tribe
  - 5. Search the records of that agency (or those agencies) at the agency office or at the National Archives or its branches

6. Search records of churches active in proselyting the tribe
  7. Search any private collections relating to the tribe.
- B. If the ancestor is a non-reservation Indian, approach the research in the same way as for any non-Indian ancestor until tribal affiliation is established.**
- C. Through it all, remember that American Indian research can be exciting, fun, and rewarding.**

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Confederation of American Indians, comp. Indian Reservations: A State and Federal Handbook. Jefferson, NC: McFarland & Co., Inc., n.d.

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DePuy, Henry F. A Bibliography of the English Colonial Treaties with the American Indians. New York: The Lenox Club, 1917.

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A descriptive guide of the manuscripts held by this old and revered society, which began collecting Indian manuscripts as early as 1802, when Thomas Jefferson was its president.

H/R Ref  
E 77 .H25  
Handbook of North American Indians. Edited by William C. Sturtevant. Washington, D.C.: Smithsonian Institution, 1978-.

The foregoing is a projected twenty-volume set. Eight volumes have been published and are now available. Titles of the current and projected volumes are:

- Vol. 1 -- Introduction
- Vol. 2 -- Indians in Contemporary Society
- Vol. 3 -- Environment, Origins, and Population
- Vol. 4 -- History of Indian-White Relations, 1988.
- Vol. 5 -- Arctic, 1984.
- Vol. 6 -- Subarctic, 1981.
- Vol. 7 -- Northwest Coast
- Vol. 8 -- California, 1978.
- Vol. 9 -- Southwest, 1979.
- Vol. 10 -- Southwest, 1983.
- Vol. 11 -- Great Basin, 1986.
- Vol. 12 -- Plateau
- Vol. 13 -- Plains
- Vol. 14 -- Southeast
- Vol. 15 -- Northeast, 1978.
- Vol. 16 -- Technology and Visual Arts
- Vol. 17 -- Languages
- Vol. 18 -- Biographical Dictionary
- Vol. 19 -- Biographical Dictionary
- Vol. 20 -- Index

H/R Ref  
E 93 .X1 H54  
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An excellent guide to the history and development of agencies and subagencies of the Office of Indian Affairs and their records. Also a listing of the records of other branches of the federal government pertaining to the American Indian.

The Office of Indian Affairs, 1824-1880: Historical Sketches. New York: Clearwater Publishing Company, 1974.

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Hodge, Frederick Webb, ed. Handbook American Indians North of Mexico. 2 vols. 1905. Reprint. New York: Pageant Books, 1959.

Alphabetically arranged listing of tribal groups, clans, villages, settlements, and biographies of tribal leaders. Includes a very comprehensive cross-reference to variant spellings and names of all North American Indian tribes.

E 93.533 Jackson, Curtis E., and Galli, Marcia J. A History of the Bureau of Indian Affairs and Its Activities among Indians. San Francisco: R & E Research Associates, 1977.

It is imperative for a researcher who is trying to understand the genealogical and historical records of the American Indian to understand the history of the various offices of the federal government responsible for Indian affairs. This book goes a long way in providing help in understanding the national history of these offices.

QH 1.213  
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Kappler, Charles J., ed. Indian Treaties, 1778-1883. New York: Interland Publishing Co., 1972.

Treaties usually were the basis upon which the federal government dealt with the Indian tribe, and often marked the beginning of the keeping of federal records about tribal members. Includes names of tribal leaders who signed the treaties.

Doc/coll  
GS 4.7: 13/3

Kelsay, Laura E., comp. Cartographic Records of the Bureau of Indian Affairs. Special List 13. Washington, D.C.: National Archives and Records Service, GSA, 1977.

A very helpful guide to maps in the National Archives relating to American Indians.

Kerner, Gaiselle, comp. Preliminary Inventory of the Records of the United States Court of Claims. Washington, D.C.: National Archives, 1953.

Includes entries relating to American Indian claims cases.

Kirkham, E. Kay. The Native American: Records That Establish Individual and Family Identity. World Conference on Records, no. 302. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1980.

A brief discussion of Indian research with an extensive and very helpful glossary of terms relating to American Indian records.

- \_\_\_\_\_. Our Native Americans and Their Records of Genealogical Value. Logan, Utah: Everton Publishers, 1980. H/R Ref  
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- A listing of sources for family history of the American Indian.
- Klein, Barry T. Reference Encyclopedia of the American Indian. 2nd ed. 2 vols. Rye, N.Y.: Todd Pub., 1973. H/R Ref  
E 76.2 . R 4 1995
- Includes information about reservations and a rather extensive bibliography.
- Maestas, John R. Growing Up among the Indians of the American Southwest. World Conference on Records, no. 305. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1980.
- A discussion of family life and cultural differences of twentieth-century Indians of the Southwest.
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- A brief general listing of the major sources for American Indian genealogy, what they contain and where they can be located.
- Miles, Walter. "American Indian Research." Genealogy, January 1981, pp. 6-8.
- A brief description of American Indian sources for family history research.
- National Archives Microfilm Resources for Research: A Comprehensive Catalog. Washington, D.C.: National Archives and Records Administration, 1989.
- Includes a listing of Indian records at the National Archives that have been microfilmed, which includes most of the major classes of records at that depository that would aid the American Indian genealogist.
- Parker, Jimmy B. "American Indian Genealogical Research." National Genealogical Society Quarterly 63(1975): 15-21.
- Genealogical research methodology and sources.
- \_\_\_\_\_. "Sources of American Indian Genealogy." Genealogical Journal 6(1977): 120-25.
- A description of sources for family history studies of the American Indian.
- Prucha, Francis Paul. Atlas of American Indian Affairs. Lincoln, NE: University of Nebraska Press, 1990.
- A very informative guide to all kinds of information and statistics regarding the history of Native Americans.

H/R Ref  
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A Bibliographical Guide to the History of Indian-White Relations in the United States. Chicago: University of Chicago Press, 1977.

A monumental work of great help to American Indian researchers. Part 1 lists guides to sources. Part 2 contains a classified and selected bibliography of published works.

H/R Ref  
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Ronda, James P., and Axtell, James, comps. Indian Missions: A Critical Bibliography. Bloomington, Ind.: Indiana University Press, 1978.

Part of a series of bibliographies growing out of the Indian Studies program at Newberry Library.

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Schmeckebier, Laurence R. The Office of Indian Affairs: Its History, Activities, and Organization. 1927. Reprint. New York: AMS Press, 1972.

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Spindel, Donna. Introductory Guide to Indian-Related Records (to 1876) in the North Carolina State Archives. Raleigh, N.C.: Division of Archives and History, 1977.

A description of sources containing North Carolina Indian information, many of which would be very difficult and time-consuming to find without this guide.

H/R Ref  
E 77.S94

Swanton, John R. The Indian Tribes of North America. Washington, D.C.: Smithsonian Institution Press, 1952.

History, location, and population details for all major tribes. Arranged alphabetically by state and thereunder by tribal name, with cross-references if a tribe resided in more than one state.

E 184.A1 H35

Therensstrom, Stephan, ed. Harvard Encyclopedia of American Ethnic Groups. Cambridge, Mass.: Harvard University Press, 1980.

Includes sixty-four pages on the American Indian. Every person desiring to do American Indian research should read all sixty-four pages, including the portion on federal policy toward American Indians.

U.S. Department of Interior. Biographical and Historical Index of American Indians and Persons Involved in Indian Affairs. 8 vols. Boston: G.K. Hall, 1966. H/R Ref  
E 77 . X1 u 494

A comprehensive index of people mentioned in Indian Office reports and other sources as well. Includes bibliographical entries.

U.S. Department of Interior, Census Office. Report on Indians Taxed and Indians Not Taxed in the United States (except Alaska) at the Eleventh Census: 1890. Washington, D.C.: Government Printing Office, 1894. Vault Room 404  
970.5 u n 3r 1894

Excellent history and statistics on the Indians of the United States at that time.

User's Guide to the American Indian Correspondence: The Presbyterian Historical Society's Collection of Missionary's Letters, 1833-1893. Westport, Conn.: Greenwood Press, 1978.

A 100-page guide to the use of a special collection of American Indian manuscripts at the Presbyterian Historical Society in Philadelphia. The entire collection has been microfilmed by Greenwood Press on 35 rolls. The guide includes a reel-by-reel list of contents, author and subject index and tribal index.

Waldman, Carl. Who Was Who In Native American History: Indians and Non-Indians from Early Contacts Through 1900. New York: Facts on File, 1989.

Younkin, C. George. Historical and Genealogical Records of the Five Civilized Tribes and Other Indian Records. World Conference on Records and Genealogical Seminar, area I, no. 42. Salt Lake City: Genealogical Society of the Church of Jesus Christ of Latter-day Saints, 1969.

A comprehensive listing of the records of the Five Civilized Tribes (Cherokee, Chickasaw, Choctaw, Creek, Seminole) and a brief history of how the records originated.

\_\_\_\_\_. "Researching American Indian Ancestry." In Recueil du 11<sup>e</sup> Congres International des Sciences Genealogique et Heraldique, 1972.

A good description of the use of the regional archives branches of the National Archives.

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A general overview of the problems with tracing American Indian genealogy and a general listing of sources.

# PROLOGUE

*Quarterly of the National Archives*

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# Federal Indian Policy

## Cherokee Enrollment, 1898–1907

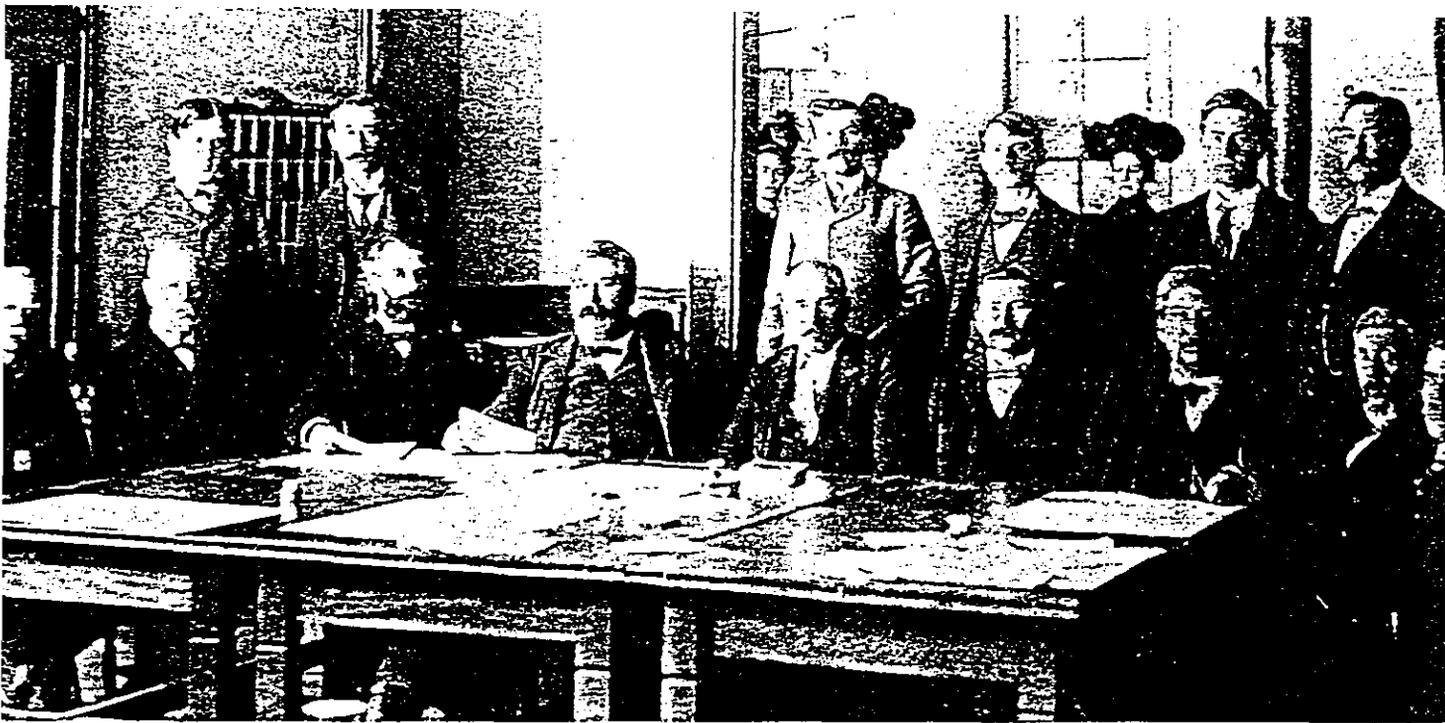
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*By Kent Carter*

**T**he first part of this article (Winter 1990) briefly traced the federal government's efforts to develop a policy to deal with the "Indian Problem." Having tried forced removal and then concentration on reservations, the Congress turned in 1887 to allotment, which sought to break up reservations and give each tribal member his or her own individual piece of land. Friends of the Indian who vigorously supported allotment claimed it would abolish tribalism and convert Indians into yeoman farmers who could be assimilated into the dominant society. Because of various legal questions relating mainly to provisions of earlier treaties, the 1887 legislation excluded several tribes including the Five Civilized Tribes (Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles), who were living in what is now the eastern half of Oklahoma but was then part of Indian Territory.

The reprieve for the Five Civilized Tribes lasted only until 1893, when Congress authorized the establishment of a commission to negotiate agreements with each tribe that would provide for the dissolution of the tribal governments and the allotment of their land. Tribal leaders were understandably reluctant to negotiate the abolition of their positions, and the commission, commonly known as the Dawes Commission because its chairman was the former Massachusetts Senator Henry Laurens Dawes, spent most of its first three years of existence traveling around Indian Territory in a largely futile and frustrating effort to find someone who would negotiate and to convince the "common Indian" that allotment was a good idea.

It was obvious to everyone that if the tribal leaders eventually gave in and agreed to allotment, no land could be given out until someone determined who all the eligible tribal members were. Traditionally, each Indian tribe had determined its own membership, but there was a great deal of controversy surrounding the various rolls that had been created by the governments of the Five Civilized Tribes. The Dawes Commission had heard from hundreds of people who claimed they had been stricken from the rolls unjustly or had been refused admission to the rolls. Congress responded to these complaints in 1896 by authorizing the Dawes Commission to hear and determine the right of persons claiming tribal membership. This was the opening salvo in an attack on tribal autonomy that eventually led to the end of the independent governments of the Five Civilized Tribes. It



*This early conference between members of the Dawes Commission and Indian officials of the Five Civilized Tribes took place at the site of the present armory in Talequah, Oklahoma. The commissioners are seated at the far left of the photograph.*

was followed by the Curtis Act of June 28, 1898, which authorized the Dawes Commission to proceed with enrollment and allotment even if the tribal governments refused to negotiate agreements. This article will concentrate on how the Dawes Commission used its power against the Cherokees, the most numerous of the Five Civilized Tribes and the tribe that put up the strongest resistance. Their fate, however, was typical of the impact of allotment on most tribal governments.

Having exhausted stalling as a tactic, the Cherokee tribal leaders opened negotiations with the Dawes Commission on December 19, 1898, to try to modify some of the more objectionable provisions of the Curtis Act. An agreement was reached on January 14, 1899, which was approved by a vote of the tribe on January 31 but was subsequently rejected by Congress. On May 15, 1899, while negotiations for a second agreement dragged on, the Cherokees learned that the U.S. Supreme Court had ruled that the Dawes Commission had exclusive authority over enrollment. Thus the tribe lost the basic right to determine its own membership.

The Dawes Commission wasted little time exercising the broad powers granted to it by the Curtis Act, including those in Section 21, which authorized it to "make correct rolls" of the citizens of each tribe.

The commission was directed to use the Cherokee roll of 1880 as the basis for determining eligibility and to "enroll all persons now living whose names are found on said roll"<sup>1</sup> as well as their descendants plus all persons who had been enrolled by tribal authorities after 1880.

The commission was to "investigate the right of all other persons whose names are found on any other rolls and omit all such as may have been placed thereon by fraud or without authority of law."<sup>2</sup> There was no definition of what "other rolls" Congress had in mind, and the status of the people who had been admitted to citizenship under the 1896 act was not clear. It was one of a number of legal issues that kept government attorneys and the federal courts busy for years. It appears that some of the people admitted under the 1896 act thought their status had been safely decided and did not bother to reapply under the act of 1898, only to discover after it was too late to apply that they should have.

On August 8, 1899, the secretary of the interior approved "Rules and Regulations" drafted by the commission, which were similar to the ones they had used under the 1896 act. Notices were printed and circulated throughout Indian Territory that required that applicants had to appear in person and make a formal ap-

plication. The Seminoles and Creeks were the first tribes to be enrolled because they were the least numerous. The commission began work on the Choctaws and Chickasaws in 1899 and saved the Cherokees for last because there were more of them than all of the other four tribes combined.

A Cherokee Enrollment Division was established in January 1900 with P. G. Reuter as chief clerk. Reuter's staff began the work of trying to enroll the second largest Indian tribe in the United States by creating indexes to the 1880 Cherokee census, the Cherokee Strip Payment of 1894, and the Cherokee census of 1896 which would be used to verify the eligibility of applicants.<sup>3</sup>

The commission began accepting applications from Cherokees at its central office in Muskogee for a brief period beginning May 11, 1900. It then announced that it would hold appointments at fourteen places in the Cherokee Nation from July 9 to December 20, 1900. Commissioners Thomas B. Needles and Clifton R. Breckenridge headed a staff of eighteen clerks and stenographers who went from place to place in wagons like a traveling circus. At each stop they set up their tents, unpacked their records, and waited for people to come to them and apply. The Cherokee principal chief appointed

## PROLOGUE

Hooly Bell and William W. Hastings to accompany the commissioners to help with the questioning and translating and generally to observe the proceedings. Although the commissioners complained to the secretary of the interior that Hastings was "in bad repute generally,"<sup>4</sup> he continued to represent the Cherokee tribe throughout the enrollment process.

The commission was very strict about what constituted a "formal application."



*From July 9 to December 20, 1900, Commissioner Thomas B. Needles went into the field to enroll Cherokees.*

It received numerous letters from people who felt they should be enrolled, but unless the writer actually made an appearance before one of the enrolling parties, he or she was never considered a formal applicant. Many genealogists will find that the ancestor who insisted that he or she "applied for land in Oklahoma" only wrote a letter to the commission, which filed it away without further action.<sup>5</sup>

The commission also adopted a very limited interpretation of its jurisdiction and refused to rule on applications from anyone whose name did not appear on one of the tribal rolls in its possession. Thus it could help people who had been

# CHEROKEE ENROLLMENT NOTICE.

## THE COMMISSION TO THE FIVE CIVILIZED TRIBES

WILL BE IN SESSION AT

### TAHLEQUAH, INDIAN TERRITORY,

From Monday, NOVEMBER 4, Until Wednesday, DECEMBER 4, 1901, Inclusive.

For the purpose of hearing applications for enrollment of Cherokee citizens who have not heretofore applied; and also, for the purpose of hearing rebuttal and supplemental testimony with respect to applications made for enrollment as Cherokee citizens.

TAMS BIXBY,  
T. B. NEEDLES,  
C. R. BRECKINRIDGE,  
Commissioners.

*Notices such as this one were printed and circulated throughout Indian Territory to inform Cherokees of the times and places they could make applications for enrollment.*

stricken from a roll, but it refused to even hear applications from people who claimed that they should have been on a tribal roll but had been denied. In one of many "catch-22s" that mark the enrollment process, a person could get on the Dawes Roll only if he or she had already been on a roll.

There was also a strict interpretation of the portion of the Curtis Act which said that "no person shall be enrolled who has not heretofore removed to and in good faith settled in the nation in which he claims citizenship."<sup>6</sup> The commission refused to consider anyone who was not actually living within the boundaries of the Cherokee Nation on June 28, 1898. For example, they refused to enroll John L. Jones even though he was listed on the 1880 census roll because he was serving with Troop A of the Fourth U.S. Cavalry in the Philippine Islands. The strict residency requirement was eased by an opinion of Assistant Attorney General Willis Van Devanter issued on March 16, 1903. Eventually, Trooper Jones was enrolled, and the commission had to rehear a number of cases.<sup>7</sup>

Congress authorized that the rolls pre-

pared by the Dawes Commission "shall be final"<sup>8</sup> when approved by the secretary of the interior. This requirement for approval by a higher authority further complicated an already cumbersome procedure. After reviewing each application, the Dawes Commission sent its decision



*Willis Van Devanter was appointed to the Supreme Court in 1910, where he continued to appreciate Indian rights.*

## PROLOGUE



*When the commissioners went into the field. "unsuitable food and water," inadequate shelter, "heat, dust, and malaria," along with a heavy work load, made life hard.*

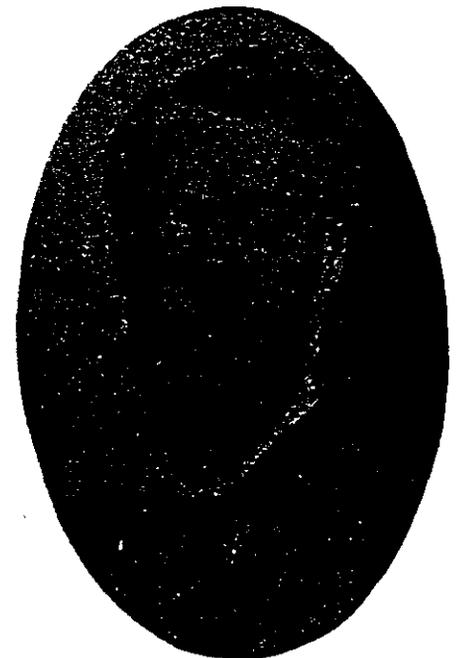
to the commissioner of Indian affairs, who then sent everything to the Indian Territory Division of the Office of the Secretary of Interior for review.<sup>9</sup> Numerous controversies arose over interpretations of the legislation, which had to be referred to either the assistant attorney general of the Interior Department<sup>10</sup> or the lawyers in the Justice Department. Many questions wound up in the federal courts and had to be resolved before any final decisions could be made. When decisions were finally reached and opinions issued, they often required the Dawes Commission to go back and reconsider numerous cases it thought it had settled. In the days before "Fax machines" and overnight delivery services, the mechanics of just getting the paper records back and forth between Washington and Muskogee was tremendously costly and time consuming. Both the clerks and the commissioners must often have felt that there was no end to the process.

To make matters worse, enrollment was not the only task the staff of the Dawes Commission had to perform. Under the provisions of the various agreements with the tribes and the requirements of the Curtis Act, it had to survey land, process allotment selections, resolve contests over allotments when two or more enrolled Indians wanted the same piece of land, issue patents to the allottees, and administer the sale of lots in various townsites. Although the size of the staff grew each year, there were never enough people to keep up with the workload. Enrollment and allotment proceeded simultaneously but at a different pace and under slightly different rules for each tribe, which often resulted in confusion and delay. Some Indians were already trying to get the commission to sell their allotments while others were still trying to get the commission to enroll them so they could get an allotment. In some cases a court decision or a ruling by

the government's lawyers would force the cancellation of enrollments and start a chain reaction that would undo months of work by the allotment clerks. The commission was in the unenviable, and perhaps impossible, position of trying to do too many things at once.

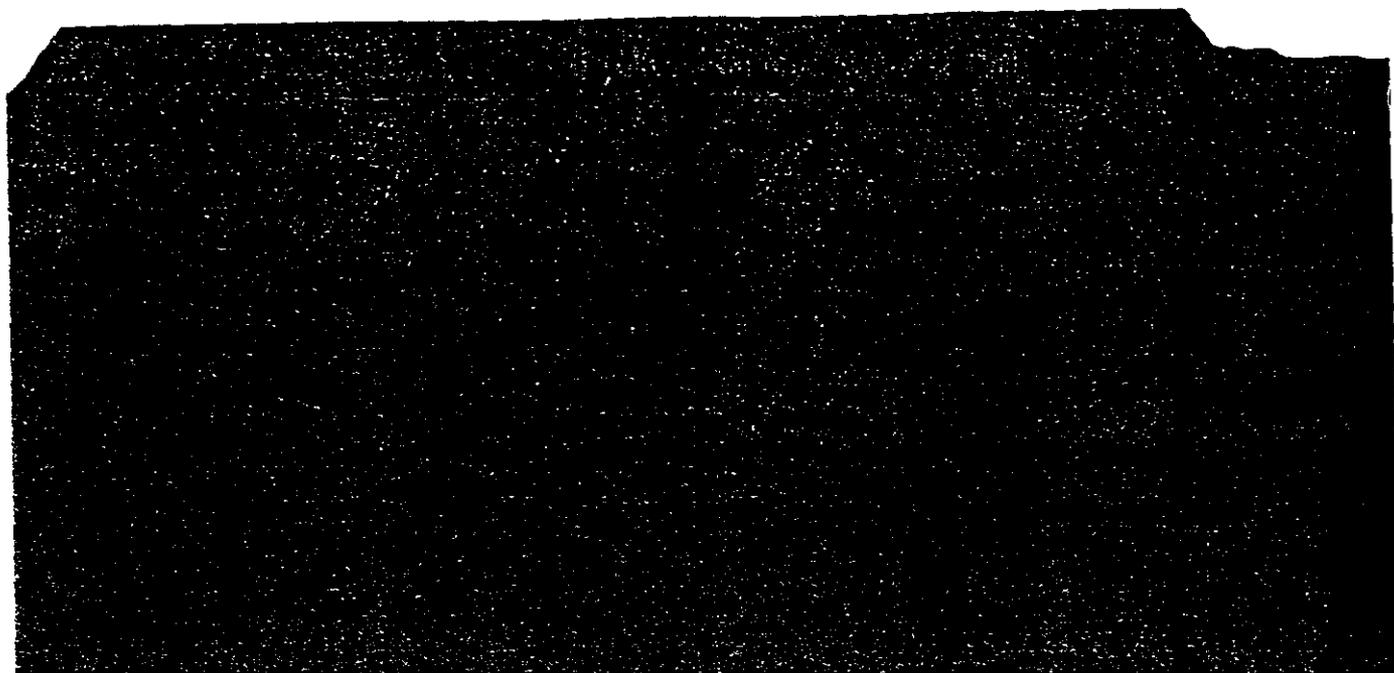
In December 1900 the enrollment entourage returned to Muskogee for the winter and then went back "into the field" from April to July 1901. On April 29, 1901, the second attempt by the Cherokees to modify the Curtis Act failed when an agreement that had been reached on April 9, 1900, was defeated in a tribal election after it had been ratified by Congress on March 1, 1901.

The enrollment effort created an enormous amount of paper that had to be indexed, circulated, and filed. Commissioner Breckenridge reported that by July 15, 1901, they had received applications from 35,605 persons and created "more than 40,000 pages of single space typewritten testimony."<sup>11</sup> In the days before photocopy machines, this represented a tremendous clerical burden on a small and overworked staff.



*Tams Bixby was appointed to the commission in 1897 and became its acting chairman when Dawes became ill.*

## PROLOGUE



*Future U.S. Senator Robert L. Owen was enrolled in 1894 by the Dawes Commission. His enrollment card shows that he was forty-four years old and one-sixteenth Cherokee and that his name had appeared on the 1880 tribal census.*

The commissioners found life in the field rather difficult. They reported that "for periods of weeks and sometimes months, [they] devoted from 10 to 16 hours a day to their work, often with unsuitable food and water, with simple shelter and subject to unrelenting heat, dust, and malaria typical of this country."<sup>12</sup> The commission noted that its enrollment parties "visited every part of Indian Territory, carrying its voluminous records and its extensive camping paraphernalia into regions rarely if ever visited by the white man."<sup>13</sup> In addition to the hardships of travel by wagon, Commissioner Breckenridge suffered trials familiar to many government bureaucrats. He complained that there was too much work and not enough staff, Congress did not appreciate the complexity of the job and made "unreasonable complaints" about how long the work was taking, and the commission was "burdened by incompetent men recommended by Congressmen."<sup>14</sup> It also appears that there was some dissension within the multimember commission over authority. Commissioner Brecken-

ridge did not get along well with Commissioner Needles and resented what he considered to be interference from Commissioner Tams Bixby in Muskogee, who had been appointed to the commission on July 1, 1897, and became its acting chairman when Senator Dawes became too ill to participate actively.

While the commissioners argued over who was in charge, the clerical staff went about the work of processing paperwork. They kept track of the actions taken on each application on a series of 14-by-7-inch cards, commonly called "census cards."<sup>15</sup> The cards contained the name of each family member covered by the application, his or her age, degree of blood, parents' names, and a reference to where his or her name appeared on either the 1880 or 1896 tribal census. The cards were generally considered to be the "official record" of enrollment, and any change in the applicant's status or action taken by the commissioner of Indian affairs or secretary of the interior was entered on the card. The clerks kept three types of cards: "Regular" or "Straight," "Doubtful" and "Rejected."<sup>16</sup> If the com-

missioners decided the applicant had a strong claim, he or she was listed on a Regular card. If there were serious questions, they were put on a Doubtful card pending a final decision by the secretary of the interior. People whose claims were refused were listed on a Rejected card. Most of the people on Doubtful cards eventually wound up on a Rejected card.

The Curtis Act gave the commission power to administer oaths, and it took sworn testimony from every applicant. The commissioner and clerks who heard the testimony summarized it on the enrollment card. In many, but not all, cases a typed transcript was made from the stenographer's notes and filed in a jacket along with any documents that might have been submitted in support of the application such as affidavits of friends or neighbors, marriage or divorce records, and sometimes, affidavits about the birth or death of minors. Almost every "census card" has a corresponding "application jacket," and the more controversial the application, the thicker the jacket. If the commissioners thought a person "looked like an Indian" and his or her name ap-

Department of the Interior.  
Commission to the Five Civilized Tribes.  
December 13, 1910.

In Re Application for Enrollment as citizens of the Cherokee Nation of Charlotte, Sampson, and Nancy McCarter, shown upon the Eastern Cherokee Roll opposite numbers 17579, 17580, and 17581, but do not appear upon the Final Roll of the Five Civilized Tribes.

-----  
Clem McCarter, being first duly sworn, testified through Thomas P. Roach, Interpreter, as follows:

EXAMINATION BY S. A. MILLS ON BEHALF OF THE COMMISSION:

- Q State your name, age and post-office address? A Clem McCarter; about thirty years old, post-office Proctor, Oklahoma.
- Q Are you an enrolled Cherokee citizen? A Yes. (Cherokee Roll #18393)
- Q Are you married? A Yes.
- Q What is your wife's name? A Susie McCarter.
- Q Is she enrolled as a Cherokee citizen? A Yes. (Cherokee Roll #18899)
- Q Have you any children who are not enrolled as Cherokee citizens? A Yes.
- Q What are their names and ages? A Charlotte, born March 16, 1901, (Eastern Cherokee Roll #17579); Sampson, born along in October, 1903. (Eastern Cherokee Roll #17580) and Nancy, born December 1, 1905, (Eastern Cherokee Roll #18581).
- Q Have you any written record of the dates of the birth of these children? A No, sir; I have no education and did not keep any record.
- Q How do you fix the dates of the birth of these children so positively? A They are my children, and I know when they are born.
- Q Who was present when these children were born? A No one, but myself.
- Q Did each of these children draw their share of the Eastern Cherokee Payment money, as made by--made this summer? A Yes; we drew for each of them.
- Q Are these children all now living? A Yes, here they are (indicating children)
- Q Have you ever made application for their enrollment heretofore? A No, sir.
- Q Why? A Because we were opposed to it and did not believe in it; we are Nighthawks.

-----  
Susie McCarter, being first duly sworn, testified through Thomas P. Roach, Interpreter, as follows:  
Q What is your name, age and post-office address?

*The examination of Clem McCarter illustrates a few of the problems the commissioners encountered, the full-bloods' opposition to enrollment and the possibility of confusion about details such as birth dates.*

## PROLOGUE

peared on the 1880 or 1896 roll, he or she was placed on a Regular card, and the jacket probably contains only a printed form summarizing the information found on the card. For some applications, there are hundreds of pages of testimony taken over years. In most cases the jacket also contains the original of the commission's decision and copies of correspondence with the applicant concerning appearing before the commission or submitting documents.

The census cards were transferred to the National Archives-Southwest Region in 1969 and have been reproduced as National Archives Microfilm Publication M1186. The application jackets were received in 1984 and have been reproduced as National Archives Microfilm Publication M1301. There are jackets for the Doubtful and Rejected cards as well as for the cards for persons who were enrolled. There is an index to these rejected applicants,<sup>17</sup> but it may not be complete.

The testimony in the jackets makes fascinating reading and indicates the level of frustration that must have been felt by both sides. Applicants were seldom certain about dates and places, and few had any written documentation to support their version of events. The law and legal opinions that governed enrollment were very specific about eligibility, and the commissioners often had difficulty determining if the applicant met the requirements from the vague and contradictory answers they frequently got.

Because the Curtis Act required the commission to "make the rolls descriptive of the persons thereon," it tried to record age, sex, and degree of blood, but even this limited amount of personal information was often hard to determine. The commissioners complained that it was difficult to make accurate identifications because "The Indian languages recognize no such thing as gender. The full-blood . . . persistently names his daughters 'Willie', 'Joseph', 'David', and the like. Strapping youths with no outward mark of effeminacy [sic] sometimes answer to such remarkable names as 'Lillian', 'Pearl', or 'Josephine'. Surnames

are changed overnight . . . in some cases two or more children are given identically the same name. Information as to the age of both minors and adults is often unreliable, if not absolutely lacking."<sup>18</sup>

Determining an applicant's degree of blood proved to be difficult and eventually very controversial. The first Cherokee roll to indicate "blood quantum" was the 1896 census.<sup>19</sup> Although a distinction between full-bloods and mixed bloods had always been made, the Cherokees tribal officials had seen no need to keep track of degree of blood because all members of the tribe were entitled to equal rights regardless of how much "Cherokee blood" they had. Angie Debo notes that at the time of enrollment it "seemed unimportant,"<sup>20</sup> but it quickly became very important because subsequent congressional legislation based restrictions and eligibility for benefits on an Indian's degree of blood. In cases in which an applicant's parents were members of different tribes, which was common among the Chickasaws and Choctaws, the Dawes Commission determined the degree based solely on the mother's tribe. Thus the child of a full-blood Choctaw father and a full-blood Cherokee mother would have been enrolled as one-half Cherokee rather than full-blood. In cases of mixed black and Indian parents, the applicant was always enrolled as a freedman with a zero degree of Indian blood. Many of these freedmen later tried unsuccessfully to be moved to a "by blood" roll.

On May 31, 1900, Congress directed the commission not to "receive, consider, or make any record of any application of any person for enrollment as a member of any tribe in Indian Territory who has not been a recognized citizen thereof, and duly and lawfully enrolled or admitted as such."<sup>21</sup> This was an effort to speed up the enrollment process, which had been dragging along for over two years, but its primary effect was to reinforce the rather odd logic in the 1898 act that made it impossible for someone to get on the Dawes roll unless they had already been listed on a previous roll (many of which had still not been turned over to the commis-

sion by the tribal authorities).

In the best traditions of a cautious bureaucracy, the commission protected itself by creating a "Memorandum Case" for each application it was not supposed to "receive or make a record of" so it would be able to send the case file to the secretary of the interior, who had to approve the commission's refusal to receive the application. These "Memorandum Cases" were transferred to the National Archives-Southwest Region in 1984 and 1989, and the Cherokee cases have been reproduced on rolls 397-399 of microfilm publication M1301. The index to rejected Cherokees covers at least some of the people mentioned in these 547 cases.<sup>22</sup> Some cases include transcripts of testimony taken by the commission but most contain only correspondence among the commissioners, the secretary of the interior, attorneys for the Cherokees, and the about-to-be-rejected claimant. There are also 200 "Special Memorandums" that relate to persons who claimed that they filed an application before the deadline but had not received a decision. Some of the files include testimony taken by commission to clarify the dates of applications, but most contain only correspondence and a decision rejecting the applicant, which was later affirmed by the secretary of the interior.

The commissioners almost always took the narrowest view possible of their jurisdiction primarily because of a genuine concern that there was a horde of pretenders and their greedy attorneys waiting for any opportunity to defraud the government and the tribes. The enrollment process had already gone on for years, and the commissioners did not want to adopt any interpretation that would produce another avalanche of applications. It was also increasingly evident that statehood for Oklahoma was rapidly approaching, and the commission must have felt pressure to finish enrollment and allotment before that happened. There was also growing pressure from land speculators who wanted the Dawes Commission to get on with the business of allotment so they could get on

## PROLOGUE



*Emmett Starr eventually became librarian at Northeastern State Normal School; he also wrote a history of the Cherokees.*

with the very lucrative business of buying or leasing the allotted land from its new Indian owners.

From April to November 1901 the commissioners heard applications from freedmen whose claims to tribal citizenship were based on Article 9 of the treaty of July 19, 1866,<sup>23</sup> which restored relations between the federal government and the Cherokees after the Civil War. The tribal officials strongly objected to sharing land with their former slaves and got an injunction<sup>24</sup> that halted the enrollment

until August 25, 1903. They fought the freedmen all the way to the Supreme Court, which issued a ruling in 1912 that led to the denial of 1,720 of the applicants.<sup>25</sup> Eventually, 4,919 freedmen were enrolled.

The Cherokees also fought many of the claims by whites who had married into the tribe. This litigation dragged through the U.S. Court of Claims and on to the Supreme Court, which ruled in favor of the tribe on November 5, 1906. The Court upheld the Cherokee citizenship laws that denied rights to any white who had married into the tribe after November 1, 1877.<sup>26</sup> The applications of 3,341 persons were rejected as a result of this ruling, and the allotment clerks were forced to undo a great deal of the work they had done. Eventually, only 286 people were enrolled as "intermarried whites."

While the courts struggled with many tangled legal issues, the commission continued its efforts to enroll the Cherokees. On January 15, 1902, the secretary of the interior directed that the Cherokee roll would close as of July 1, 1902. On the day before the deadline, Emmet Starr, a prominent Cherokee citizen, made a "general application" on behalf of 2,269 people whose names appeared on either the 1880 or 1896 census but who were still unaccounted for by the enrollment parties. For the next three years the commissioners "scoured the country in order that they might be located,"<sup>27</sup> but it was determined that most of these "lost Cherokees" had died prior to the deadline for closing the rolls or had been enrolled under other names. Eventually,

notices were published in many of the local newspapers that December 1, 1905, would be the deadline for coming forward with information, and on December 27 the 823 claims still outstanding were dismissed without prejudice.

The third attempt to negotiate an agreement to modify the terms of the Curtis Act was ratified by Congress on July 1, 1902, and approved by a vote of the tribe on August 7. This "Cherokee Agreement of 1902" extended the July 1, deadline for applications to September 1, 1902, and included a number of provisions relating to the details of allotment.

While some people were still desperately trying everything possible to get on the rolls, many full-blood Cherokees were avoiding the commission and refusing to apply. The Keetoowah Organization, which consisted of roughly three thousand full-bloods, did not share Senator Dawes's faith in the benefits of private land ownership and wanted the government to honor the "old treaties" and leave the Cherokees alone. They presented the Dawes Commission with a petition adopted November 28, 1900, which stated that its members did not "recognize the right or the authority of officers of the United States" to make a roll of the Cherokees and gave notice that the "Keetoowah, or Fullblood, Cherokees will not be enrolled by the commission to the Five Civilized Tribes except under protest."<sup>28</sup> The Keetoowah petition further appealed to the government to "protect them in their Constitutional rights; to assist them in regaining all that has been wrongfully filched from them by means

Whereas, The Keetoowah or Fullblood Cherokees are of the opinion that an allotment of the lands of the Cherokee Nation among all the persons who have heretofore been recognized as having the *rights of citizens* would be contrary to the Constitution of the Cherokee Nation, an infringement of valuable rights reserved by their ancestors for themselves and their descendants, and would result in depriving the true owners of the lands and other common property of a vast amount of their wealth absolutely without any compensation, Therefore,

*A portion of the Keetoowah Organization's petition protesting enrollment is shown here. The Keetoowah Cherokees believed that it was "the intention of the United States to allot the common property of the Cherokee Nation" among those enrolled.*

of unconstitutional laws."<sup>29</sup>

On September 20, 1901, a delegation from the Keetoowah Organization met with Commissioner Bixby at Muskogee. John McIntosh, a wounded veteran of the Spanish-American War who headed the delegation, tried to explain to Bixby through an interpreter that the full-bloods were "confused" and did not understand the purpose of the enrollment. He presented a statement drafted at Fort Gibson on September 18, which stressed the "love and loyalty" the full-bloods had for their "great ally and protector, the United States" and insisted that they were being unfairly accused of "obstinacy [sic]" because they had not come forward to enroll.<sup>30</sup> The Keetoowahs claimed that they continued to have an "unflinching trust in the faithfulness of your great government to its solemn promises to our weak and helpless people" and noted that "reasonable and fair minded men" could hardly blame them "if we decline to take an active part in the annihilation [of the tribal government]." The commissioners and all the other officials of the "great ally and protector" ignored the pleas of the full-bloods and continued to do what many of them probably honestly felt was in the best interests of the Cherokees.

The Curtis Act authorized the U.S. court in Indian Territory to compel officers of the tribal governments to cooperate and "to require all citizens of said tribes, and persons who should be so enrolled, to appear before said commission for enrollment . . . and to punish anyone who may in any manner or by any means obstruct said work."<sup>31</sup> On February 24, 1902, the commission took advantage of this power by petitioning the federal court at Muskogee to order Redbird Smith and eleven other Cherokees who opposed enrollment to appear at the commission's office in Muskogee on Saturday, March 15, 1902, at 10:00 A.M. "to be enrolled as citizens of the Cherokee tribe of Indians in Indian Territory."<sup>32</sup> Judge Charles W. Raymond, an Iowa lawyer appointed to the bench by President McKinley in 1901, issued the notice to appear,



*John McIntosh led the delegation that met with Tams Bixby. The Spanish-American War veteran tried to explain that the full-bloods were "confused" about the purpose of enrollment.*

## PROLOGUE

which was served by U.S. Marshal Leo E. Bennett, who had been the Indian agent at Muskogee from 1889 to 1893.

Redbird Smith, widely acknowledged as the leader of the faction of the Keetoowa Organization known as the "Nighthawks," appeared on time but refused to be enrolled, so the court ordered that he and seven others named in the original notice "be confined in the U.S. Jail until they do enroll."<sup>33</sup> After spending the night in jail, Smith appeared before Commissioner Breckenridge. The transcript of the testimony, which is in Smith's application jacket,<sup>34</sup> provides several insights into the problems faced by the commission. There is no indication from the questions and answers that Smith had spent the previous night behind bars for refusing to cooperate. There was a great deal of confusion over whether Smith had ten or eleven children and which ones should be included in his application (married children had to apply for themselves). Smith mentioned a child named Bunch and another named Mose, and Breckenridge tried repeatedly, but in vain, to determine if they were the same person. After being asked about his



*Marshal Leo E. Bennett, former Indian agent at Muskogee, served Redbird Smith the notice to appear for enrollment.*

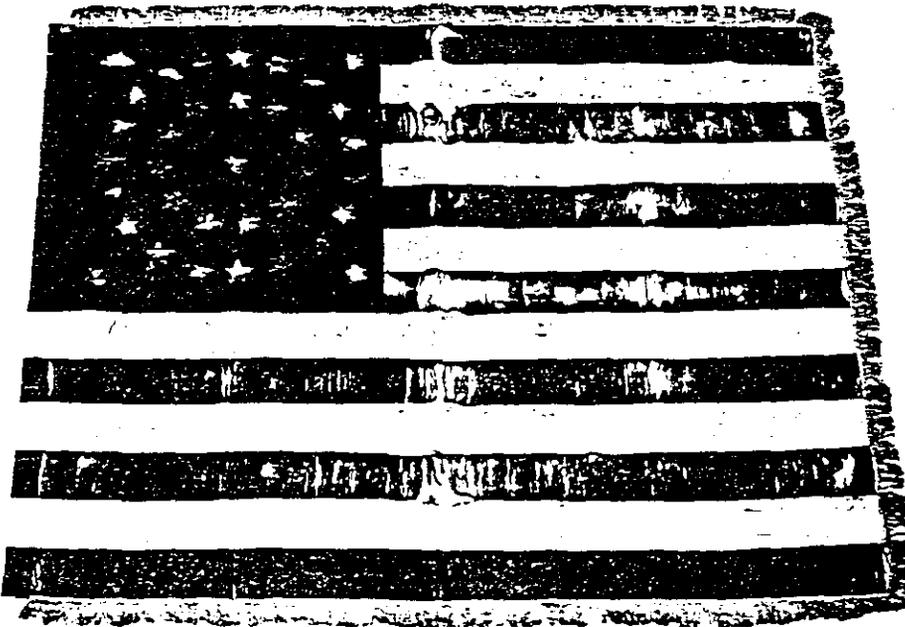
lack of certainty about his own children, the interpreter, Joshua Ross, said that Smith "got mixed up," to which an obviously frustrated Breckenridge replied "you certainly have got mixed up."<sup>35</sup>

In an effort to resolve the confusion,

Breckenridge had Smith's neighbor Anderson Grits sworn in. Grits, who had also been ordered to jail on March 15 by Judge Raymond, said he only knew the Cherokee names of Smith's children, not their "English names," and did not know if Bunch and Mose were the same person. In the written decision that enrolled Redbird Smith, Commissioner Breckenridge noted that the "applicant [Smith] seems to be inextricably confused,"<sup>36</sup> and ordered both names put on a Doubtful card. In 1905, three years after the initial application, the commission was still trying to resolve the question. It took testimony from two persons who claimed to know Smith. One said he did not know if there were two children, and one said he was certain that Bunch and Mose were the same person. The commission decided that there was only one child with two names and enrolled Mose Smith while striking the name Bunch Smith.

On the question of degree of blood, Redbird Smith's testimony offers an interesting insight into the commission's procedures. While being questioned about his parents, Smith stated that his mother's father was a "Dutchman," and Commissioner Breckenridge responded that "you are about three quarter Cherokee then are you?" Smith replied "About that," and so the official records of the Dawes Commission list Redbird Smith, who is often mentioned as a full-blood leader of the opposition, as three-quarters Cherokee. It appears that the commission often had to make assumptions about the degree of blood of anyone who did not appear to be a full-blood and in some testimony the question never appears to have been asked.

Smith's forced appearance did not end opposition and the commission petitioned the court for notices on several occasions. On March 25, 1902, David Hilcher and Jack Soapes were ordered to appear on April 3, and when they refused to be enrolled, Judge Joseph A. Gill found them in contempt of court on April 5, 1902.<sup>37</sup> Hilcher and Soapes were fined ten dollars on May 16 and ordered to be taken before the Dawes Commission and



*This flag dates from the 1860s. The now indistinct lettering on the top three lines is in Cherokee; the bottom two lines read: "Flag of the Keetowa Warriors. Friends of the Union."*

## PROLOGUE

Now, therefore, Know Ye, That you Charley Scott, Anderson Gritts, Coleman Dick, John Bearer, Lincoln Towle, Blunt Gritts, Jeff Towle, Redbird Smith, Soldier Tolan, Dekaney Waters, John Fie Liff and Alsek McCoy and each of you, are hereby notified to appear before the Commission to the Five Civilized Tribes at its office in Muskogee, Indian Territory, on Saturday the 15th day of March, 1902, at 10:00 o'clock A. M., to be enrolled as citizens of the Cherokee tribe of Indians in Indian Territory.

*This notice ordering Redbird Smith, Anderson Gritts, and others to appear before the commission was issued by the federal court at Muskogee, but it did not end the opposition to enrollment. At least four similar notices were issued later that year.*

enrolled regardless of their wishes.<sup>38</sup> John Wolf and six others were notified on April 5, 1902, to appear on April 25<sup>39</sup> and Steve Christie and twenty others received a similar notice on May 14, 1902, to appear on June 2.<sup>40</sup> The court issued its last order to recalcitrant Cherokees on May 28, when it notified Peter Nick and eighteen others to appear before the commission on June 13.<sup>41</sup> Many of the application jackets of the Nighthawks contain very sincere and moving pleas that the government respect the old treaties. Unfortunately for the Cherokees, the government was not moved.<sup>42</sup>

From April to June 1902 the commission had four field parties traveling through "full-blood neighborhoods" looking for applicants. In an effort to force the full-bloods to cooperate, the commissioners had requested that cavalry from Fort Gibson be sent to accompany the enrollment parties because they felt the "presence of troops is the only evidence of the purpose of the Government that many of these people will readily believe."<sup>43</sup> The commissioners also suggested that a proposed payment from the Cherokee Relief Fund be withheld from anyone who could not show proof that he or she had applied for enrollment. Acting Secretary of the Interior

Thomas Ryan informed the commission that it was "not advisable to send armed soldiers" with the enrolling parties and noted that the federal court at Muskogee appeared to be able to provide all the enforcement required. He also rejected the idea of refusing to give money to "destitute Indians" to force them to enroll.<sup>44</sup>

On March 3, 1905, Congress abolished the multimember commission and re-



*Nighthawk Jack Christie is number fourteen in this photograph of the Cherokee Senate that met in 1889 and 1890 (detail).*

placed it with a single commissioner to the Five Civilized Tribes.<sup>45</sup> Tams Bixby, who had served as acting chairman for over five years, was eventually appointed to the new position. Under the terms of the Cherokee Agreement of 1902, the commission had stopped accepting applications on October 31, 1902, but on April 26, 1906, Congress yielded to pressure to reopen the rolls and authorized Bixby to accept applications for the enrollment of children living on March 4, 1906, whose parents were either enrolled or had applications pending.<sup>46</sup> He issued a notice that appointments would be held at ten locations within the Cherokee Nation between May 7 and June 29, and applications would be received until midnight of July 25. The applications had to include an affidavit by the mother and the attending physician or midwife. The commissioner noted that "the same difficulty was experienced in enrolling the children of the 'Ketoowahs', or 'Night-Hawks' which characterized the enrollment of their parents."<sup>47</sup> Jack Christie, who was described by the commission as "a Nighthawk and a very intelligent fullblood,"<sup>48</sup> issued a statement through an interpreter that said "we oppose the present method of the Daws [sic] Commission of dividing the lands of the Cherokees . . . we pra-

## PROLOGUE



*The enrollment controversy had not been resolved at the time of this photograph. Redbird Smith (second from left) and three other Cherokees displayed Keetoowah Society wampum belts for an unknown photographer, ca. 1910-1912.*

pose to do nothing in the way of giving the names and ages of our children for the purpose of having them enrolled."<sup>49</sup> He went on to say that "If we loose [sic] our lands and all moneys rightfully ours, on account of our negligence or ignorance, we shall not depend on you or anyone else for sympathy or assistance."<sup>50</sup>

In addition to opposition by the full-bloods, the tribal officials objected to reopening the rolls and went to court to block the enrollment of the children. The case was not settled until 1912, when the Supreme Court ruled against the tribe and permitted the enrollment of 5,005 "Newborns."<sup>51</sup>

The act of 1906 directed that the rolls would close on March 4, 1907. In the last year of enrollment, the flow of paper between Muskogee and Washington grew to a torrent. The secretary of the interior remanded hundreds of cases for rehearing, and Tams Bixby responded by sending thousands of cases forward for final review. Over 2,500 cases were received in the Office of the Secretary of the Interior between January 1 and March 4, 1907, which must have produced a staggering workload. When the day for closing the rolls finally arrived after almost eleven years of hard work, there were still 2,023 cases pending.<sup>52</sup> Many of these claims remained unresolved until 1912, when the

Supreme Court ruled on the last of the numerous suits relating to enrollment.

When the rolls finally closed, the Dawes Commission had enrolled more than 100,000 people as members of one of the Five Civilized Tribes and rejected the claims of more than 200,000. The commission had received more than 53,000 applications for Cherokee enrollment and reported that "perhaps greater difficulty has been experienced in the preparation of the final rolls of the Cherokees than in any other tribe."<sup>53</sup> Each application had to be reviewed several times under a bewildering set of rules and regulations that frequently changed as a result of court rulings. Many of the rejected applicants

## PROLOGUE

### NOTES

<sup>1</sup>30 Stat. L. 495. The original 1880 census with annotations made by the Dawes Commission is in the custody of the National Archives-Southwest Region, Forth Worth, TX, and has been reproduced on microfilm as 7RA-06.

<sup>2</sup>Ibid.

<sup>3</sup>All of these rolls are in the custody of the National Archives-Southwest Region.

<sup>4</sup>Oklahoma Historical Society (OHS) microfilm roll DC 45.

<sup>5</sup>The National Archives-Southwest Region has more than 576 cubic feet of letters received by the Dawes Commission between 1903 and 1914 (entry 31). Earlier letters are in the custody of the Oklahoma Historical Society and have been reproduced on microfilm on rolls DC 42 to DC 50. A twenty-five-volume index to letters received for the period from October 1897 to December 1913 is at the National Archives-Southwest Region (entry 28) and has been reproduced as *Index to Letters Received by the Commissioners to the Five Civilized Tribes, 1897-1913*. National Archives Microfilm Publication M1314.

<sup>6</sup>30 Stat. L. 495.

<sup>7</sup>Joseph D. Yeargin enrollment case, Preliminary Inventory of the Records of the Five Civilized Tribes Agency (hereinafter cited as FCT), Records of the Bureau of Indian Affairs, Record Group 75, National Archives-Southwest Region (hereinafter cited as NA-Southwest). A copy of the opinion is reproduced on OHS microfilm roll DC 46. For Jones enrollment records, see Cherokee by Blood card 7114.

<sup>8</sup>Ibid.

<sup>9</sup>All of the records of this division (203 linear feet) are at the main National Archives Building in Washington, DC, in Records of the Office of the Secretary of the Interior, Record Group 48. None of the records has been microfilmed.

<sup>10</sup>The records of this office (163 linear feet) are in the main National Archives Building in Washington, DC, in RG 75.

<sup>11</sup>Report of the Commission of July 17, 1901, on OHS microfilm roll DC 45.

<sup>12</sup>Tams Bixby to Secretary of the Interior, Apr. 19, 1902, Dawes Commission Correspondence, RG 75. OHS microfilm roll DC 77.

<sup>13</sup>Annual report of 1905, p. 8, FCT, entry 37, RG 75, NA-Southwest.

<sup>14</sup>Clifton R. Breckenridge to Bixby, July 16, 1904, OHS microfilm roll DC 47.

<sup>15</sup>These cards were transferred to the National Archives-Southwest Region in 1969 and have been reproduced as *Enrollment Cards for the Five Civilized Tribes, 1898-1914*, National Archives Microfilm Publication M1186.

<sup>16</sup>Annual report of 1905, p. 25, FCT, entry 37, RG 75, NA-Southwest.

<sup>17</sup>Index to rejected applicants, microfilm 7RA-24 and entry 75, FCT, RG 75, NA-Southwest.

<sup>18</sup>Annual report of 1905, p. 9, FCT, entry 37, RG 75, NA-Southwest.

<sup>19</sup>The National Archives-Southwest Region has this census roll. It has been reproduced on microfilm as 7RA-19. An index has been reproduced as 7RA-71, roll 1.

<sup>20</sup>Angie Debo, *And Still the Waters Run: The Betrayal of the Five Civilized Tribes* (1940), p. 47.

<sup>21</sup>31 Stat. L. 221.

<sup>22</sup>See 7RA-24.

<sup>23</sup>Charles J. Kappler, ed., *Indian Treaties, 1778-1883* (1972), pp. 942-950. See Daniel J. Littlefield, Jr., *The Cherokee Freedmen: From Emancipation to American Citizenship* (1978), for a detailed study of relations between the Cherokees and their adopted former slaves.

<sup>24</sup>*T. M. Buffington et al. v. Henry L. Dawes et al.*, Equity Case 4424, Records of the U.S. Court for the Northern District of In-

dian Territory, Records of U.S. District Courts, Record Group 21, NA-Southwest. The case file is missing, but the dockets and minutes of the court provide a record of the proceedings.

<sup>25</sup>Moses Whitmire case, *Supreme Court Reports*, vol. 56, p. 928-934.

<sup>26</sup>*Daniel Red Bird et al. v. The United States*, Nov. 5, 1906, Records of the U.S. Court for the Northern District of Indian Territory, RG 21, NA-Southwest.

<sup>27</sup>Annual report of 1906, p. 39, FCT, entry 37, RG 75, NA-Southwest.

<sup>28</sup>Entry 41, file D195, FCT, RG 75, NA-Southwest.

<sup>29</sup>Ibid.

<sup>30</sup>Records of the Dawes Commission, "Reference Documents" (entry 41, file D195-197).

<sup>31</sup>30 Stat. L. 495.

<sup>32</sup>The original of this order is among the Criminal Case Files (case 6051) of the U.S. Court for the Northern District of Indian Territory, which are in the custody of the National Archives-Southwest Region (RG 21). The Southwest Region also has the record books of the court, which contain the text of orders issued in related cases.

<sup>33</sup>U.S. Court for the Northern District of Indian Territory, Common Record, vol. 15, p. 118, RG 21, NA-Southwest.

<sup>34</sup>Applications for Enrollment, entry 53A, Cherokee by Blood 7682, FCT, RG 75, NA-Southwest.

<sup>35</sup>Ibid.

<sup>36</sup>Ibid.

<sup>37</sup>U.S. Court for the Northern District of Indian Territory, Common Record, vol. 15, p. 119, RG 21, NA-Southwest.

<sup>38</sup>Ibid., p. 127.

<sup>39</sup>Ibid., p. 119.

<sup>40</sup>Ibid., p. 125.

<sup>41</sup>Ibid., p. 128.

<sup>42</sup>See H. Doc. 552, 57th Cong., 1st sess., for a Dec. 17, 1901, Memorial from the Cherokee Indians. See also various letters reproduced on OHS microfilm roll DC 45.

<sup>43</sup>Commission to the Secretary of the Interior, Mar. 25, 1902, OHS microfilm roll DC 45.

<sup>44</sup>Secretary of the Interior to the Dawes Commission, Apr. 7, 1902, OHS microfilm roll DC 45.

<sup>45</sup>33 Stat. L. 1048.

<sup>46</sup>34 Stat. L. 137.

<sup>47</sup>Annual report of 1906, p. 41, FCT, entry 37, RG 75, NA-Southwest.

<sup>48</sup>Applications For Enrollment, entry 53A, Cherokee M3949, FCT, RG 75, NA-Southwest.

<sup>49</sup>Ibid.

<sup>50</sup>Ibid.

<sup>51</sup>*David Muskrat et al. v. The United States*.

<sup>52</sup>Howell Report, FCT, entry 57, p. 83, RG 75, NA-Southwest.

<sup>53</sup>Annual report for 1904, p. 24, FCT, entry 37, RG 75, NA-Southwest.

<sup>54</sup>Howell report, FCT, entry 57, p. 187, RG 75, NA-Southwest.

<sup>55</sup>Howell report, FCT, entry 57, p. 34, RG 75, NA-Southwest.

<sup>56</sup>Ibid.

<sup>57</sup>Pollock's report is part of the records of the Bureau of Indian Affairs, RG 75, in the main National Archives Building in Washington, DC. (See entry 121 of file 17711-12-053 Five Tribes), *Records of the Bureau of Indian Affairs*, Preliminary Inventory 163 (1965).

<sup>58</sup>Littlefield, *Cherokee Freedmen*, p. 11.

<sup>59</sup>Debo, *And Still the Waters Run*, p. 55.

<sup>60</sup>See David M. Holford, "The Subversion of the Indian Land Allotment System, 1887-1934," in *The Indian Historian* 8 (Spring 1975).

# Federal Indian Policy

## The Dawes Commission, 1887–1898

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*By Kent Carter*

Since the first European settlers came to North America, one of the most persistent and perplexing issues for them and their descendants was "The Indian Problem." The solution in favor at any particular time often depended on whether the Indians were seen as "noble savages" whose culture and life-style had to be protected or as just plain savages who had to be pushed aside or even exterminated to make way for "progress."<sup>1</sup>

In the first hundred years after contact, the new arrivals lacked the military power to impose a solution and relied primarily on negotiating solemn treaties, which usually required the Indians to cede land. When the federal government was established in 1789, it inherited many of these treaties and continued to negotiate new ones. By the 1830s the pressure of population, settlement, and new immigration forced the government to adopt a policy of removing the Indians to lands in "The West" to make room in "The East" for white Europeans. It made little difference to the policymakers that there were already Indians in the West who might not welcome other tribes and that many Indians did not want to be removed. The military forcibly removed tribes who resisted, as the Cherokees learned in 1838 when they were pushed onto the Trail of Tears.<sup>2</sup>

By the 1850s enough white settlers had moved into the areas in the West that had seemed undesirable that the problem of what to do with the Indians required renewed attention. This time the favored solution was to establish reservations and let the waves of white settlement roll around islands of Indians. If the tribes would stay on the reservations and their land-hungry neighbors would leave them alone, the problem should be solved. Unfortunately, neither condition was met.<sup>3</sup>

After taking time out to fight a bloody civil war to abolish slavery, many reformers turned their attention back to the Indian problem. From 1865 to the late 1890s, the federal government used both force and persuasion. Periodically the army was ordered to drive tribes onto reservations and keep them there. With a few notable exceptions, the army had enough firepower to overwhelm the Indians. Once on a reservation, the government relied on teachers and agricultural agents to educate and civilize the Indians.

A number of friends of the Indian deplored the use of force and insisted that the only solution was through acculturation and assim-

ilation into the dominant society.<sup>4</sup> These proposals became the popular slogans for a policy aimed at converting Indians into whites even at the cost of destroying Indian culture and identity. With the best of benevolent intentions, the reformers launched a crusade to "abolish tribalism." Most agreed that a critical step to success was to end the Indians' traditional system of communal ownership of land by giving each person individual title to his or her own land. The pressure for legislation to bring about this fundamental change grew steadily in the 1870s and culminated in the passage of the General Allotment Act of February 8, 1887.<sup>5</sup>

The act authorized the allotment of land on most reservations. Each Indian selected a tract of land, with title held in trust by the federal government. The trust period and the amount of land often varied from tribe to tribe, depending on previous treaty obligations. It was assumed that the Indian would be fully acculturated by the end of the trust period and would then have an unrestricted title. In theory, allotment was supposed to be the answer to the Indian problem, but in practice it had perhaps the most disas-



*In the seventeenth century, William Penn negotiated fairly and successfully with the Indians of Pennsylvania and Delaware, creating allies instead of enemies.*

trous consequences of all the solutions inflicted on Native Americans.

In order to implement the allotment policy, the federal government had to know who were the members of the various tribes. Preparing rolls of the names of persons eligible to receive allotments proved to be a much more time-consuming and complicated process than anyone had imagined. It was also a major challenge to tribal autonomy and set the stage for the ultimate destruction of tribal governments. For the first time, the federal government asserted the right to decide who was and who was not a member of an Indian tribe. No nation can concede the right to decide questions of its citizenship to an outside power and continue to be self-governing for long. Many tribes fought this threat all the way to the United States Supreme Court, and all of them lost.

The Five Civilized Tribes (Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles) probably put up the best defense against the encroachment of the federal government and were certainly

the most difficult of all the tribes to enroll and allot. For the first time, the mass of the records that document their enrollment process are available to researchers at the National Archives—Southwest Region in Fort Worth, Texas. The records include most of the correspondence of the commission established to enroll and allot the Five Civilized Tribes and the applications of individuals for enrollment under acts of Congress in 1896, 1897, and 1898. The correspondence documents in detail the government's policy and day-to-day activities as well as the resistance of the tribal governments and the attitudes of both Indians and non-Indians. The individual applications contain a wealth of genealogical information including dates of births, deaths, marriages; names of related family members and places of residence.

The following examination of the Cherokee enrollment records will, we hope, provide some insights into the struggle for tribal existence and the motives and aspirations of the various interest groups involved. Part I, in this issue of



*D. H. Rose was the Cherokees' delegate in 1875 when the Five Civilized Tribes petitioned the Supreme Court.*

...us on the establishment of a commission to negotiate with the Five Civilized Tribes and its early activities. Part II, in the Spring 1991 issue, will concentrate on the work of the Dawes Commission and the actual enrollment of the Cherokees.

The Five Civilized Tribes were exempt from the General Allotment Act of 1887 for a variety of reasons relating primarily to disputes among lawyers about the nature of their title to the lands they occupied. Their reprieve lasted only six years. On March 3, 1893, Congress authorized the establishment of a commission to negotiate agreements with each of the Five Civilized Tribes to provide for the dissolution of the tribal governments and for the allotment of land to each individual tribal member.<sup>6</sup> Henry Laurens Dawes, the recently retired senator from Massachusetts, was appointed chairman of the commission, which also included Meredith H. Kidd of Indiana and Archibald S. McKennon of Arkansas.

...es, who had served three terms in the U.S. Senate and nine terms in the House of Representatives, was widely respected as an expert on "The Indian Problem," and the commission he headed was promptly dubbed the Dawes Commission.

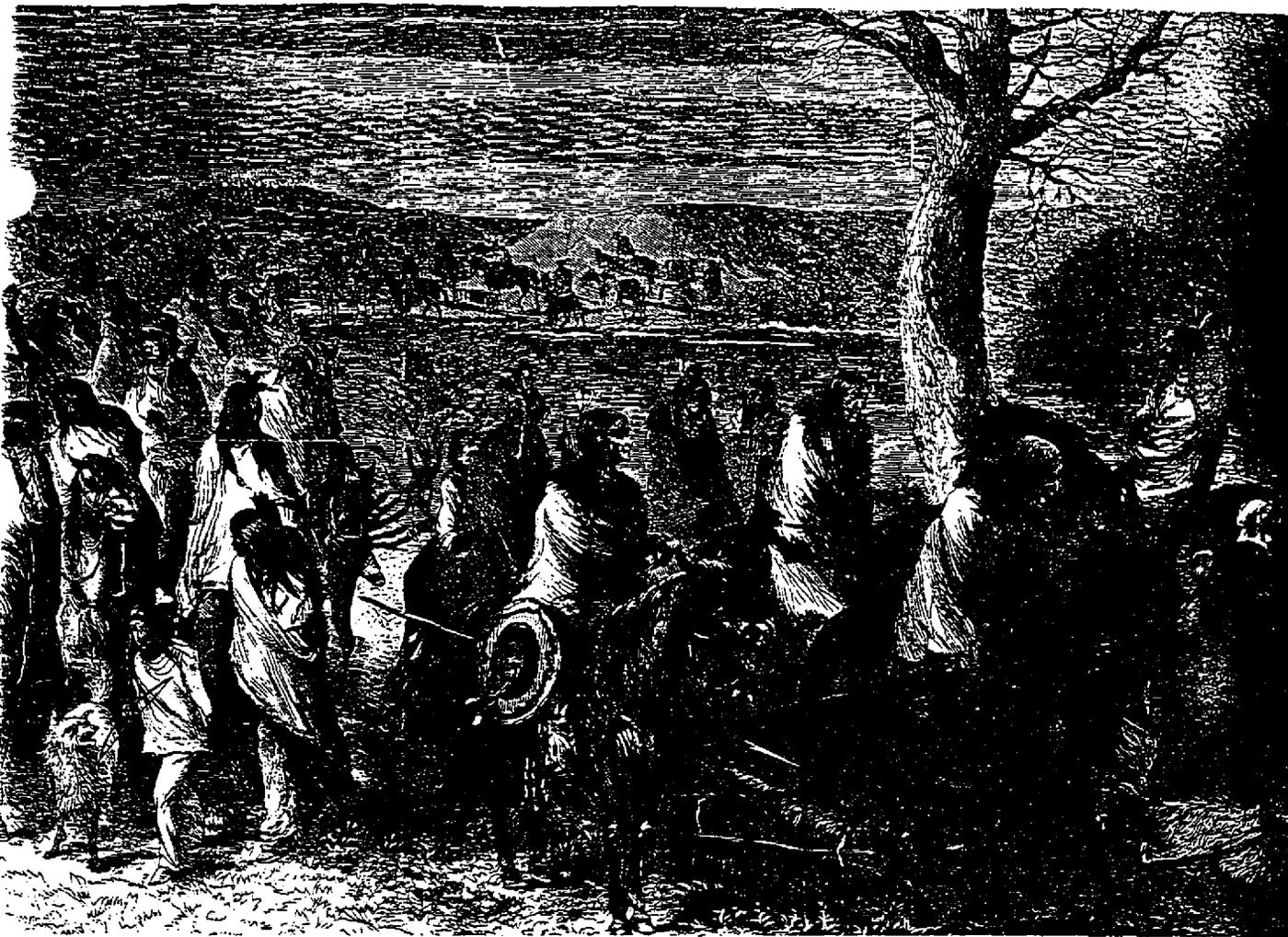
The three commissioners arrived in Indian Territory (what is now the eastern half of Oklahoma) in January 1894 full of good intentions and hopeful that they could bring "civilization" to the Five Civilized Tribes. Dawes was a firm believer in the wisdom of the allotment policy and criticized communal ownership at every opportunity. Nine years earlier, in 1885, he had told his fellow reformers gathered at the annual Lake Mohonk Conference that even though the Cherokees might appear to be very content with their current life-style, the lack of "enterprise" in their system was an obvious defect. He observed that "there is no selfishness, which is at the bottom of civilization."<sup>7</sup> Although it is painful today to hear someone so blatantly express faith in greed as a motivating force, most of Dawes's contemporaries agreed with him. In his



*Henry Laurens Dawes, who directed the congressional committee set up to dissolve tribal governments, was an opponent of communal ownership and tribal customs.*

study of the General Allotment Act, D.S. Otis noted that the reformers firmly believed that "individual land ownership was supposed to have some magic in it to transform an Indian hunter into a busy farmer."<sup>8</sup> In this view, if only the Cherokees could be converted into selfish land owners, they would be well on their way to acculturation.

The commission held numerous public meetings to explain the benefits of allotment, but tribal leaders were understandably reluctant to negotiate their governments out of existence. Although they listened politely, they resolutely stalled any attempts to draft agreements. Nobody ever really asked the Indians what they thought of the allotment policy, but it be-



Population of an Indian Village Moving, by Theodore R. Davis. Such migrations were not always voluntary, as the Cherokees discovered in 1838 when they were forced to abandon their lands in the Southeast for resettlement in Oklahoma.

came evident to the commissioners that there was widespread opposition to any change in the existing system. The increasing level of their frustration is evident in their correspondence and periodic reports.<sup>9</sup> They blamed much of the opposition on corrupt tribal "bosses" (the arch enemies of all Progressive Era reformers), who, in league with greedy whites, were monopolizing the best land. Tribal officials countered that the Dawes Commission was only a tool of greedy whites and their allies, the railroad moguls and cattle barons, who were determined to get control of Indian land.

The members of the Dawes Commission were under tremendous pressure to force the Five Civilized Tribes to open their lands regardless of the promises that had been made to them in numerous treaties. The sight of millions of fertile acres "going to waste" was a constant source of irritation and temptation to promoters and potential "boomer/sooner" settlers who surrounded Indian Terri-

tory. Legislation to create a territorial government and then open the new territory to settlement had been introduced in every session of Congress since 1870, and momentum for its passage was building. The pressure for change increased every year as more and more non-Indians moved into Indian Territory either illegally or under residency permits issued by the tribal governments.

The construction of railroads through Indian Territory probably did more to doom the tribal governments than anything else.<sup>10</sup> They brought not only construction workers but thousands of white farmers and merchants, many of whom were lured by the glowing promotional campaigns of railroad companies anxious to sell tickets and hoping for large grants to land along their rights-of-way. The 1890 federal census indicated that only 28 percent of the population of Indian Territory was Indian, and 61 percent was white. By 1907 the white population would increase by almost 400 percent and

constitute 79 percent of the total with Indians falling to 9 percent. In hindsight, it is obvious that the Five Civilized Tribes were fighting a losing demographic battle.

The Dawes Commission found itself at the center of a heated nationwide debate over how good or bad conditions were in Indian Territory and who was responsible. In 1894, while Dawes and his colleagues traveled throughout Indian Territory trying unsuccessfully to convince the Indians that allotment was a good idea, a congressional committee under Senator Henry Teller of Colorado held hearings on the charges of corruption that had been leveled at both the tribal governments and the Dawes Commission. The committee was sympathetic to the Dawes Commission and supported its efforts but declined to recommend any corrective legislation.<sup>11</sup> Two years later, while the members of the Dawes Commission were still looking for some tribal official who would negotiate with them

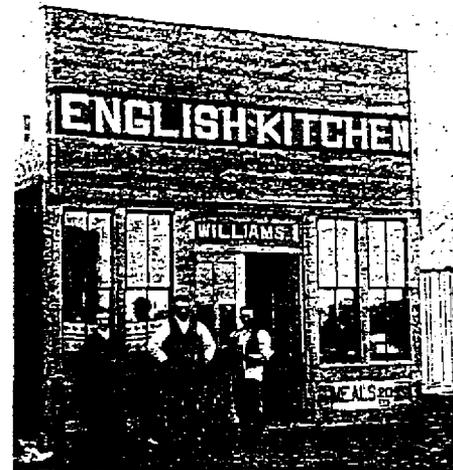
## PROLOGUE

Indian Rights Association sent Charles M. Meserve to Indian Territory to conduct an independent, and presumably unbiased, investigation. Established in 1882 as a lobbying group to promote legislation to protect Indians, the association conducted numerous investigations of conditions on Indian reservations and published its findings in pamphlets that were widely distributed. Meserve, who was president of Shaw College in North Carolina, issued a report that endorsed the position of the Dawes Commission and blasted tribal governments as inefficient and corrupt.<sup>12</sup> This criticism by a group widely recognized as pro-Indian did little to strengthen the position of tribal officials.

From 1893 to 1898 the Dawes Commission issued annual reports that were highly critical of the tribal governments' administration of affairs in Indian Territory and deplored their refusal to negoti-

ports on conditions were hardly objective, but the horror stories about rampant crime and corruption were never evaluated critically by the contemporary press or many subsequent historians. One observer characterized tribal politics as more "fierce and bitter than the political struggles which have been characteristic of the South American republics."<sup>14</sup> Even Debo admits that some tribal officials were "venal"<sup>15</sup> and corrupt but probably no more so than their white counterparts in the surrounding states. Commissioner McKennon of Arkansas was understandably furious when his contemporaries used the same argument in defense of the tribal governments. Unfortunately for the tribes, the constant barrage of charges was widely believed, and pressure for the federal government to do something became irresistible.

In a typical response, Congress held more hearings. In March 1896 an obvi-

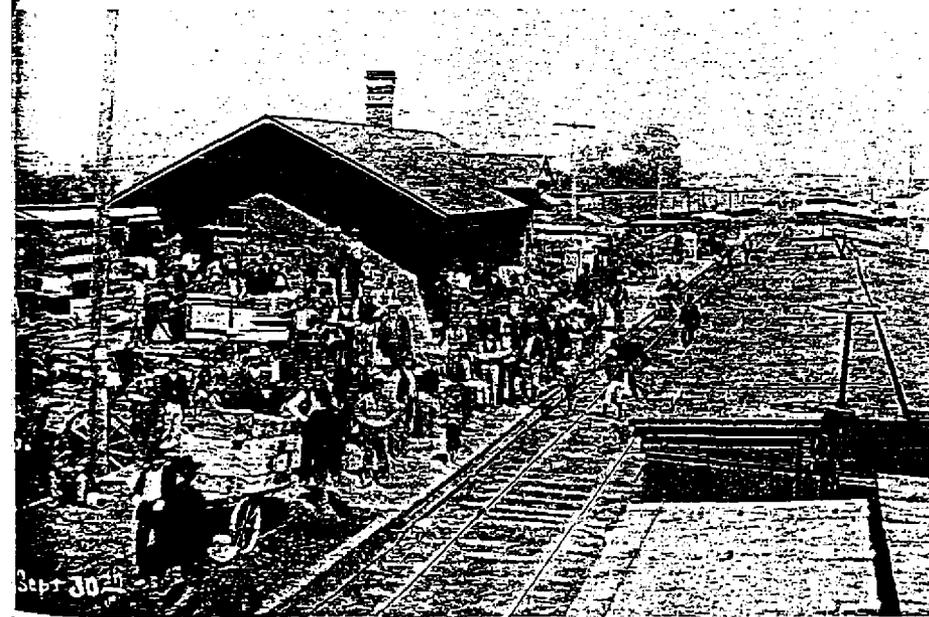


*White settlers quickly built both homes and businesses in Indian Territory to establish their residency and permanence.*

sisted that corruption was so widespread that the federal government had to act to protect the rights "of the common people"<sup>17</sup> even if the tribes refused to negotiate agreements. McKennon introduced petitions signed by 520 Cherokees (presumably common people) complaining that their tribal government and courts were corrupt and that 23 people (presumably tribal bosses) controlled more than 174,000 acres.

The need for government action to protect "common people" was a favorite theme of the Dawes Commission, which claimed that it was trying to save the "ignorant" from the "predatory schemes of wealthy and speculative citizens of the tribes."<sup>18</sup> The commissioners conveniently ignored the fact that many of the common folk allegedly suffering under tribal rule were whites who were not supposed to be in Indian Territory in the first place or were there voluntarily under residence permits issued by the tribal governments.

In its travels through Indian Territory the Dawes Commission heard numerous complaints about fraud in all the tribal citizenship courts. Many people complained that their names had been removed from older rolls that had been used as the basis for payments because they had refused to promise a part of their share of the money to the officials



*The expansion of the western railways brought white settlers to Indian Territory by the thousands, reducing Native Americans to minority status by 1890.*

ate. Noted historian Angie Debo, who has written the only real study of the Dawes Commission, has pointed out that it was trying desperately to justify the need for federal intervention and sought to "malign the governments they were about to destroy."<sup>13</sup> The commission's re-

ously exasperated Dawes testified that his commission had accomplished virtually nothing in its three years of existence and complained that "the worst feature of the Indian Service is that the Indian sometimes does not know what is best for him."<sup>16</sup> Commissioner McKennon in-

## PROLOGUE

compiling the rolls. Others insisted that the political party in power routinely removed the names of members of the opposition party in an effort to rig elections. There were charges that people could only be readmitted as citizens if they paid one hundred dollars to tribal officials.<sup>19</sup> The Dawes Commission characterized the tribal rolls as a "political football."<sup>20</sup> In defense of the tribal officials, it was difficult to prepare accurate rolls because many of the full-blooded Indians lived in areas inaccessible to census takers, and people changed names so often that it

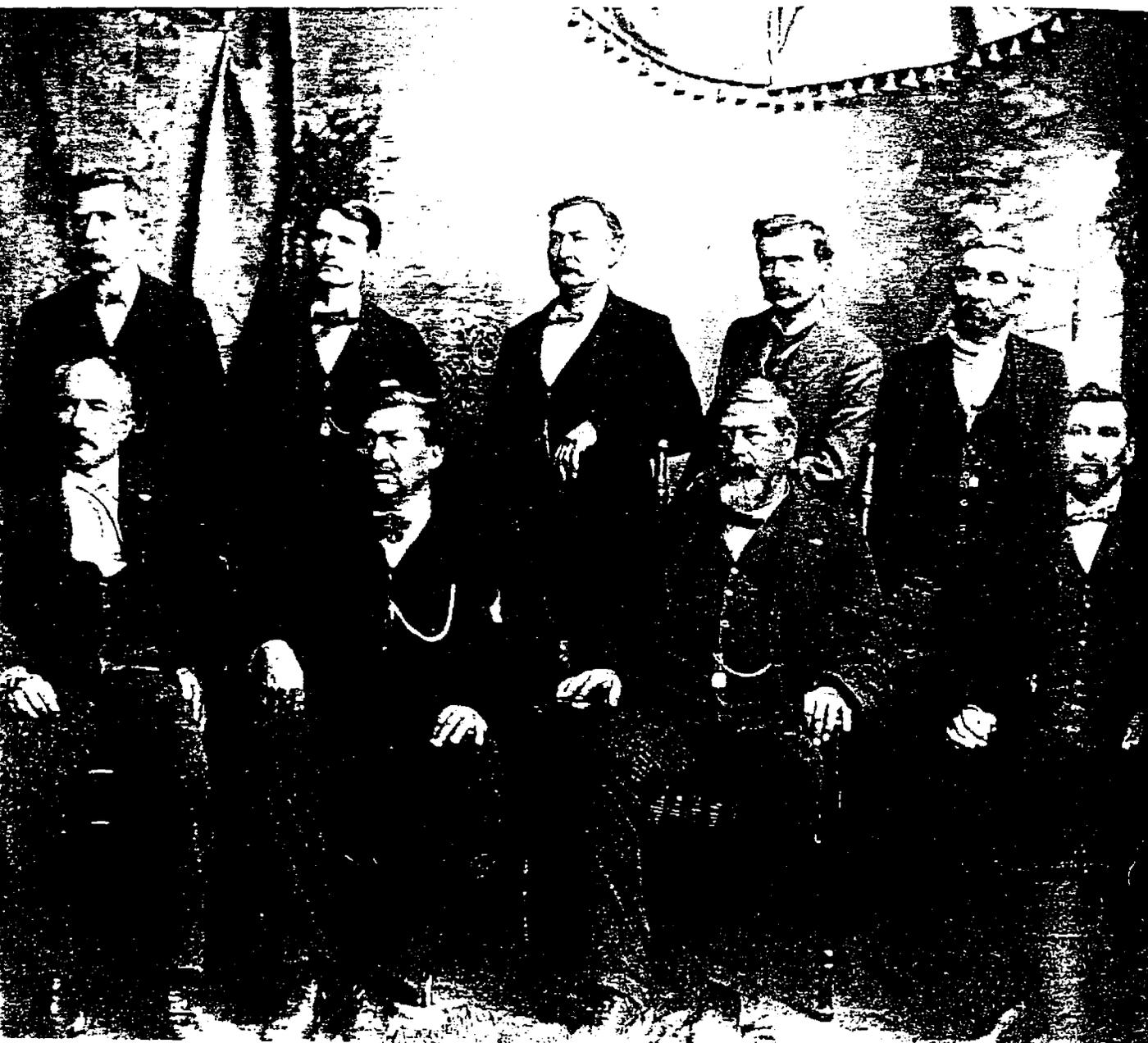
was virtually impossible to keep track of everyone. A subsequent investigation of the enrollment process found that tribal census takers exercised "no greater care than that which usually characterized the loose methods followed by tribal officials."<sup>21</sup>

The alleged abuse of the power to determine citizenship became a major argument in the Dawes Commission's efforts to discredit the tribal governments that were blocking what was best for the "common people." The commissioners insisted that Congress could not let the

tribes retain "the power to decitizenize at will" and reduce "good citizens to beggary."<sup>22</sup>

Angie Debo made an important observation on the controversy over the accuracy and fairness of tribal enrollment practices when she pointed out that "in a community as small and informal as the Indian republics, the recognition of citizenship rested more upon family and neighborhood knowledge than upon official registration."<sup>23</sup> Even though the Cherokees were a large group (the 1890 federal population census reported

*This portrait of the Cherokee Citizenship Committee to the Dawes Commission includes (left to right): front row Dave Lowry, Soggy Sanders, Robert Ross, and Percy Wylie; back row Clem Rogers, W. W. Hastings, George Benge, William Thompson, and Dave Faulkner. They were the tribal authorities responsible for determining citizenship within the Cherokee Nation.*



# PROLOGUE



Samuel H. Mayes was the principal chief of the Cherokee Nation during the 1890s. He resisted the Dawes Commission's efforts to abolish tribalism.

grabs. Given the opportunity for financial gain, it is not surprising that citizenship became a very serious issue in the late 1890s.

Congress responded to the charges against the tribes and took the first step toward unilateral action on June 10, 1896, with passage of an act authorizing the Dawes Commission to "hear and determine the applications of all persons who may apply to them for citizenship" and "determine the right of such applicant to be admitted and enrolled."<sup>24</sup> It was a major attack on the autonomy of the tribal governments, which had always exercised exclusive jurisdiction over citizenship through their own courts. The Cherokee Supreme Court had jurisdiction over claims to citizenship under an act of the Cherokee National Council of December 3, 1869. Beginning in January 1878, applications were referred to a Special Committee of the National Council, which was headed by John Chambers and functioned until a permanent Citizenship Court was authorized by an act of the council on November 26, 1879.<sup>25</sup> On December 8, 1886, the Cherokee National Council confirmed the rolls of 1835, 1848, 1851, and 1852 and established a commission with authority to enroll the descendants of anyone listed on those rolls.<sup>26</sup>

Armed with the vague grant of power

contained in the 1896 act, the Dawes Commission took its first tentative steps into what became an enrollment swamp when it issued written notices on July 8, 1896, declaring that it would accept applications for citizenship in any of the Five Civilized Tribes until September 10, 1896. The application had to be a signed and sworn statement containing all the facts supporting the claim, and the applicant had to provide proof that a copy had been furnished to the tribal chief. Congress required that the commission make its decision within ninety days of receipt of the application and authorized an appeal by any of the parties to the recently established U.S. court in Indian Territory. In an effort to beat the Dawes Commission to the punch in the game of roll making, the Cherokee National Council passed an act on August 21, 1896, authorizing the taking of a new tribal census by its own census takers.

In a truly bizarre twist of logic, Congress stipulated in the act of 1896 that "the rolls of citizenship of the several tribes, as now existing, are hereby confirmed,"<sup>27</sup> even though it had criticized them earlier as inaccurate "political footballs" that were the product of corrupt tribal practices. It was anticipated that the Dawes Commission would only add names to these "existing rolls" and produce a "complete" roll within six

RESIDENCE: Cherokee Nation, District DISTRICT OFFICE: Cherokee Nation, District

**Cherokee Nation Cherokee Roll**  
(For Individual Descendants, Descendants of Freedmen)

CARD NO. \_\_\_\_\_  
FIELD NO. 3757

NAME	Age	Sex	BLOOD	TRIBAL ENROLLMENT			TRIBAL ENROLLMENT OF PARENTS						
				Year	District	No.	Name of Father	Year	District	Name of Mother	Year	District	
<u>Will Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2331</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2331</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>William Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2332</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2332</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>John Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2333</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2333</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>James Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2334</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2334</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>George Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2335</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2335</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Robert Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2336</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2336</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Thomas Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2337</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2337</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Richard Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2338</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2338</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Benjamin Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2339</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2339</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Samuel Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2340</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2340</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Joseph Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2341</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2341</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Matthew Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2342</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2342</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Henry Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2343</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2343</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>John Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2344</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2344</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>William Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2345</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2345</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Robert Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2346</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2346</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Thomas Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2347</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2347</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Richard Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2348</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2348</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Benjamin Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2349</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2349</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Samuel Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2350</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2350</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Joseph Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2351</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2351</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Matthew Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2352</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2352</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Henry Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2353</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2353</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>John Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2354</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2354</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>William Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2355</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2355</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Robert Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2356</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2356</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Thomas Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2357</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2357</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Richard Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2358</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2358</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Benjamin Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2359</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2359</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Samuel Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2360</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2360</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Joseph Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2361</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2361</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Matthew Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2362</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2362</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Henry Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2363</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2363</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>John Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2364</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2364</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>William Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2365</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2365</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Robert Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2366</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2366</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Thomas Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2367</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2367</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Richard Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2368</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2368</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Benjamin Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2369</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2369</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Samuel Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2370</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2370</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Joseph Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2371</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2371</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Matthew Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2372</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2372</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Henry Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2373</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2373</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>John Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2374</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2374</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>William Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2375</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2375</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Robert Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2376</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2376</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Thomas Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2377</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2377</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Richard Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2378</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2378</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Benjamin Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2379</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2379</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Samuel Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2380</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2380</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Joseph Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2381</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2381</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Matthew Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2382</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2382</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Henry Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2383</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2383</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>John Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2384</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2384</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>William Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2385</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2385</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Robert Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2386</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2386</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Thomas Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2387</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2387</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Richard Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2388</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2388</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Benjamin Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2389</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>	<u>2389</u>	<u>Roll Rogers</u>	<u>1890</u>	<u>Chero</u>
<u>Samuel Rogers</u>	<u>1879</u>	<u>M</u>	<u>1880</u>	<u>1890</u>	<u>Chero</u>	<u>2390</u>							

## PROLOGUE

Approximately 75,000 people applied to the Dawes Commission under the 1896 act, and the commission eventually admitted only 2,075, of whom 274 were Cherokees. The commission blamed the "large number of failures to obtain admission to citizenship" on the fact that the act required it to "respect all laws of the several nations or tribes not inconsistent with the laws of the United States and all treaties with said nations or tribes, and give full force and effect to the rolls, usages, and customs of said nations and tribes."<sup>31</sup> In another strange lapse of logic, the commissioners stated that this "was right and proper" even though they had repeatedly blasted the tribes' customs as corrupt and called the rolls inaccurate. They argued that to do anything else would have been "revolutionary and

impracticable,"<sup>32</sup> and former Secretary Henry L. Dawes was not about to do anything that might be considered revolutionary. The commissioners noted that many people held the "erroneous idea . . . that blood alone constituted a valid claim to citizenship in the several nations regardless of other qualifications required by treaties and the constitution, laws and usages of the several nations by which the commission was to be governed."<sup>33</sup> Throughout its existence, the Dawes Commission held firmly to the policy that even if a person had Cherokee blood, he or she was not eligible for enrollment if they did not also meet all of the requirements of the various laws passed by Congress and the numerous opinions issued by government attorneys. It was a policy that drove contemporary lawyers to dis-



*Choctaw and Chickasaw citizens assemble at the Dawes Commission's makeshift office to receive their land allotments.*

months, which would be filed with the commissioner of Indian affairs "for use as the final judgment of the duly constituted authorities."<sup>28</sup>

In a classic example of understatement, the commission reported that the act of 1896 generated an "immense amount of clerical work."<sup>29</sup> Its one clerk was quickly swamped, and the commissioners had to plead for funds to hire two more, but even three people could not keep up with the 7,300 applications that were eventually received. On August 7, 1896, the commission sent a letter to Samuel H. Mayes, the principal chief of the Cherokee Nation, which quoted the 1896 act and respectfully requested that he "cause to be made a full and complete roll of the citizenship of your nation . . . and furnish the same to the Commission on or before the 10th day of December, 1896"<sup>30</sup> (which was the last day of the commission's deadline to make decisions). The commission never got an answer to its request and would have to ask repeatedly for copies of rolls. Eventually, the tribal officials reluctantly turned over some but not all of them.



*Memories, by John Innes. Buffalo were slaughtered systematically in vast numbers to weaken Indian resistance to capture.*



*"One of the rooms at the Indian Allotment main office. Anna Bell, David Shelby and W. P. Chaney." The small staff was overwhelmed by the number of enrollments.*

traction and drives present-day genealogists to tears.

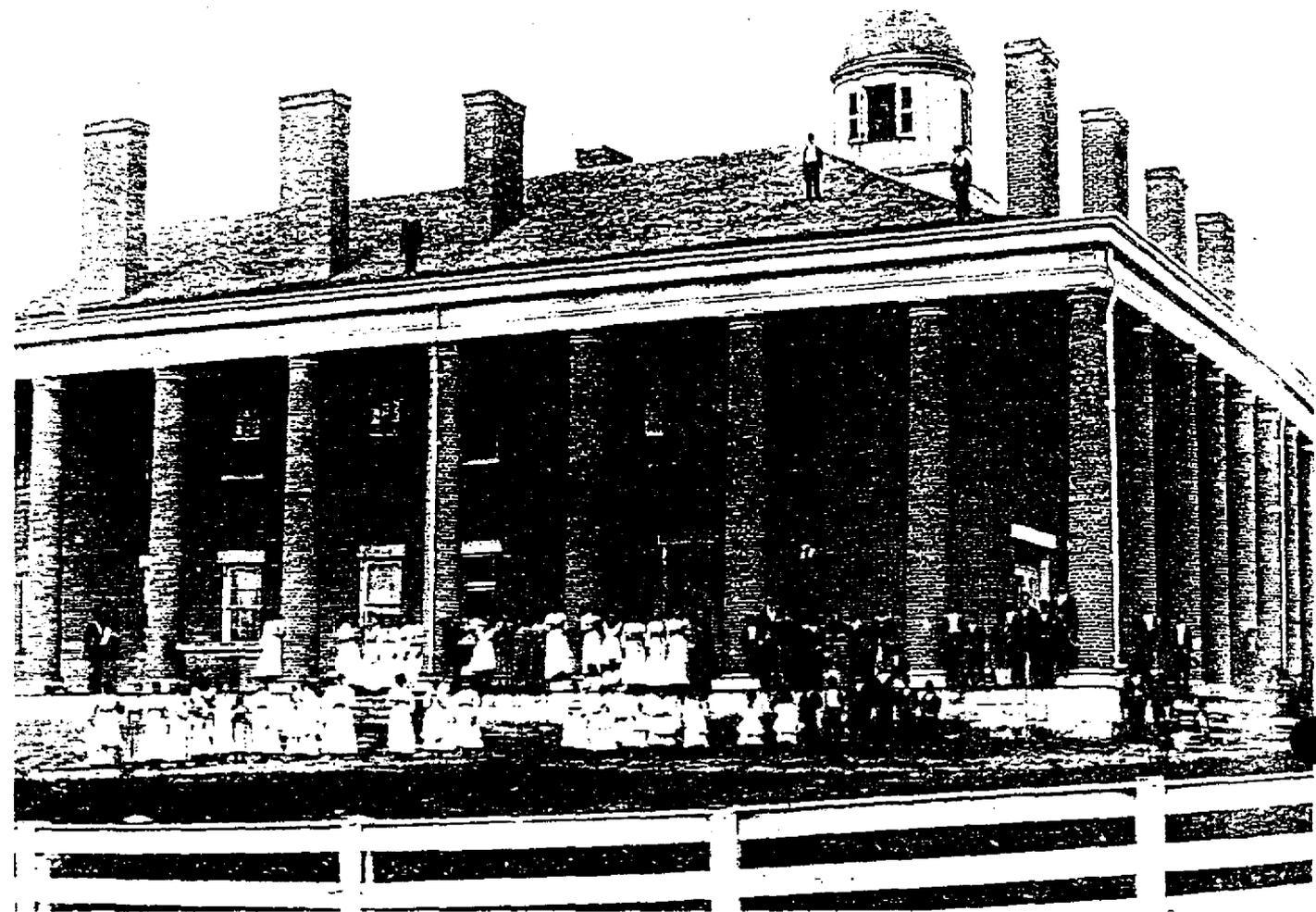
The applications that the Dawes Commission received under the 1896 act were transferred by the Bureau of Indian Affairs to the National Archives-Southwest Region in 1989 and are now open to researchers for the first time. There are 5,574 Cherokee applications, which include the original petitions with any supporting affidavits, depositions, and memorials. The Cherokee tribal officials objected to every application on the grounds that the Dawes Commission had no jurisdiction and the applicants' claims were not "supported by sufficient facts."<sup>34</sup> There are copies of the tribal attorney's "Demurrer and Answer" in most of the application files and in a separate, partial set that is arranged alphabetically by the applicant's surname. The files often include a notice that the decision was being appealed to the U.S. court, which gives the case number assigned by the clerk of the court. The National Archives-Southwest Region also has some of the dockets of applications maintained by the commission's overworked clerks and various lists of the names of people who were admitted or rejected by the commission, the court, or the tribe.<sup>35</sup>

The United States Court for the Northern District of Indian Territory sitting at Muskogee heard appeals relating to Cherokee and Creek applicants. Judge William McKendree Springer presided over the court. He had been a member of the U.S. House of Representatives from Illinois from 1875 until 1895, when he was defeated for reelection and appointed to the court. While in Congress he had introduced legislation to open the "unassigned" land in Oklahoma to settlers and had favored establishment of a territorial government. The 335 citizenship case files heard by this court were transferred to the National Archives-Southwest Region in 1989 and are also open for research.<sup>36</sup> They generally include the briefs filed by the various attorneys, affidavits, reports prepared by special masters appointed by the court, and Judge Springer's opinion. Some of the case files include the original application submitted to the Dawes Commission and summaries of actions taken by the commission. Because the Cherokee tribal attorneys appealed every decision of the Dawes Commission that admitted the applicant, and virtually everyone who had been denied by the commission also appealed, the court was kept very busy trying to sort out the conflicting claims. The

tribe appealed because it objected to enrollment on principle, and there was a strong economic incentive to keep the number of people who might share in tribal land and money as small as possible. Judge Springer frequently complained that he did not have enough staff and eventually turned over custody of the original case files to the Dawes Commission because there was not enough money in his budget to pay the clerical costs of preparing all the copies requested by the various parties. Although the court upheld the action of the commission in most cases, it did reverse enough decisions to add confusion to an already complicated situation.

Every year Congress had to appropriate funds for the commission to continue its work. An act of June 7, 1897, authorized \$42,000 for the 1897 fiscal year and also tried unsuccessfully to clarify what the 1896 act meant by "tribal rolls." They were defined as the "last authenticated rolls"<sup>37</sup> approved by the council of each nation plus the names of any of the descendants of people on those rolls plus any names added by the tribal council or courts or by the Dawes Commission. Any other names appearing on "such rolls" (presumably any of the various payment rolls, censuses, or other citizenship records created by the tribes, most of which were still not in the possession of the commission) were "open to investigation"<sup>38</sup> by the Dawes Commission for a period of six months from the passage of the 1897 appropriation act. If the commission decided a name was on the roll as a result of fraud, it had the authority to strike it from the rolls after giving the person ten days advance notice. Anyone stricken had the right to appeal to the federal court in Indian Territory.

The National Archives-Southwest Region has several groups of applications that appear to have been made, at least in part, under the act of 1897. One group of 433 applications relates to freedmen, former slaves of Cherokee citizens, and another group of 991 pertains to claims to citizenship through intermarriage.<sup>39</sup> The Cherokee tribal authorities strenuously



*"Cherokee Orphan Asylum, I. T." Convinced of their own racial and religious superiority, many white settlers denigrated Indian culture. Those who attempted to convert Indians to western beliefs and behavior often succeeded with the very young.*

objected to enrolling freedmen or intermarried whites, and the ultimate fate of these applicants was the subject of a long and complicated series of litigations. It does not appear that the commission had time to take much action on these 1897 applications before it was given a new set of orders by Congress in 1898.

While the Dawes Commission struggled to decide who should be listed on the tribal rolls, tribal government officials continued to resist efforts to negotiate agreements that would permit the allotment of land, even though they had been warned in the 1896 act that "it is hereby declared to be the duty of the United States to establish a government in the Indian Territory, which will rectify the

many inequalities and discriminations now existing in said Territory, and afford equal and needful protection to the lives and property of all citizens and residents thereof."<sup>40</sup> The Choctaws, Chickasaws, and Seminoles eventually signed agreements, but the Cherokees and Creeks continued to delay.

On June 28, 1898, Congress ran out of patience with the Five Civilized Tribes and passed "An Act for the protection of the people of Indian Territory," which became commonly known as the Curtis Act.<sup>41</sup> It authorized the Dawes Commission to proceed with allotment even without tribal consent and gave the commission and the U.S. courts whatever powers they needed to carry out the policy. It

also incorporated the Choctaw and Chickasaw agreements, which were subsequently ratified by those two tribes and became the basis for their allotments. The Curtis Act required that the tribal governments be abolished when allotment was completed. Time had run out for the Five Civilized Tribes, and although they would continue to fight in Congress and the courts to preserve their tribal autonomy, their efforts were doomed to failure. The Dawes Commission had the power it needed to bring about their destruction, and in the Spring 1991 issue we will see how the commissioners used that power against the Cherokees. □

## NOTES

<sup>1</sup>See S. Lyman Tyler, *A History of Indian Policy* (1973) for a detailed but rather dull study of federal Indian policy. William T. Hagan's *American Indians* (1961) is less detailed but much more readable.

<sup>2</sup>See Ronald N. Satz, *American Indian Policy in the Jacksonian Era* (1975).

<sup>3</sup>See Edmund Jefferson Danziger, Jr., *Indians and Bureaucrats: Administering the Reservation Policy During the Civil War* (1974).

<sup>4</sup>See Robert Winston Mardock, *The Reformers and the American Indian* (1971) and Henry E. Fritz, *The Movement for Indian Assimilation, 1860-1890* (1963).

<sup>5</sup>24 Stat. L. 388. This act is often called the Dawes Act but should not be confused with the subsequent legislation that established the Dawes Commission. See D. S. Otis, *The Dawes Act and the Allotment of Indian Lands* (1973). See also Mardock, *The Reformers and the American Indian*.

<sup>6</sup>27 Stat. L. 645.

<sup>7</sup>Angie Debo, *And Still The Waters Run: The Betrayal Of The Five Civilized Tribes* (1940), p. 22.

<sup>8</sup>Otis, *The Dawes Act*, p. 141.

<sup>9</sup>Most of the correspondence of the Dawes Commission is in the custody of the National Archives-Southwest Region or the Oklahoma Historical Society. The commission's annual reports were published as appendices to the annual report of the commissioner of Indian affairs, which are available at many libraries with a government documents section.

<sup>10</sup>See H. Craig Miner, *The Corporation and the Indian: Tribal Sovereignty and Industrial Civilization in Indian Territory, 1865-1907* (1976).

<sup>11</sup>Senate Select Committee on the Five Civilized Tribes of Indians, 53d Cong., 2d sess., 1894, S. Rept. 377 (Serial 3183).

<sup>12</sup>Debo, *And Still the Waters Run*, p. 27.

<sup>13</sup>Debo, *The Road to Disappearance* (1941), p. 347.

<sup>14</sup>Howell Report, Preliminary Inventory of the Records of the Five Civilized Tribes Agency (hereinafter cited as FCT), entry 57, p. 41, Records of the Bureau of Indian Affairs, Record Group 75, National Archives-Southwest Region (hereinafter cited as RG 75, NA-Southwest). A special thanks goes to James Rush of the Civil Reference Branch of the National Archives (NNRC), who located the original of the Howell Report, which is in the Central Classified Files of the Secretary of Interior, 5-1 Five Civilized Tribes Enrollment, Records of the Office of the Secretary of the Interior, RG 75, NA, Washington, DC.

<sup>15</sup>*Ibid.*, p. 348.

<sup>16</sup>U.S. Senate, 54th Cong., 1st sess., 1896, S. Doc. 182 (Serial 3353), p. 43.

<sup>17</sup>*Ibid.*, p. 5.

<sup>18</sup>Annual Report of June 30, 1905, p. 6, FCT, entry 37, RG 75, NA-Southwest.

<sup>19</sup>S. Doc. 182, p. 18.

<sup>20</sup>*Ibid.*, p. 60.

<sup>21</sup>Howell Report, p. 34, RG 75, NA-Southwest.

<sup>22</sup>S. Doc. 182, p. 60.

<sup>23</sup>Debo, *And Still the Waters Run*, p. 37.

<sup>24</sup>29 Stat. L. 21.

<sup>25</sup>The majority of the records of these tribal organizations are in the custody of the Oklahoma Historical Society. Some have been microfilmed (see the society's microfilm CHN 51 to CHN 64). The National Archives-Southwest Region has a list of rejected claimants, 1878-1880 (entry 61); a list of persons who were admitted to citizenship between 1880 and 1899 (entry 62); and six docket books of the Citizenship Commission covering the period 1880-1884 and 1887-1889, which include indexes to the names of the applicants (entry 63). These records have been microfilmed (see the regional archives' microfilm 7RA25). There are also eight volumes of stubs of printed citizenship certificates issued by the Cherokee National Council under an act of April 28, 1886 (entry 64).

<sup>26</sup>Howell Report, p. 111, RG 75, NA-Southwest. An index to the Henderson Roll of 1835 has been reproduced as *Census Rolls of the Cherokee Indians East of the Mississippi and Index to the Roll, 1835*, National Archives Microfilm Publication T496. Copies of the Siler Roll of 1851 and the Chapman and Drennen Rolls of 1852 have been reproduced on roll 12 of *Records Relating to Enrollment of Eastern Cherokee by Guion Miller, 1908-1910*, M685. The Dawes Commission's copies of the Mullay Roll of 1848 and the Siler Roll of 1851 have been reproduced on microfilm as 7RA06, which is available in the National Archives-Southwest Region.

<sup>27</sup>29 Stat. L. 21.

<sup>28</sup>*Ibid.*

<sup>29</sup>Annual Reports for 1894, 1895, 1896, p. 89, FCT, entry 37, RG 75, NA-Southwest.

<sup>30</sup>Annual Reports of 1894, 1895, 1896, p. 126, FCT, entry 37, RG 75, NA-Southwest.

<sup>31</sup>Annual Report, Oct. 3, 1898, p. 3, FCT, entry 37, RG 75, NA-Southwest.

<sup>32</sup>*Ibid.*

<sup>33</sup>*Ibid.*

<sup>34</sup>FCT, entries 66A and 66C, RG 75, NA-Southwest.

<sup>35</sup>FCT, entries 66 to 68, RG 75, NA-Southwest. In the regional archives there is also a microfilm copy of a docket with index to the names of applicants. The original is still in the custody of the Muskogee Area Office of the Bureau of Indian Affairs.

<sup>36</sup>FCT, entry 60A, RG 75, NA-Southwest. The records also include a docket with index (entry 67) and press copies of the court's decisions (entry 69). There are also some typed lists of names of applicants and the action taken on their case (entry 68).

<sup>37</sup>30 Stat. L. 83.

<sup>38</sup>*Ibid.*

<sup>39</sup>FCT, entries 72 and 74, RG 75, NA-Southwest. There are partial alphabetical lists of freedmen (entry 71) and an index to intermarried applicants (entry 73).

<sup>40</sup>29 Stat. L. 21.

<sup>41</sup>30 Stat. L. 495.

## American Indian Treaties and Related Records

- I. Indian tribes were viewed as foreign nations by not only the United States and Canadian governments, but by the Europeans as well. Therefore, the governments drew up treaties as a means of establishing relationships and defining lands and rights between themselves and the separate nations.
- A. The first treaties were those concluded between the English Colonial governments and the American Indians.
1. The first actual treaty transaction was a deed to William Penn signed the first day of August 1682.
  2. For information on these treaties see [A Bibliography of the English Colonial Treaties with the American Indians](#).
- B. The earliest formal treaties in the U. S. were negotiated by the Second Continental Congress and the Congress of the Confederation.
1. The treaties followed the same general policies and customs used by Great Britain and the early colonial governments.
  2. Beginning in 1789 treaties were negotiated by special commissioners which acted "for the President under the supervision of the Secretary of War" and tribal representatives.
    - a. Commissioners could be the federal agent, a minister or any other person, considered by the government as able to represent, protect and secure governmental policies and rights.
    - b. Those Indians who negotiated on behalf of their tribe, were in basically the same category. They generally followed tribal opinion, but since they needed governmental approval as an appropriate tribal representative, they were also those Indians who would favor governmental terms.
  3. After the creation of the Bureau of Indian Affairs in 1849, the supervision of treaty negotiation was transferred to the Bureau of Indian Affairs, and was specifically assigned to the Secretary of the Interior.

- C. The format of these treaties and the procedures to activate them were exactly the same as those for treaties with foreign nations.
1. Treaties required Senate approval to be ratified, and theoretically held "the same status, force, and dignity as agreements with sovereign nations".
  2. Over 400 Indian treaties were negotiated, but only 374 were ratified by the Senate.
- D. The practice of treaty making was discontinued on March 3, 1871 by a Congressional act.
1. This act discontinued tribal recognition as individual nations.
  2. Agreements continued to be made after 1871 which were similar to treaties, but they required approval by both Houses of Congress instead of just the Senate.
- E. The original copies of most Indian treaties, as they were approved, were kept in files in chronological order by the State Department.
1. These files usually include the following:
    - a. Presidential proclamation of the treaty.
    - b. the Senate resolution approving ratification.
    - c. a printed copy of the treaty.
    - d. the signed original.
  2. There may also be copies of correspondence and messages from the President to the Senate and instructions to treaty commissioners.
  3. These files also include some "unperfected" treaties which were never ratified and put into effect.
  4. Congressional acts, resolutions and other supporting documents are part of the Congressional record.
  5. The treaties along with most of the Congressional documents have been reproduced and are available at the National Archives.

6. The actual treaty texts have been published in a volume by Charles Kappler and in the Statutes at Large by Hening.

Microfiche  
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F. Treaties may contain provisions for the following:

1. mutual forgiveness; perpetual friendship; hostages; territorial rights; hunting and fishing rights; regulation of trade; reservation establishment; mills, schools, and churches; building of roads; crossing of boundaries; and the establishment of military posts and agencies.
2. forfeitures of property; reductions in the amount of land occupied by the Indian tribe, or removal of the tribe to other lands which were considered by the whites to be less desirable.
3. compensation for the loss of property and land holdings either by a lump sum settlement, or through the annuity payments of money, services, or commodities.

G. The government intended the treaties to be an avenue to administer these affairs and to generally "keep peace between frontier settlers and Indians". However, the most usual reason for a treaty was basically to acquire the Indians land so the settlers could move in.

II. The payment of goods and monies as stipulated in treaty provisions are recorded on annuity payment rolls.

- A. These rolls begin in the 1840s depending upon when the treaty was negotiated and ratified.
- B. Early annuity payments went to the tribal chiefs therefore, only the chiefs are named on the rolls.
- C. Later payments were made to individuals who were then also listed on the rolls.
  1. These rolls often contain basically the same information as census records such as: name; age; sex; degree of Indian blood; and relationship to the head of the family.
  2. They may list an annuity number. (Sometimes they list both the current and previous years number.) These numbers may also be listed in the agency census records.

3. Some agencies listed the families alphabetically.
4. In some cases these records predate the census by 40 years!

D. Remember the content and arrangement of the information on these rolls varies with the agency and tribe.

E. Our Native Americans, Their Records of Genealogical Value, Vol. 1, Appendix E, contains a listing by tribe of the annuity records at the National Archives (current as of 1980).

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III. Many treaties terms were violated and disregarded. Imre Sutton states in his book Indian Land Tenure that as you examine the wording of the individual treaties, you will find "each one exposing in some way elements of fraud and speculation".

A. The fairness of each individual treaty depended entirely upon the current administration and their desire to obtain the best possible deal for the whites.

1. Most treaty provisions for the distribution of goods were deemed by the whites as humanitarian efforts, rather than actual payment for lands.
2. Many governmental officials never seemed to grasp the concept that they had entered into a business transaction, thereby relieving themselves of the obligation to fulfill their portion of the bargain.
3. Some treaties were ratified with absolutely no intention on the part of the whites, of ever keeping their part of the agreement.
4. The integrity of some agency agents including, unfortunately, some representatives of the Baptist and Methodist Missions was deplorable.

B. Neither the legality nor the morality of any Indian treaty or claim did not guarantee or even improve the chances of having a ratified treaty recognized and properly administered.

1. Some historians have begun questioning just how well the Indians understood the rules assigned to them.
2. Sutton also states that "judicial efforts to set the record straight by proper recompense for land taken by unconscionable means attests to our collective feeling that the Indians did not fare well in the long run".

- IV. The tribes did eventually gain an avenue for legal recourse.
- A. An Indian or tribe could "sue" the Federal Government provided they met the following criteria:
1. get Congress to provide authorization for their specific case.
  2. if the lawsuit involved tribal land or monies (which it usually did) they also needed the approval of the Secretary of the Interior.
  3. Then finally the case was heard in the United States Court of Claims.
- B. It finally became apparent to Congress that the current system was not working and some form of belated justice was mandatory. Thus was born the Indian Claims Commission.
1. This was a special tribunal, completely independent of the Bureau of Indian Affairs, established by an act of Congress on August 13, 1946.
  2. The statute gave jurisdiction of all tribal claims, both prior to and subsequent to that date, to the Commission.
  3. It was designed and "granted the power to hear and determine claims against the United States by any identifiable group of American Indians residing within the United States or Alaska" (Hill, p.394).
- C. The suits were handled the same as court cases.
1. All parties involved with a suit were given the opportunity to present evidence.
  2. The Commission could subpoena the testimony of witnesses and take written depositions to provide evidence, and witnesses were open to cross-examination.
- D. The original intention was for the Commission to receive claims for five years, with the cases to be concluded within an additional five years. However, the life of the Commission was extended until it was finally abolished in 1978.
- E. The records created as a result of the Indian Claims Commission are basically divided into five categories based upon the terms of the Indian Claims Commission Act. These categories are as follows:

1. Cases involving law or equity based upon the constitution, laws, treaties, or executive orders. These represent the majority of the cases heard and usually dealt with payment for lands acquired by treaty, the General Allotment Act or the opening of reservations after allotment.
  2. Cases of law or equity involving torts. These were situations, independent of any contract, where there were direct violations of individual legal rights either by failure to perform a public duty or private obligation resulting in damages to the individual. There had to be a duty, which was not performed, and which caused either personal or property damages.
  3. Cases involving fraud, duress, and just compensation. "There was no formal prohibition against going behind the treaties to determine if any frauds or duress had been committed" (Sutton, p.93). As a result the Commission was hesitant to censure the government in these cases. In one case the commission stated basically that the power to make and break treaties was really "political and not judicial" (Selander, p. 411).
  4. Claims arising from taking of lands by the United States without compensation to the occupant. These cases dealt with rights of occupancy.
  5. Claims based upon fair and honorable dealings not recognized by any existing rule of law or equity. These claims were really based on moral rather than legal actions.
- F. The original papers are grouped together in case files by tribe, and are filed at the National Archives. The Family History Library does have copies of these records, but they cannot circulate to Family History Centers.
- G. These records give us valuable information about the actual claims proceedings as well as information about the tribal relationships with the federal government. They are divided into the following groups:
1. Testimonies; which are arranged by tribe and docket and include items such as anthropology, ethnohistory, appraisals, Congressional acts, and reports on geological studies, conservation issues, land use, occupancy, and economics.
  2. Transcripts; which are arranged by tribe and docket and include legal arguments, history, economics, motions to amend, appraisals, ethnology, valuations, correspondence, cartographic and photographic materials, accounting records, offsets, arrangements for legal counsel, constitutions and charters of Indian groups, and settlements.

3. Briefs; which are arranged by tribe and docket number and include memorandums, reports, opinions, and appeals.
4. Records of the General Accounting Office and General Services Administration; which are arranged by tribe and include treaties, acts, agreements, claims, reports of mineral leases and reports of tribal funds.

H. In addition to the actual records, there is a five part index divided as follows:

1. The tribal index; which is a comprehensive guide to the dockets with the tribes being listed alphabetically with their appropriate docket numbers.
2. The author index; which includes authors of reports which were introduced as evidence.
3. The state index; which includes reports that clearly name a state in either the title or table of contents.
4. The docket index; which is a numerical listing of all the dockets and the plaintiffs.
5. The royce index; which cross-references the dockets

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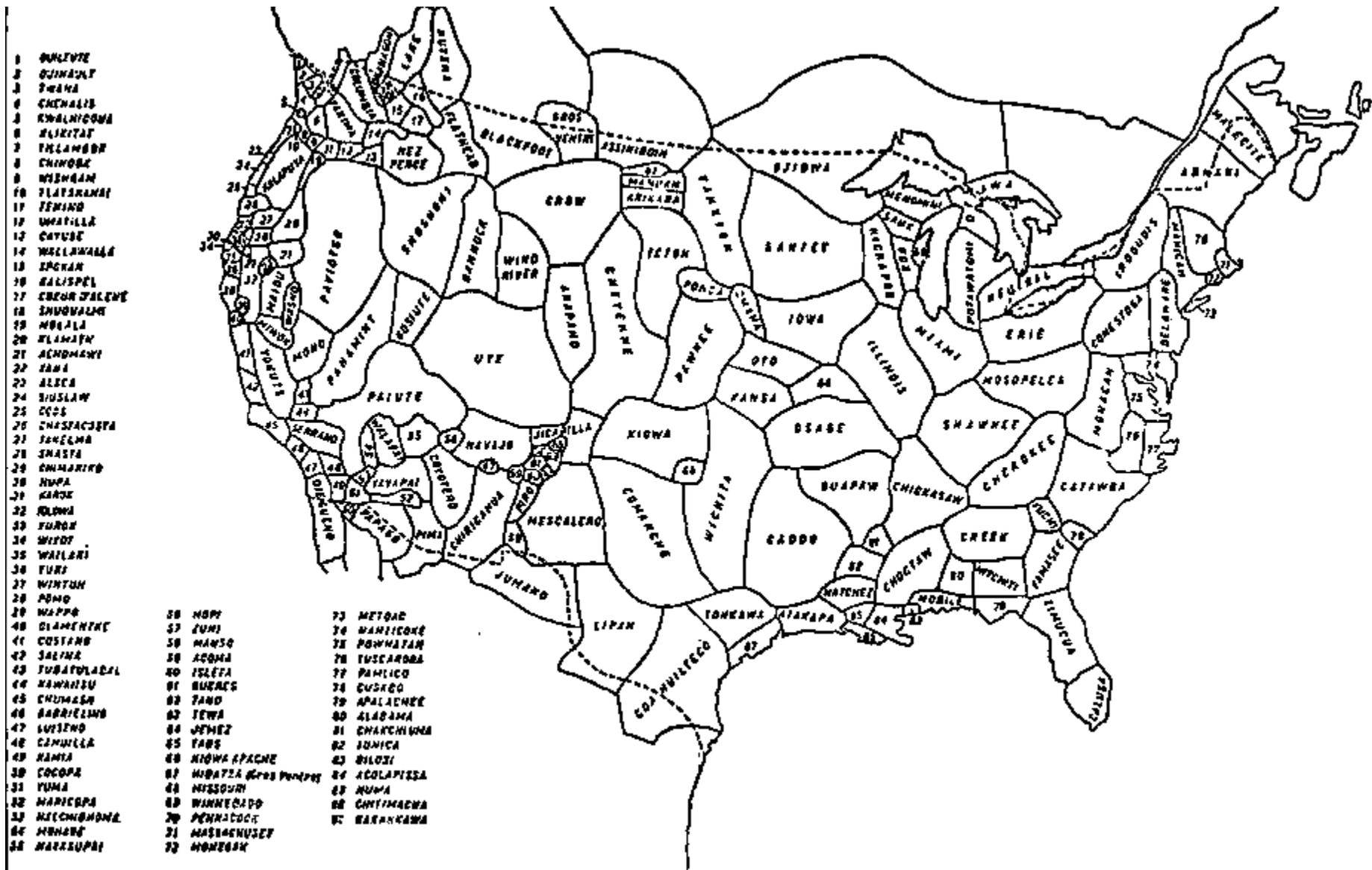
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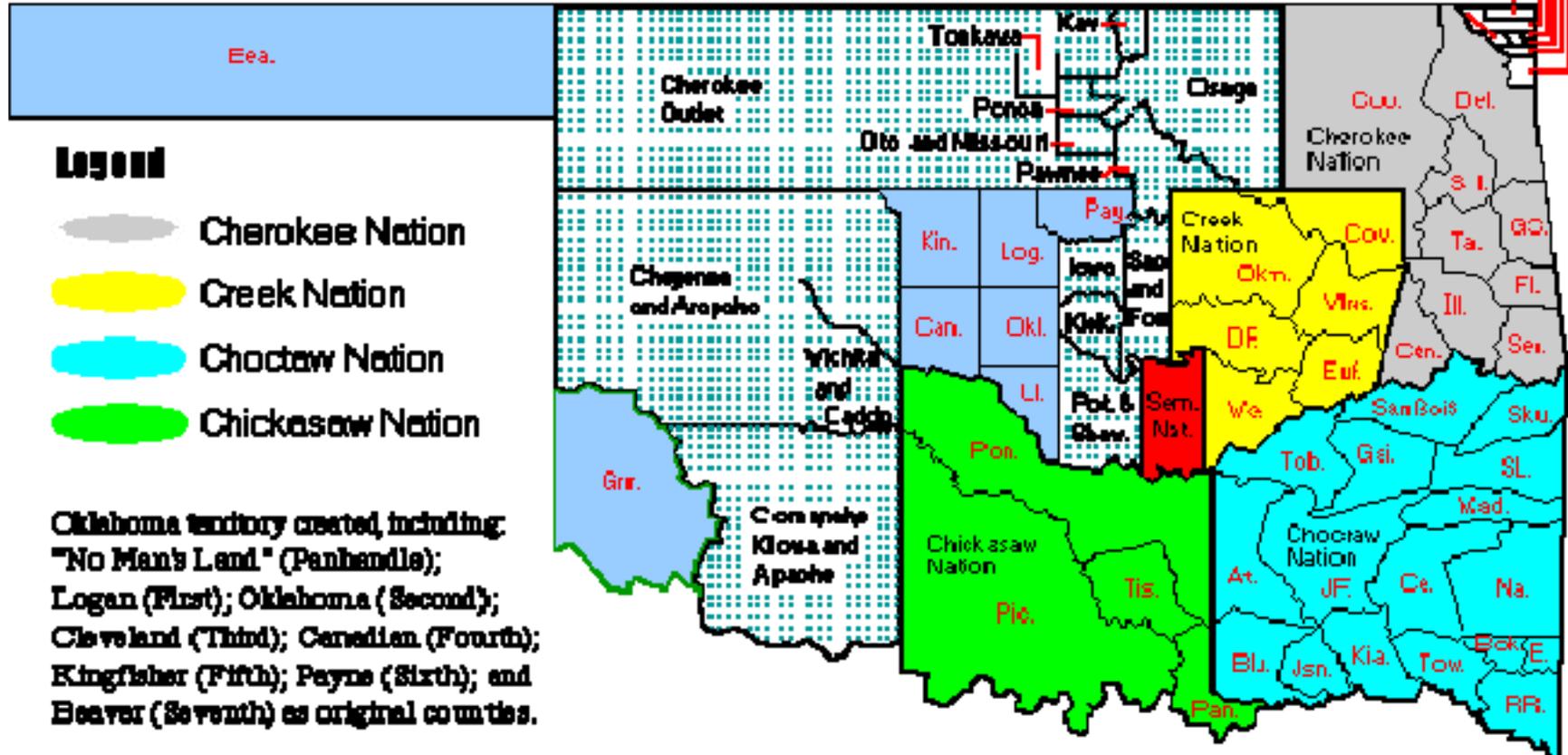
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# OKLAHOMA 1890

Seneca  
 Yonkietes  
 Shawnee  
 Modoc  
 Peoria  
 Quapaw  
 Ottawa



# Native American Censuses

## Listed by Tribe or Agency

### APACHE

1900-1939	Jicarilla (Apache) 1900-1915, 1916-1929, 1930-1939 Census.	<b>Film RG75 M595 #196- 198</b>
1932-1934, 1937	Arizona Census, birth and death records, 1932-1937. Also includes census rolls from the San Carlos Agency, 1932-1934, 1937. Includes Pima and Apache Tribes.	Film 1249980 item 4-5

### ARAPAHO

1870-1928	Cheyenne and Arapaho nations, censuses.	Film 1670886- 1670892
1897-1928	Census records, school records and related documents. Includes Cheyenne and Arapaho Census, 1897-1928.	Film 1028498 item 1-2
1909, 1914, 1917, 1928	Census records, school records and related documents. Includes Census of 1909, 1914, 1917, 1928.	Film 1205783
1911, 1915, 1918-19, 1922-25, 1929-31	Census records, school records and related documents. Includes Census 1911, 1915, 1918-19, 1922-25, 1929-31.	Film 12057086
1926-1929	Census records, school records and related documents. Includes Census of 1926-1929.	Film 1205784
1932-1933, 1937-1938	Census records, school records and related documents. Includes Census 1932-1933, 1937-1938.	Film 1205787
1933, 1937, 1939, 1943	Census records, school records and related documents. Includes Census 1933, 1937, 1939, 1943.	Film 1249772
1937-1940	Census records, school records and related documents. Includes Census 1937-1940.	Film 1205782

### BANNOCK

1894	1894 Census of the Bannock and Shosone Indians of Fort Hall, Idaho.	<b>Film 0928110 item 5</b>
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### CATAWBA

1849	Catawba Indian records: the second census of the Catawba Indians. (Contents: includes names and ages of Catawba Indians living in South Carolina and Haywood County, North Carolina in 1849.)	<b>Fiche 6048400</b>
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## Native American Censuses Listed by Tribe or Agency

### CAYUGA

1877-1897	Oklahoma, Quapaw Nation. Census and enrollment volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederated Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee, and Wyandot.	Film 1671120
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### CHEROKEE

1835	1835 census of Cherokee Indians (Henderson roll) Tennessee list.	Film 1728882 item 3
	Census records and Cherokee muster rolls. (Contents: Cherokee census 1835, Alabama, Georgia, North Carolina, Tennessee and Cherokee muster rolls, 1834, 1837, 1838.)	Film 0908999 item 2
	Census of Cherokees in the limits of Tennessee, Alabama, North Carolina and Georgia in 1835.	Film 1597908 item 11
	Census roll, 1835, of the Cherokee Indians east of the Mississippi and index to the roll, Tennessee, Alabama, North Carolina, Georgia.	<b>Film 833322</b>
	Index to the 1835 census of the Cherokee Indians east of the Mississippi river.	Film 1036829 item 8
1851	The eastern Cherokees; a census of the Cherokee nation in North Carolina, Tennessee, Alabama, and Georgia in 1851.	<b>Book 970.3 C424 Si33</b>
1880	Census rolls, 1800's. Includes transcripts of the Cherokee Nation 1880 census covering the Canadian, Cooweescoowee, Delaware, Flint, Going Snake, Illinois, Saline, Sequoyah and Tahlequah districts.	Film 989204
1880, 1890	1880 and 1890 census, Cherokee Nation, Indian Territory. (Now Muskogee and McIntosh counties, Oklahoma.)	<b>Film 1320669 item 21</b>
1892	Eastern band of Cherokees of North Carolina.	<b>Film 1009060 item 5</b>
1896	Census of citizens of Tahlequah District, Cherokee Nation, 1896. (Most of Talequah District is now Cherokee county, Oklahoma.)	Film 0989203 item 2
	Index to payment roll for Old settlers Cherokee, 1896.	<b>Fiche 6101765</b>

## Native American Censuses Listed by Tribe or Agency

### CHEYENNE

1870-1928	Cheyenne and Arapaho nations, censuses.	Film 1670886-1670892
1894-1906	Pine Ridge Agency, Census records, 1874-1932. Index to census rolls, 1894-1906. Includes Oglala, Cheyenne, Sioux and Dakota tribes.	Film 1014634-1014635
1874-1932	Pine Ridge Agency, Census records, 1874-1932. Includes Oglala, Cheyenne, Sioux and Dakota tribes.	Film 1002754-1002757
1897-1928	Census records, school records and related documents. Includes Cheyenne and Arapaho Census, 1897-1928.	Film 1028498 item 1-2
1909-1925, 1929-1938, 1948	Cheyenne Census records, 1909-1948.	Film 0181366
1909, 1914, 1917, 1928	Census records, school records and related documents. Includes Census of 1909, 1914, 1917, 1928.	Film 1205783
1915-1929	Cheyenne Census records, 1915-1929.	Film 0181367
1911, 1915, 1918-19, 1922-25, 1929-31	Census records, school records and related documents. Includes Census 1911, 1915, 1918-19, 1922-25, 1929-31.	Film 12057086
1926-1929	Census records, school records and related documents. Includes Census of 1926-1929.	Film 1205784
1932-1933, 1937-1938	Census records, school records and related documents. Includes Census 1932-1933, 1937-1938.	Film 1205787
1933, 1937, 1939, 1943	Census records, school records and related documents. Includes Census 1933, 1937, 1939, 1943.	Film 1249772
1937-1940	Census records, school records and related documents. Includes Census 1937-1940.	Film 1205782

### CHICKASAW

1890-1896	Oklahoma Chickasaw Nation. Census and Citizenship.	Film 1666136
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## Native American Censuses Listed by Tribe or Agency

### CHIPPEWA

1836	Indian census, Ottawa and Chippewa Nations, 1836.	Film 0982330 item 4
1843-1904	The Potawatomi Indians of Michigan, 1843-1904 : including some Ottawa and Chippewa, 1843-1866 and Potawatomi of Indiana, 1869 and 1885.	Book E99 .P8 L35
1889-1901	Agency records. Includes Register of Indian families, 1901 and Chippewa census, various bands 1889-1900.	Film 1294364
1889-1916	Agency records. Includes Chippewa census, various bands, 1889-1916.	Film 1266699
1916-1921	Agency records. Includes Chippewa census, various bands, 1916-1921.	Film 1266700
1921-1924	Agency records. Includes Chippewa census, various bands, 1921-1924.	Film 1266701
1924-1933	Agency records. Includes Chippewa census, various bands, 1924-1933.	Film 1266702
1925-1938	Minnesota Census of the Chippewa Indians, 1925-1938.	Film 1204883 item 1
1933	Agency records. Includes Chippewa census, various bands, 1933.	Film 1266703

### CHOCTAW

1830-1899	Mississippi Choctaw census and citizenship, 1830-1899.	Film 1666451
1830-1896	Oklahoma Choctaw census records by county.	Film 1666452- 1666454
1896	A compilation of records from the Choctaw Nation, Indian territory. Includes 1896 census.	Film 1206500 or Film 0488191
1885-1897	Oklahoma Choctaw Census and citizenship, freedmen, 1885-1897.	Film 1666457

### COMANCHE

1917	Comanche Indian, 1917 census, Kiowa Indian agency, Anadarko, Caddo county, Oklahoma.	Film 1697408 item 10
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## Native American Censuses Listed by Tribe or Agency

### CREEK

	Campbell's abstract of Creek Indian census cards and index.	<b>Film 0989199</b> item 1
1892, 1894, 1897	Oklahoma Creek nation. Census records, some undated.	Film 1666121- 1666122
1900	1900 Creek Nation census.	Film 0989204

### CROW CREEK AGENCY

1895-1940	Tribal census of the Lower Yanktonai Sioux, 1895-1940.	Film 1002674 item 6 and Film 1002675 item 1
1919-1940	Tribal census of the Lower Brule Reservation, 1919-1940. Crow Creek Agency.	Film 1002675 item 2

### DAKOTA

1894-1906	Pine Ridge Agency, Census records. Index to census rolls, 1894-1906. Includes Oglala, Cheyenne, Dakota, and Sioux tribes.	Film 1014634- 1014635
1874-1932	Pine Ridge Agency, Census records. Includes Oglala, Cheyenne, Dakota, and Sioux tribes.	Film 1002754- 1002757
1876-1880	North Dakota Indians Census records.	Film 1021939 item 1
1880-1881	North Dakota Indians Census records.	Film 1021938 item 2
1886-1942	South Dakota, Rosebud Agency, Tribal census, 1886-1942. Contains information concerning Dakota indians.	Film 1012647- 1002655 & Film 1002678- 1002680 <b>some</b> <b>films available</b>
1893-1895	North Dakota Indians Census records.	Film 1021939 item 2
1895-1898	North Dakota Indians Census records.	<b>Film 1021940</b> & 1021941
1889	List of males over 18 years of age, 1889.	Film 1204879 item 3-4
1903-1906	North Dakota Indians Census records.	Film 1021942

## Native American Censuses Listed by Tribe or Agency

1906-1921	North Dakota Indians. Census records.	Film 1024877
1922-1937	North Dakota Indians Census records.	Film 1024878
1937-1939	North Dakota Indians Census records.	Film 1024879 item 1-2

### FOX

1836-1840	Indian (Sac & Fox) census of Iowa, ca. 1836-1840.	Film 1022202 item 4
1850-1923	Oklahoma, Sac and Fox and absentee Shawnee Nation. Census 1850-1923.	Film 1671003
1881-1920	Oklahoma, Sac and Fox and Shawnee Nation. Census and lists for the Iowa, Mexican Kickapoo and Oto, 1881-1920.	Film 1671001

### GREENBAY AGENCY

1885,1888, 1889,1891, 1894	Green Bay (Menominee, Oneida, Stockbridge, and Munsee Indians) 1885, 1888, 1889, 1891, and 1894 Census.	<b>Film RG75 M595 #172</b>
1895-1899	Green Bay (Menominee, Oneida, Stockbridge, and Munsee Indians) 1895-1899 Census.	<b>Film RG75 M595 #173</b>

### GREENVILLE AGENCY

1914-1918	Index cards for Indians living within jurisdiction of Roseburg or Greenville agencies, Oregon, 1914-1918.	Film 0977773
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### HUALAPAI

1896-1899	Hualapai (Walapai or Hualapai & Havasupai Indians) 1896-1899 Census.	<b>Film RG75 M595 #196</b>
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### HAVASUPAI

1896-1899	Hualapai (Walapai or Hualapai & Havasupai Indians) 1896-1899 Census.	<b>Film RG75 M595 #196</b>
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# Native American Censuses

## Listed by Tribe or Agency

### KALISPEL

1919, 1920, 1923, 1924, 1925, 1929, 1933	Idaho & Washington Indian Census records, 1919-1933. Includes census records for years: 1924, 1923, 1933, 1920, 1929, 1925, and 1919. Includes Kutenai, Kalispel, and Skitswish Indians.	Film 1030792 item 1
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### KAW

1880-1926	Oklahoma, Pawnee Agency. Census and enrollment, letters and documents sent and received 4 June 1894 through 28 March, 1927. Census volumes and lists for the Nez Perce, Kaw, Tonkawa, Pawnee and Oto and Missouri, 1880-1926.	Film 1671065
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### KIOWA AGENCY

1869-1922	Kiowa Agency census and enrollment. Includes census of Kowa, Comanche, Apache, Caddo, Delaware and Wichita and affiliated bands.	Film 1666146- 1666150
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### KLAMATH

1920-1923, 1940, 1943-1952	Oregon Indian Census records. Includes Klamath, Modoc, and Paiute tribes.	Film 1028453 item 2
1943-1952	Oregon Indian Census records. Includes Klamath, Modoc, and Paiute tribes.	Film 1028454 item 1

### KUTENAI

1919, 1920, 1923, 1924, 1925, 1929, 1933	Idaho & Washington Indian Census records, 1919-1933. Includes census records for years: 1924, 1923, 1933, 1920, 1929, 1925, and 1919. Includes Kutenai, Kalispel, and Skitswish Indians.	Film 1030792 item 1
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### MENOMINEE

1885, 1888, 1889, 1891, 1894	Green Bay (Menominee, Oneida, Stockbridge, and Munsee Indians) 1885, 1888, 1889, 1891, and 1894 Census.	Film <b>RG75</b> <b>M595 #172</b>
1895-1899	Green Bay (Menominee, Oneida, Stockbridge, and Munsee Indians) 1895-1899 Census.	Film <b>RG75</b> <b>M595 #173</b>

# Native American Censuses

## Listed by Tribe or Agency

### MIAMI

1877-1897	Oklahoma, Quapaw Nation. Census and enrollment volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederated Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee, and Wyandot.	Film 1671120
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### MODOC

1877-1897	Oklahoma, Quapaw Nation. Census and enrollment volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederated Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee, and Wyandot.	Film 1671120
1920-1923, 1940, 1943- 1952	Oregon Indian Census records. Includes Klamath, Modoc, and Paiute tribes.	Film 1028453 item 2
1943-1952	Oregon Indian Census records. Includes Klamath, Modoc, and Paiute tribes.	Film 1028454 item 1

### MUNSEE

1885, 1888, 1889, 1891, 1894	Green Bay (Menominee, Oneida, Stockbridge, and Munsee Indians) 1885, 1888, 1889, 1891, and 1894 Census.	<b>Film RG75 M595 #172</b>
1895-1899	Green Bay (Menominee, Oneida, Stockbridge, and Munsee Indians) 1895-1899 Census.	<b>Film RG75 M595 #173</b>

### NAVAHO

1957, 1961	School census of Navaho Indians in McKinley and Valencia counties, New Mexico, 1957, 1961. <b>Restrictions: No circulation to Family History Centers.</b>	Film 1036099 item 2
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### NEZ PERCE

1887-1897	Oklahoma Quapaw Nation. Census volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederated Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee and Wyandot.	Film 1671120
1880-1926	Oklahoma, Pawnee Agency. Census and enrollment, letters and documents sent and received 4 June 1894 through 28 March, 1927. Census volumes and lists for the Nez Perce, Kaw, Tonkawa, Pawnee and Oto and Missouri, 1880-1926.	Film 1671065

# Native American Censuses

## Listed by Tribe or Agency

### OGLALA

1894-1906	Pine Ridge Agency, Census records, 1874-1932. Index to census rolls, 1894-1906. Includes Oglala, Cheyenne, Sioux and Dakota tribes.	Film 1014634-1014635
1874-1932	Pine Ridge Agency, Census records, 1874-1932. Includes Oglala, Cheyenne, Sioux and Dakota tribes.	Film 1002754-1002757

### OMAHA

1917-1923	Census of the Omaha Indians, 1917-1923.	Film 1015910
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### ONEIDA

1885, 1888, 1889, 1891, 1894	Green Bay (Menominee, Oneida, Stockbridge, and Munsee Indians) 1885, 1888, 1889, 1891, and 1894 Census.	Film <b>RG75 M595 #172</b>
1895-1899	Green Bay (Menominee, Oneida, Stockbridge, and Munsee Indians) 1895-1899 Census.	Film <b>RG75 M595 #173</b>

### OTO

1880-1926	Oklahoma, Pawnee Agency. Census and enrollment, letters and documents sent and recieved 4 June 1894 through 28 March, 1927. Census volumes and lists for the Nez Perce, Kaw, Tonkawa, Pawnee and Oto and Missouri, 1880-1926.	Film 1671065
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### OTTAWA

1877-1897	Oklahoma, Quapaw Nation. Census and enrollment volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederated Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee, and Wyandot.	Film 1671120
1843-1904	The Potawatomi Indians of Michigan, 1843-1904 : including some Ottawa and Chippewa, 1843-1866 and Potawatomi of Indiana, 1869 and 1885.	Book <b>E99 .P8 L35</b>
1836	Indian census, Ottawa and Chippewa Nations, 1836.	Film <b>0982330 item 4</b>

## Native American Censuses Listed by Tribe or Agency

### PAIUTE

	Tribal roll for the Pyramid Lake Paiute tribe, Pyramid Lake Indian Reservation, Nevada.	Film 1036099 item 5
1920-1923, 1940, 1943- 1952	Oregon Indian Census records. Includes Klamath, Modoc, and Paiute tribes.	Film 1028453 item 2
1943-1952	Oregon Indian Census records. Includes Klamath, Modoc, and Paiute tribes.	Film 1028454 item 1

### PASSAMAQUODDY

1972	Census of the Passamaquoddy Reservation, Pleasant Point, Perry, Maine, April 11, 1972.	Film 0908374 item 2
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### PAWNEE (AGENCY)

1880-1926	Oklahoma, Pawnee Agency. Census and enrollment, letters and documents sent and received 4 June 1894 through 28 March, 1927. Census volumes and lists for the Nez Perce, Kaw, Tonkawa, Pawnee and Oto and Missouri, 1880-1926.	Film 1671065
1897-1914	Pawnee Agency, tribal census for annuity rolls, 1897-1914.	Film 1028501 item 1
1905-1907	Register of Indian families, Pawnee tribe, 1905-1907.	Film 1023976 item 1
1916-1920	Pawnee Agency, Census records, 1916-1920.	Film 1249780 item 13
1934-1944	Pawnee Agency, School census, 1934-1944.	Film 1204636 item 1
1934-1944	Pawnee Agency, School census, 1934-1939, 1942-1944.	Film 1249780 item 3-11
1826	Oklahoma, Pawnee Agency. Census and enrollment volumes and lists for the Ponca and Tonka, undated and 1826.	Film 1671066

### PEORIA (CONFEDERATED)

1877-1897	Oklahoma, Quapaw nation. Census volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederate Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee and Wyandot.	Film 1671120
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# Native American Censuses

## Listed by Tribe or Agency

### PENOBSCOT

1971	Census of the Penobscot tribe of Indians: as compiled by the tribal committee on February 11, 1971 at Indian Island, Maine.	Film 0908374 item 1
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### PIMA

1932-1934, 1937	Arizona Census, birth and death records, 1932-1937. Also includes census rolls from the San Carlos Agency, 1932-1934, 1937. Includes Pima and Apache Tribes.	Film 1249980 item 4-5
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### PINE RIDGE AGENCY

1894-1906	Pine Ridge Agency, Census records, 1874-1932. Index to census rolls, 1894-1906. Includes Oglala, Cheyenne, Sioux and Dakota tribes.	Film 1014634- 1014635
1874-1932	Pine Ridge Agency, Census records, 1874-1932. Includes Oglala, Cheyenne, Sioux and Dakota tribes.	Film 1002754- 1002757

### PONCA

1826	Oklahoma, Pawnee Agency. Census and enrollment volumes and lists for the Ponca and Tonka, undated and 1826.	Film 1671066
1880, 1882- 1886, 1888, 1894-1912, 1926, 1928	Census of the Ponca Indians, 1880, 1882-1886, 1888, 1894-1912, 1926, 1928.	Film 1015909
1918-1919	Census of the Santee and Ponca Indians, 1918-1919.	Film 1015906
1920	Census of the Santee and Ponca Indians, 1920.	Film 1015907

### POTOWATOMI

1901-1933	Potawatomi Census records, 1901-1933. Includes Iowa, Kickapoo, Potawatomi, Sac and Fox, Kack-Kack Park Indians.	Film 0882982- 0882983
1877-1897	Oklahoma, Quapaw nation. Census volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederate Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee and Wyandot.	Film 1671120
1883-1921	Census list for the citizen Potawatomi 1883-1921.	Film 1671002

## Native American Censuses Listed by Tribe or Agency

1843-1904	The Potawatomi Indians of Michigan, 1843-1904 : including some Ottawa and Chippewa, 1843-1866 and Potawatomi of Indiana, 1869 and 1885.	<b>Book E99 .P8 L35</b>
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### QUAPAW

1877-1897	Oklahoma, Quapaw Nation. Census and enrollment volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederated Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee, and Wyandot.	Film 1671120
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### ROSEBUD AGENCY

1886-1942	South Dakota, Rosebud Agency, Tribal census, 1886-1942. Contains information concerning Dakota indians.	Film 1012647-1002655 & Film 1002678-1002680 <b>some films available</b>
1888-1892	Property and supply correspondence, 1888-1892. Includes a census of Indian names with English translation next to them.	Film 1769637 item 3

### ROSEBURG AGENCY

1914-1918	Index cards for Indians living within jurisdiction of Roseburg or Greenville agencies, Oregon, 1914-1918.	Film 0977773
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### SAC

1850-1923	Oklahoma, Sac and Fox and absentee Shawnee Nation. Census 1850-1923.	Film 1671003
1881-1920	Oklahoma, Sac and Fox and Shawnee Nation. Census and lists for the Iowa, Mexican Kickapoo and Oto, 1881-1920.	Film 1671001
1836-1840	Indian (Sac & Fox) census of Iowa, ca. 1836-1840.	Film 1022202 item 4

## Native American Censuses Listed by Tribe or Agency

1843-1904	The Potawatomi Indians of Michigan, 1843-1904 : including some Ottawa and Chippewa, 1843-1866 and Potawatomi of Indiana, 1869 and 1885.	<b>Book E99 .P8 L35</b>
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1836-1840	Indian (Sac & Fox) census of Iowa, ca. 1836-1840.	Film 1022202 item 4

# Native American Censuses

## Listed by Tribe or Agency

### SANTEE

1869, 1874-1875, 1877-1878, 1880-1890	Census of the Santee Indians, 1869, 1874-1875, 1877-1878, 1880-1890.	Film 1015904
1880-1887, 1889-1900	Census of the Flandreau (Santee) Indians, 1891-1900.	Film 1015908
1891-1900	Census of the Santee Indians, 1891-1900.	Film 1015905
1901-1909	Census of the Santee Indians, 1901-1909.	Film 1015906
1918-1919	Census of the Santee and Ponca Indians, 1918-1919.	Film 1015906
1920	Census of the Santee and Ponca Indians, 1920.	Film 1015907
1910-1914, 1916-1920, 1922, 1923, 1928-1929	Census of the Santee Indians, 1910-1914, 1916-1920, 1922, 1923, 1928-1929.	Film 1015907

### SENECA

1887-1897	Oklahoma, Quapaw Nation. Census and enrollment volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederated Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee, and Wyandot.	Film 1671120
1875-1935	Census records of the Seneca Indians of the Allegheny and Cattaraugus reservations in New York, 1875-1935.	Film 1033836 item 4

### SHAWNEE

1887-1897	Oklahoma, Quapaw Nation. Census and enrollment volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederated Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee, and Wyandot.	Film 1671120
1850-1923	Oklahoma, Sac and Fox and absentee Shawnee Nation. Census 1850-1923.	Film 1671003
1881-1920	Oklahoma, Sac and Fox and Shawnee Nation. Census and lists for the Iowa, Mexican Kickapoo and Oto, 1881-1920.	Film 1671001
1857	Kansas territorial census records 1856, 1857, 1858. (Includes Census of the Shawnees in 1857.) <b>No circulation to family history centers.</b>	Film 1405337

## Native American Censuses Listed by Tribe or Agency

### SHOSONE

1894	1894 Census of the Bannock and Shosone Indians of Fort Hall, Idaho.	<b>Film 0928110 item 5</b>
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### SIOUX

1892	Great Sioux Reservation 1892 Census (Totals only)	<b>Film RG75 M595 #172</b>
1894-1906	Pine Ridge Agency, Census records, 1874-1932. Index to census rolls, 1894-1906. Includes Oglala, Cheyenne, Sioux and Dakota tribes.	Film 1014634- 1014635
1874-1932	Pine Ridge Agency, Census records, 1874-1932. Includes Oglala, Cheyenne, Sioux and Dakota tribes.	Film 1002754- 1002757
1895-1940	Tribal census of the Lower Yanktonai Sioux, 1895-1940.	Film 1002674 item 6 & Film 1002675
1900	Register of Lower Yanktonia Sioux families, Crow Creek Agency, ca. 1901. Includes some Sioux families not of the Lower Yanktonai. Includes Dakota Indians.	Film 1012675 item 4

### SISSETON

1926	Sisseton Agency, Census, 1926. Includes the Sisseton and Wahpeton indians on the Sisseton Indian Reservation, South Dakota.	Film 1016046
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### SKITSWISH

1919, 1920, 1923, 1924, 1925, 1929, 1933	Idaho & Washington Indian Census records, 1919-1933. Includes census records for years: 1924, 1923, 1933, 1920, 1929, 1925, and 1919. Includes Kutenai, Kalispel, and Skitswish Indians.	Film 1030792 item 1
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### SPOTTED TAIL AGENCY

1877	South Dakota, Spotted Tail Agency, Tribal census, 1877.	<b>Film 1012647 item 1</b>
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# Native American Censuses

## Listed by Tribe or Agency

### STANDING ROCK AGENCY

1876-1936	South Dakota, Standing Rock Agency, Census records, 1876-1939.	Film 1021938-1021042 & 1204877-1204879 some films available
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### STOCKBRIDGE

1885,1888, 1889,1891, 1894	Green Bay (Menominee, Oneida, Stockbridge, and Munsee Indians) 1885, 1888, 1889, 1891, and 1894 Census.	Film <b>RG75 M595 #172</b>
1895-1899	Green Bay (Menominee, Oneida, Stockbridge, and Munsee Indians) 1895-1899 Census.	Film <b>RG75 M595 #173</b>

### TAHOLAH AGENCY

1928-1942	Washington, Taholah Agency, Census list, 1928-1942.	Film 1025316
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### TONKA

1826	Oklahoma, Pawnee Agency. Census and enrollment volumes and lists for the Ponca and Tonka, undated and 1826.	Film 1671066
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### TONKAWA

1880-1926	Oklahoma, Pawnee Agency. Census and enrollment, letters and documents sent and recieved 4 June 1894 through 28 March, 1927. Census volumes and lists for the Nez Perce, Kaw, Tonkawa, Pawnee and Oto and Missouri, 1880-1926.	Film 1671065
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### TULALIP AGENCY

1890-1929	Washington, Tulalip Agency, Census list, 1890-1929.	Film 1024295
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### TUMACACORI

1796	The Tumacacori census of 1796.	Film <b>874325 item 5</b>
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### TULE RIVER INDIAN RESERVATION

1934-1940	Census Records for Tule River Indian Reservation, 1934-1940.	Film 0976980 item 2
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# Native American Censuses

## Listed by Tribe or Agency

### UTE

1946	Uintah band of Utes, census, March 7, 1946: Uintah-Curay band, Uintah-Utes, Uncompahgre band. (Census taken November 1945.)	Film 1035932 item 2
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### WAHPETON

1926	Sisseton Agency, Census, 1926. Includes the Sisseton and Wahpeton indians on the Sisseton Indian Reservation, South Dakota.	Film 1016046
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### WALAPAI

1896-1899	Hualapai (Walapai or Hualapai & Havasupai Indians) 1896-1899 Census.	Film <b>RG75</b> <b>M595 #196</b>
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### WINNEBAGO

1923, 1926	Census of the Winnebago Indians, 1923, 1926.	Film 1015910
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### WYANDOT

1887-1897	Oklahoma, Quapaw Nation. Census and enrollment volumes and lists for the Cayuga, Miami, Modoc, New York, Nez Perce, Ottawa, Confederated Peoria, Potawatomi, Quapaw, Seneca, Eastern Shawnee, and Wyandot.	Film 1671120
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### YAKIMA AGENCY

1880-1952	Washington, Yakima Agency, Census records, 1880-1952.	Film 1022003- 1022010
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### YANKTON RESERVATION

1931	South Dakota, Census of the Yankton Reservation, 1931 and undated.	Film 1002680 item 2-3
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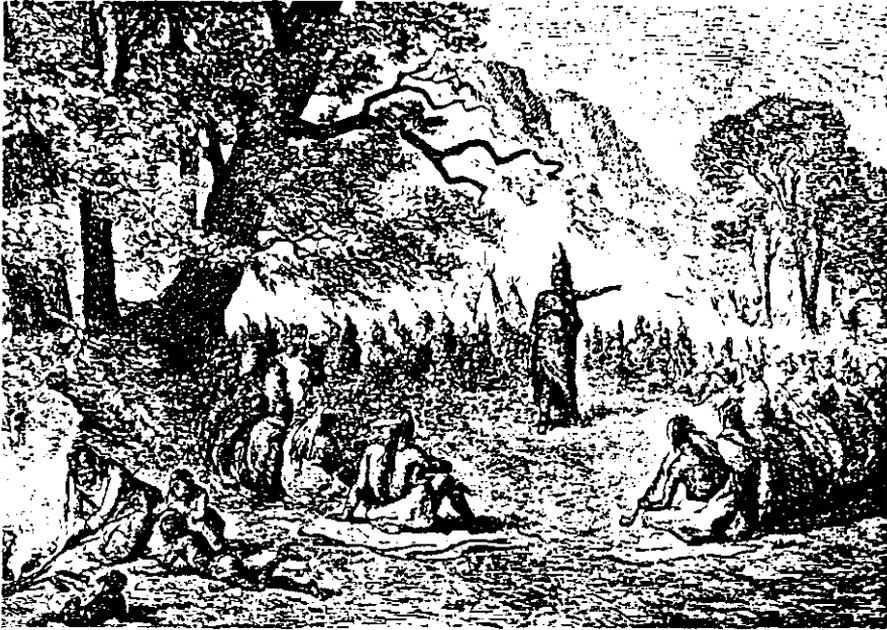
# Native American Information from National Archives RG Film Collection available at BYU

<u>Call number</u>	<u>Rolls</u>	<u>Description</u>
RG 11 M 688 #1-16	16	Ratified Indian Treaties 1722-1869
RG 107 M 1062 #1	1	War Dept. Correspondence relating to <b>Indian affairs</b> , military pensions, and fortifications, 1791-1797
RG 75 T 491 #1-10	10	Indians, Documents relating to the negotiation of ratified and unratified <b>treaties</b> with various tribes, 1801-1869
RG 48 M 606 #1-127	127	Indian Division <b>Letters</b> sent 1849-1903
RG 75 T 21 #1-30	30	<b>New Mexico</b> Indian Affairs, 1849-1880
RG 75 M 834 #1-2	2	<b>Utah</b> Indian Affairs, 1853-1870
RG 75 M 1016 #1-13	13	<b>Dakota</b> Indian Superintendency, 1861-1870, 1877-1878 & <b>Wyoming</b> Indian Superintendency, 1870
RG 75 M 734 #1-8	8	<b>Arizona</b> Indian Affairs, 1863-1873
RG 75 M 832 #1-3	3	<b>Idaho</b> Indian Affairs, 1863-1870
RG 75 M 837 #1	1	<b>Nevada</b> Indian Affairs, 1869-1870
RG 75 M 1304 #1-2	2	<b>Pueblo and Jicarilla</b> Indian Agencies records, 1874-1900
RG 75 M 941 #1-10	10	<b>Pueblo</b> Indian Agency Letters, 1874-1938
RG 75 M 595 #172-173, 196- 198, 281-282	5	Indian <b>Censuses</b> , 1885-1939 (#281-282 missing)
RG 75 M 574 #1-2	2	Indian Affairs, special files, 1807-1904; Special case 188: the <b>ghost dance</b> , 1890-1898
RG 75 M 1011 #1-32	32	Indian Affairs Superintendency annual narrative and <b>statistical reports</b> from Field jurisdictions, 1907-1938

# NATIVE AMERICAN REGISTER

33

A Guide to Selected Federal and State Sources  
Available at the Family History Library



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G. Eileen Buckway

Revised by  
Ken Nelson

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# TABLE OF CONTENTS

	Page
I. DAWES COMMISSION RECORDS.....	2
Enrollment (Cards) of the Five Civilized Tribes:	
Dawes Commission, 1896-1909. 74 rolls .....	8
Applications for Enrollment of the Commission to the Five	
Civilized Tribes, 1898-1914. M1301 468 rolls.....	11
Enrollment Cards for the Five Civilized Tribes, 1898-1914.	
M1186 93 rolls.....	22
Index to Letters Received by Commission to Five Civilized	
Tribes, 1897-1913. M1314 23 rolls.....	25
II. GUION MILLER ROLLS AND APPLICATIONS (Eastern Cherokee).....	26
Eastern Cherokee Applications of the U.S. Court of Claims,	
1906-1909. M1104 348 rolls.....	32
Selected Letters Received by the Office of Indian Affairs	
Relating to the Cherokee of North Carolina. M1059 7 rolls.....	36
Records Relating to Enrollment of Eastern Cherokee, 1908-1910.	
M685 12 rolls.....	37
Roll of Eastern Cherokees Entitled to Participate in the Fund	
Arising from the Judgment of the Court of Claims of	
May 28, 1906. 1 roll.....	38
Eastern Cherokee Indian Reservation Rolls, 1848-1870. 7 rolls.....	39
Jerry Wright Jordan. <u>Cherokee by Blood: Records of Eastern</u>	
<u>Cherokee Ancestry in the U.S. Court of Claims, 1906-1910.</u>	
7 vols. Bowie, Maryland: Heritage Books, 1987-.....	40
III. INDIAN CENSUS ROLLS	
Indian Census Rolls, 1885-1940. M595 692 rolls.....	41
List of Tribes & Jurisdictions (Indian Census Rolls).....	56
Special Census of Indians, 1880 5 rolls.....	67
IV. INDIAN TREATIES	
Indian Treaties, 1722-1869. M668 16 rolls.....	68
Documents Relating to the Negotiation of Ratified and	
Unratified Treaties with Various Indian Tribes, 1801-1869.	
T494 10 rolls.....	69
V. OTHER SOURCES FOR THE FIVE CIVILIZED TRIBES	
1832 Census of the Creek Indians taken by Parsons & Abbott	
T275 1 roll.....	70
Census Roll, 1835 of the Cherokee Indians East of the Mississippi	
T496 1 roll.....	71

Index to Payment Roll and Census Roll of Old Settler Cherokee, 1895-1896. T985 2 rolls.....	72
Selected Publications for the Five Civilized Tribes in Oklahoma.....	73
<b>VI. NATIVE AMERICAN REFERENCE SOURCES.....</b>	<b>75</b>

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**Native American**

States

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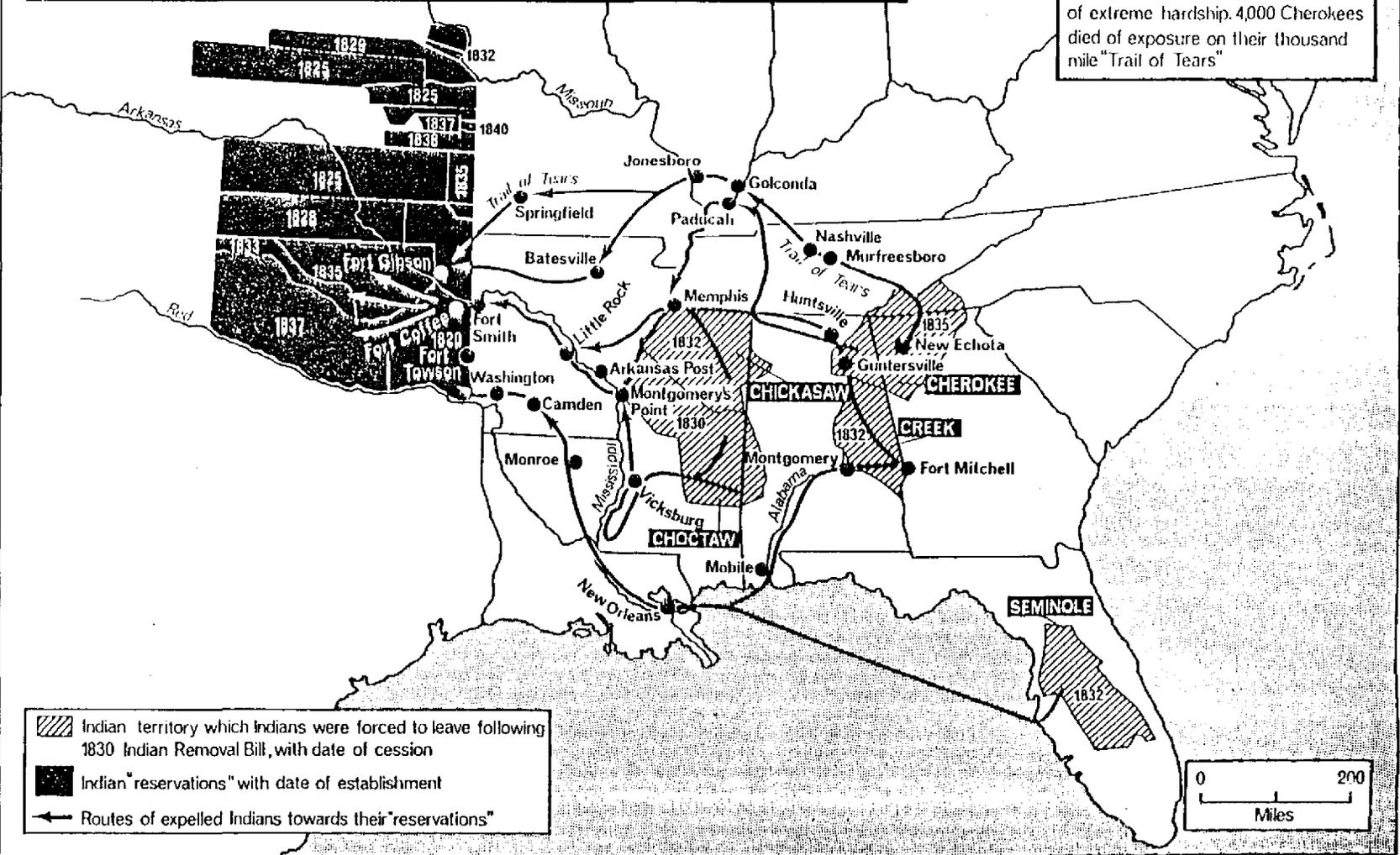
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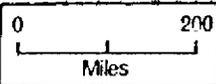


# THE EXPULSION OF THE INDIANS FROM THE SOUTH 1820-1840

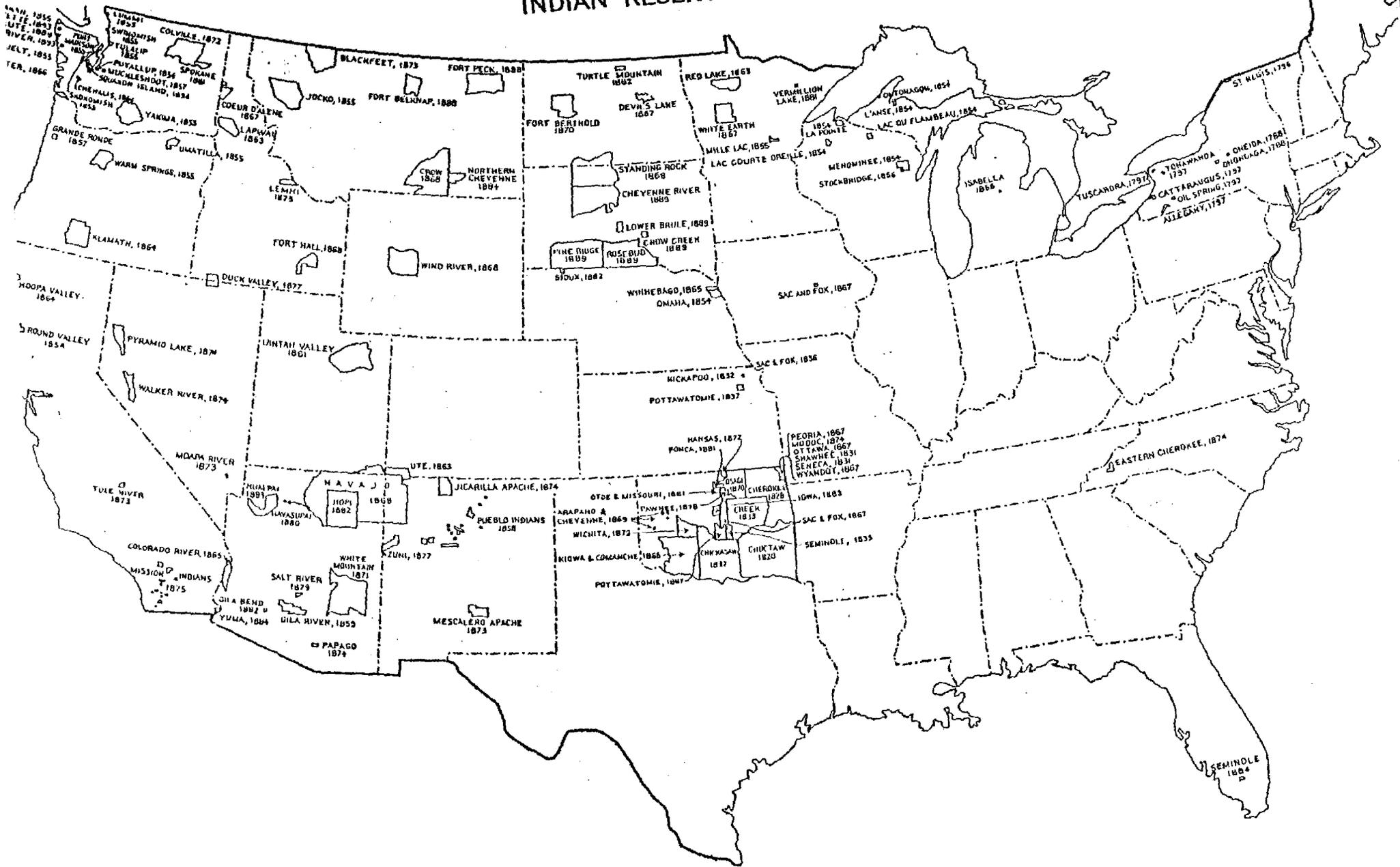
50,000 Indians were driven from their lands and went westward in conditions of extreme hardship. 4,000 Cherokees died of exposure on their thousand mile "Trail of Tears"



-  Indian territory which Indians were forced to leave following 1830 Indian Removal Bill, with date of cession
-  Indian "reservations" with date of establishment
-  Routes of expelled Indians towards their "reservations"

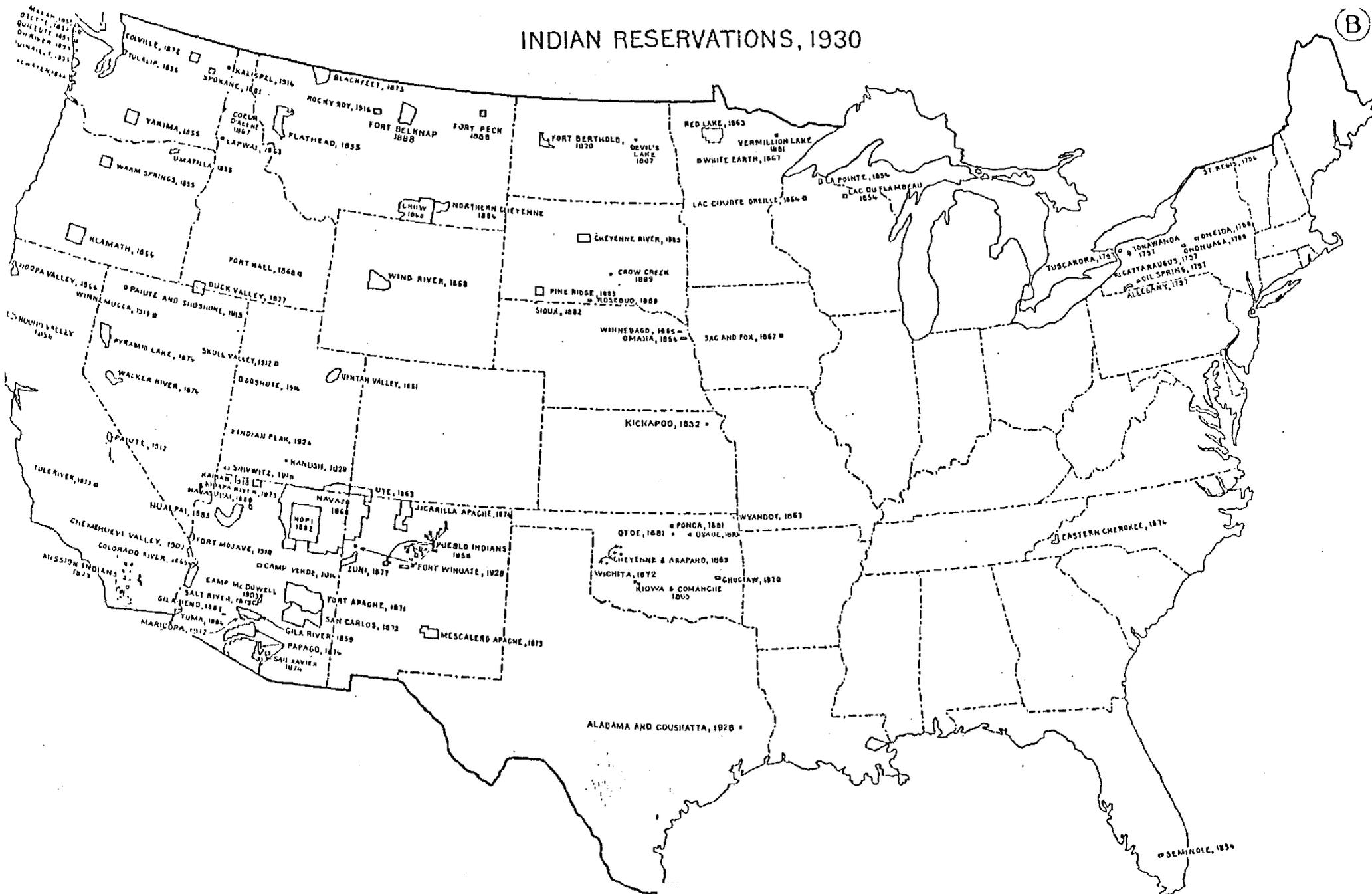


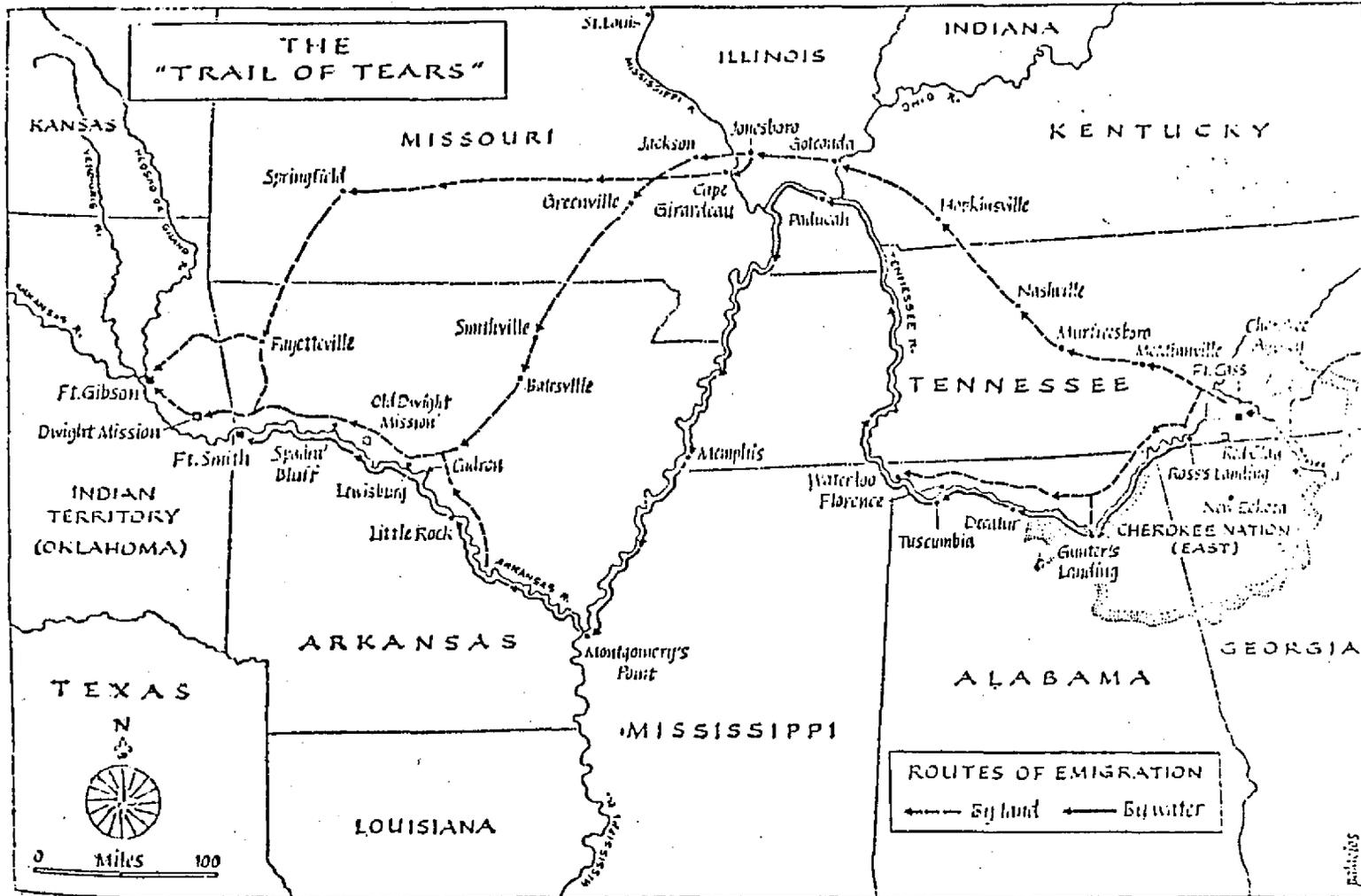
# INDIAN RESERVATIONS, 1900

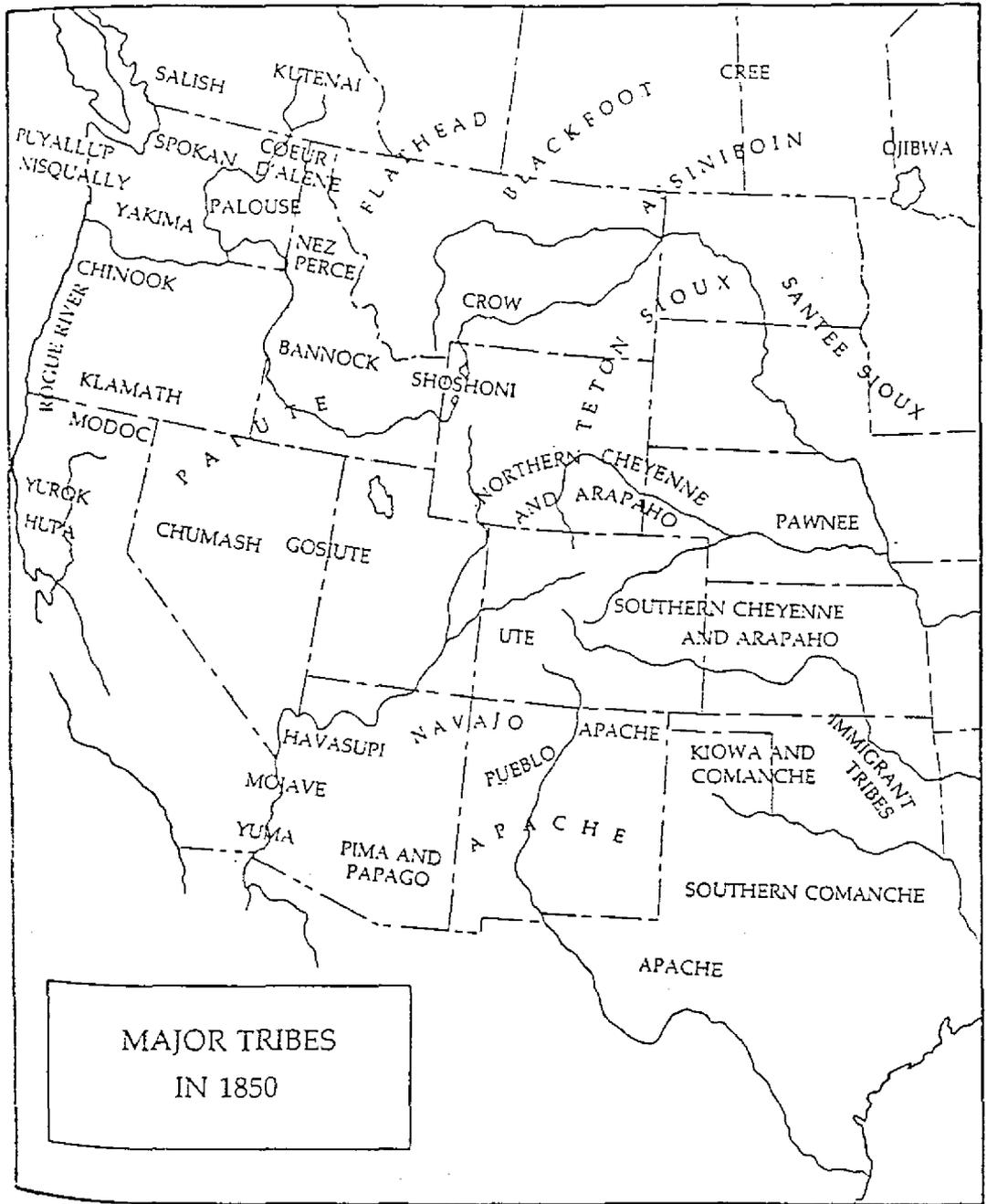


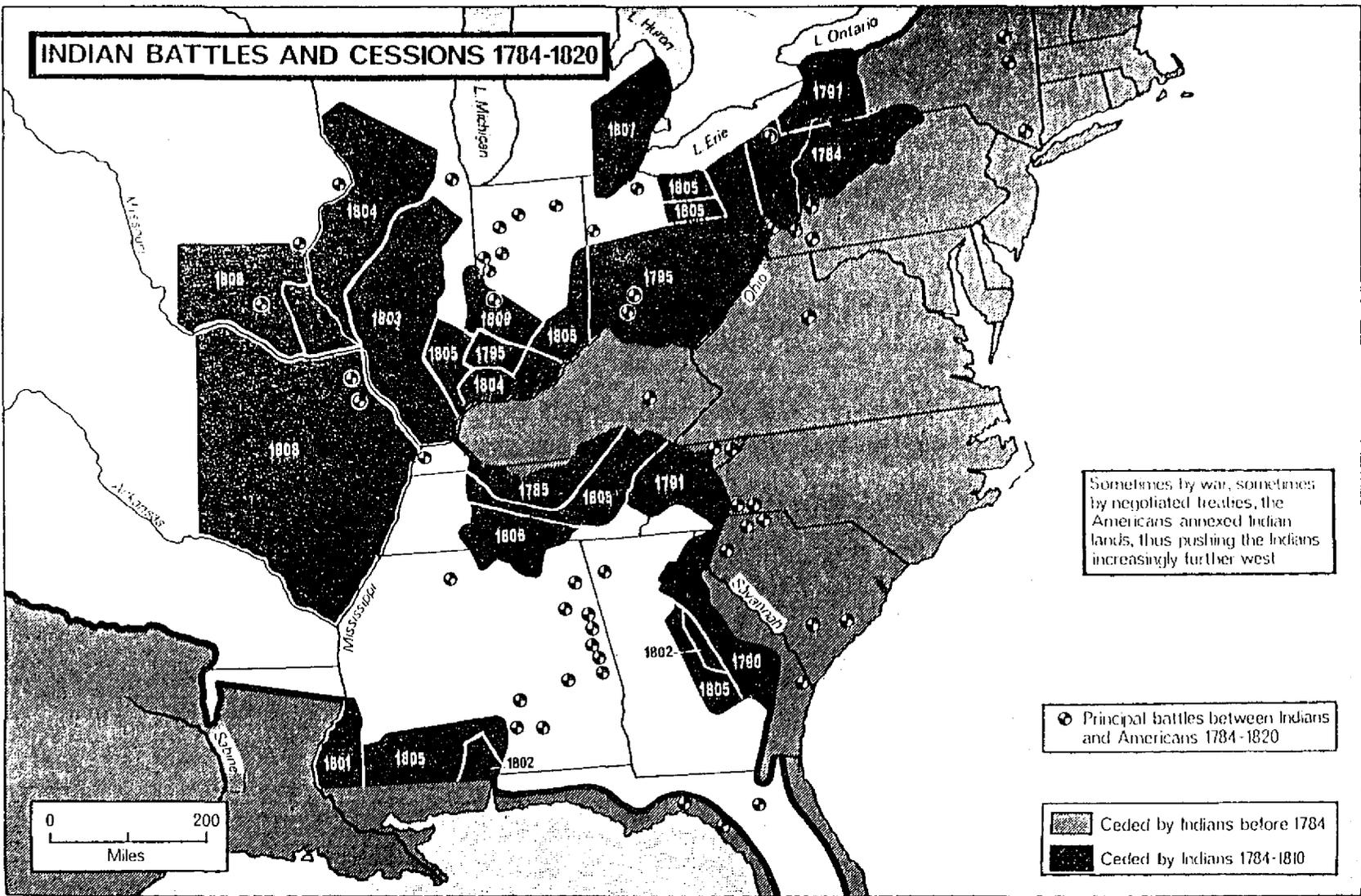
# INDIAN RESERVATIONS, 1930

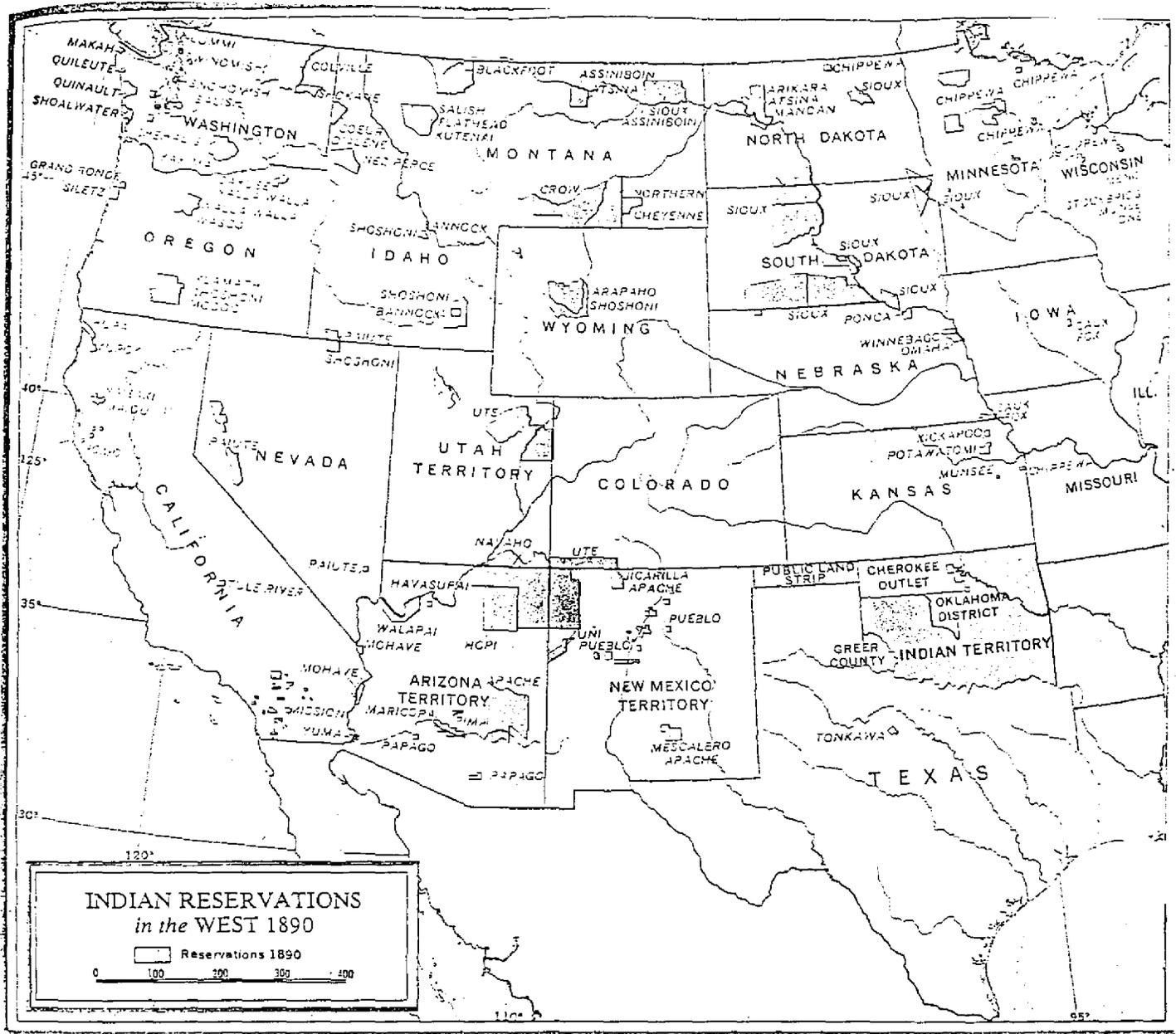
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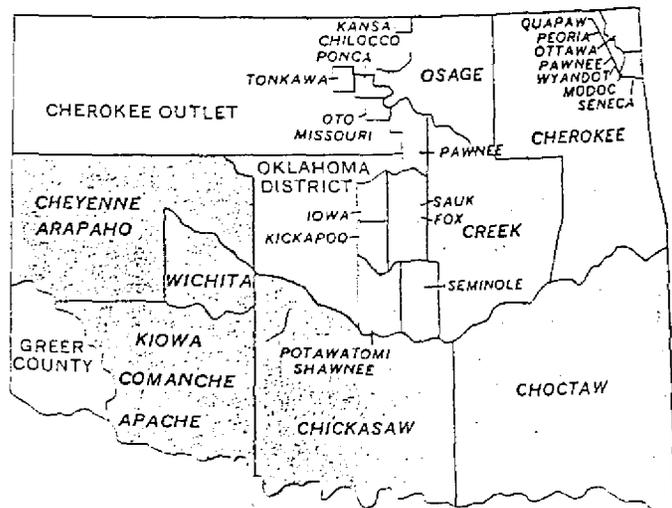




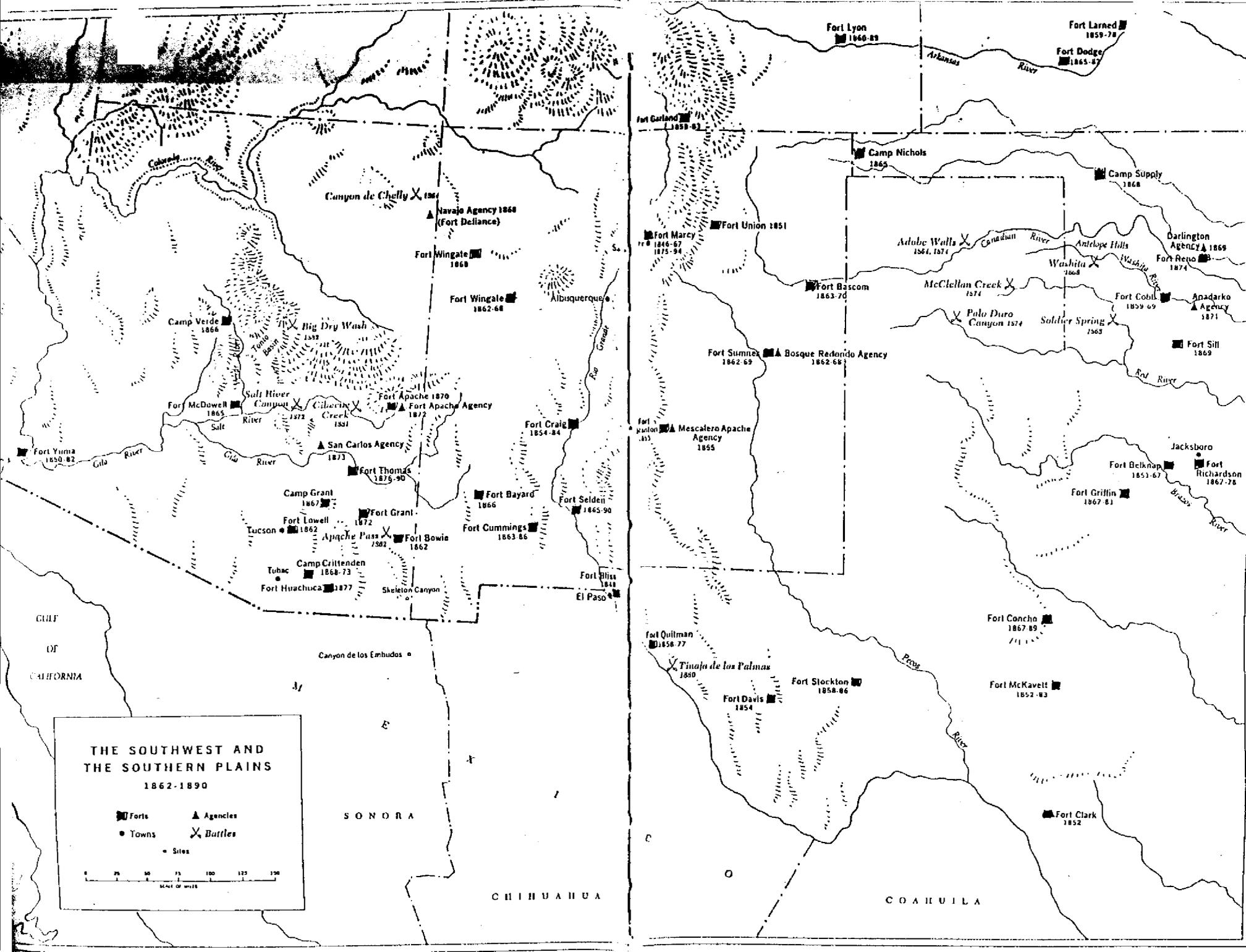


lands, killing at least 50,000 natives between 1849 and 1852. When, in other regions, Indians refused to sell, the resulting wars ended inevitably with beaten Indians being forcibly dispossessed and driven onto reservations.

By 1890, the West was dotted with these last holdings of the First Americans. Present-day Oklahoma was filled not only with the tribes that had been removed there from the Southeast in the 1830's, but with survivors of groups that had ended up there, voluntarily or by force, from original homelands from New York to Oregon. Elsewhere, reservations changed in size and shape from time to time. Pressure to wipe out the reservations never ceased. Under the Dawes Severalty Act of 1887, Congress hoped to hasten Indian assimilation by allotting natives individual farms and selling leftover reservation land to whites. The policy failed, but it cost the Indians 90,000,000 more acres. Today, most tribes jealously guard the land still left to them.

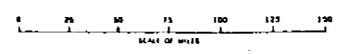


INDIAN TERRITORY 1890



**THE SOUTHWEST AND  
THE SOUTHERN PLAINS  
1862-1890**

- Forts
- ▲ Agencies
- Towns
- ✕ Battles
- Sites



Canyon de Chelly ✕ 1861

▲ Navajo Agency 1866  
(Fort Defiance)

■ Fort Wingate 1868

■ Fort Wingate 1862-68

■ Camp Verde 1866

✕ Big Dry Wash 1852

■ Fort McDowell 1865

✕ Salt River Canyon 1872

✕ Cicerone Creek 1851

▲ Fort Apache 1870  
▲ Fort Apache Agency 1872

■ Fort Craig 1854-84

▲ San Carlos Agency 1873

■ Fort Thomas 1875-90

■ Camp Grant 1867

■ Fort Grant 1872

● Tucson 1862

✕ Apache Pass 1862

■ Fort Bowie 1862

■ Fort Cummings 1863-86

■ Fort Selden 1865-90

■ Camp Crittenden 1868-73

■ Fort Huachuca 1877

Skeleton Canyon

■ Fort Bliss 1841

Canyon de los Embudos

SONORA

CHIHUAHUA

■ Fort Lyon 1860-83

■ Fort Larned 1859-78

■ Fort Dodge 1865-87

■ Fort Garland 1859-63

■ Camp Nichols 1865

■ Camp Supply 1868

■ Fort Marcy 1846-67  
1875-94

■ Fort Union 1851

✕ Adobe Walls 1864, 1874

✕ Canadian River

Antelope Hills

▲ Darlington Agency 1869

■ Fort Bascom 1863-70

✕ Washita 1868

■ Fort Reno 1874

✕ McClellan Creek 1874

■ Fort Cobb 1859-69

▲ Apadarko Agency 1871

✕ Palo Duro Canyon 1874

✕ Soldier Spring 1863

■ Fort Sill 1869

■ Fort Sumner 1862-69

▲ Bosque Redondo Agency 1862-68

■ Fort Stanton 1851

▲ Mescalero Apache Agency 1855

■ Jacksboro

■ Fort Belknap 1851-67

■ Fort Richardson 1867-78

■ Fort Griffin 1867-81

■ Fort Quitman 1856-77

■ Fort Concho 1867-89

✕ Tinja de los Palmas 1880

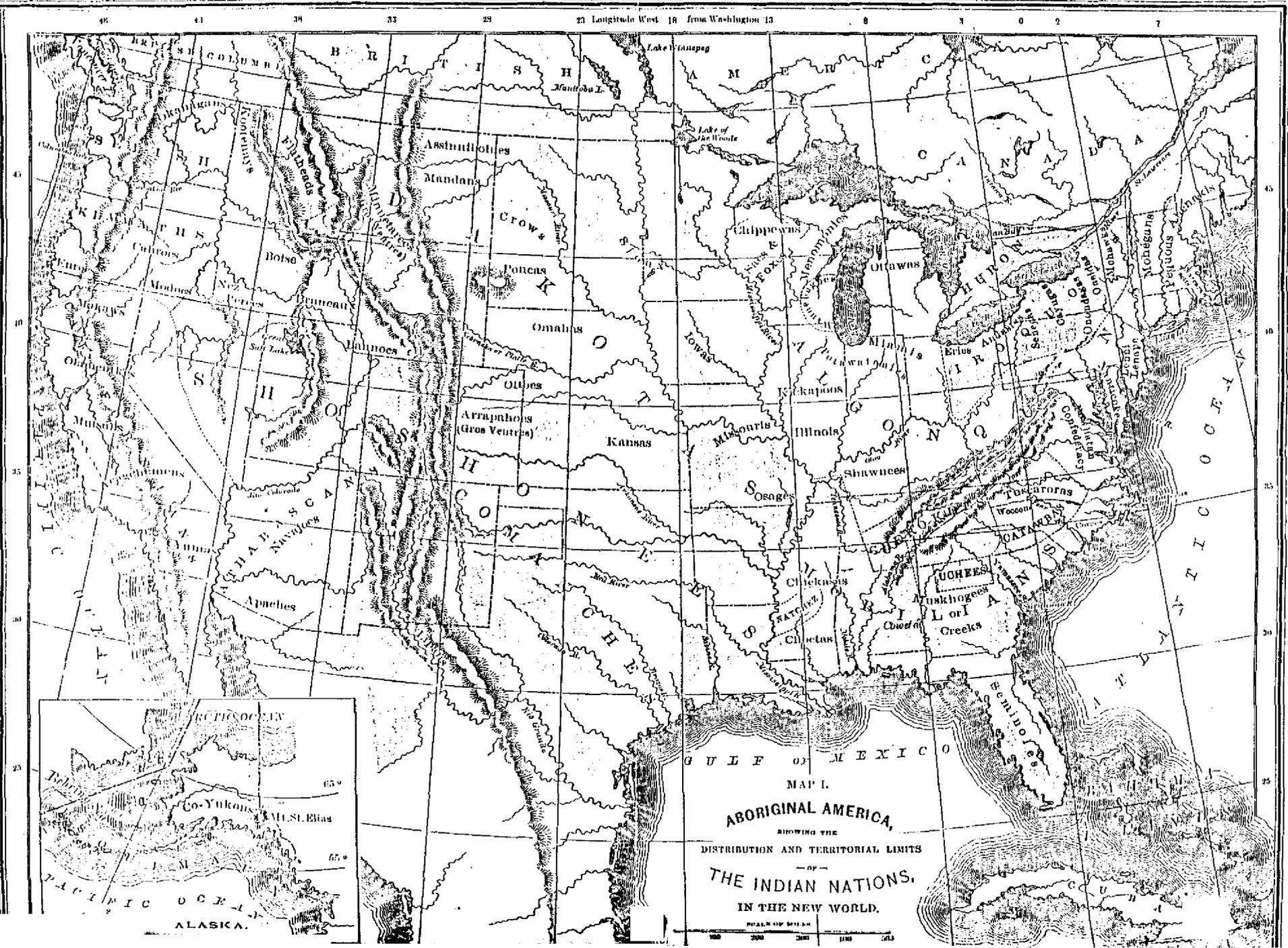
■ Fort Stockton 1858-86

■ Fort McKavett 1852-83

■ Fort Davis 1854

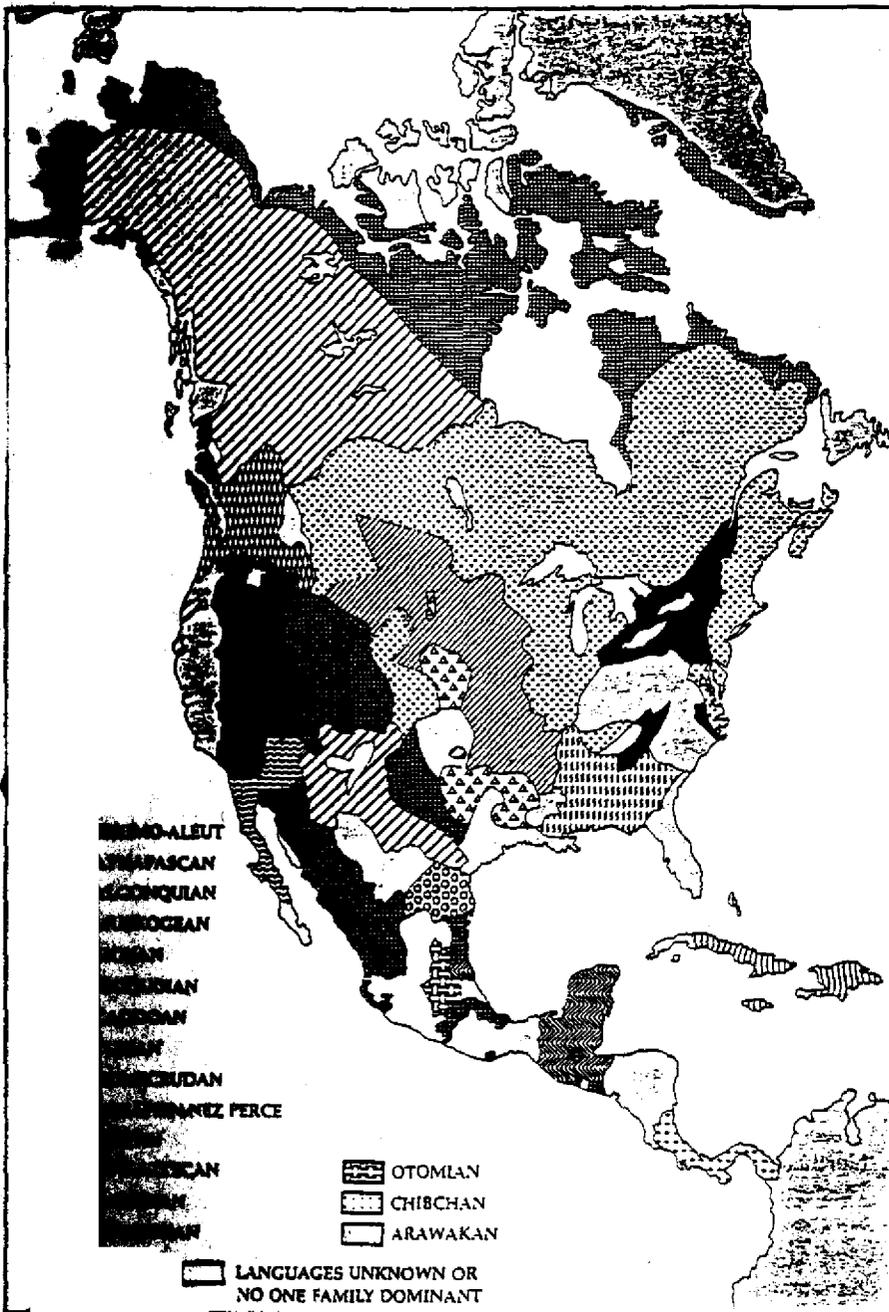
COAHUILA

His. Map of the U.S. John & Richard



MAP I.  
ABORIGINAL AMERICA,  
SHOWING THE  
DISTRIBUTION AND TERRITORIAL LIMITS  
— OF —  
THE INDIAN NATIONS,  
IN THE NEW WORLD.

SCALE OF MILES  
0 100 200 300 400



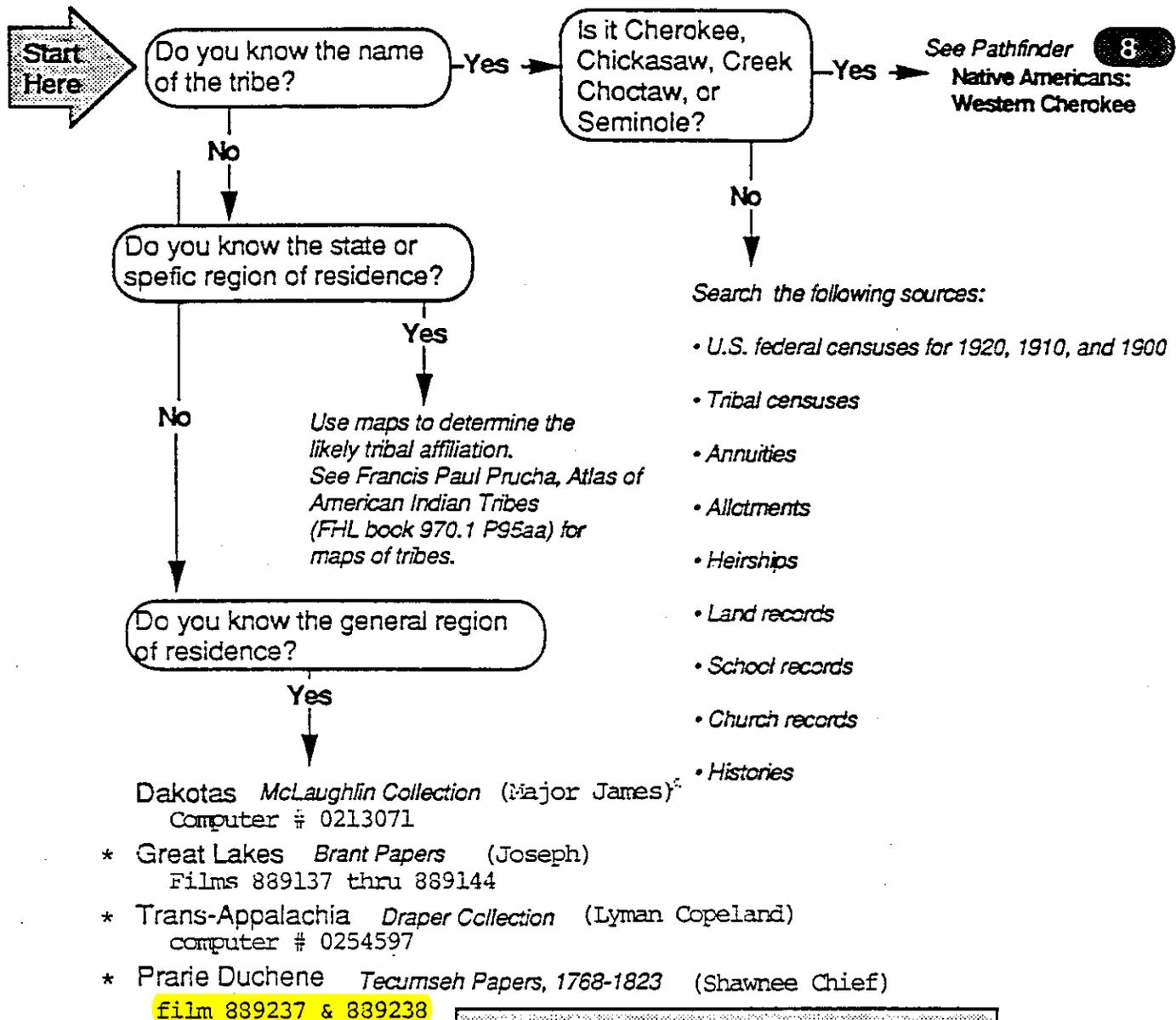
LANGUAGE FAMILIES. After Driver and Massey.

the North American Indian  
Edman, Molly Braun

Language Group	Subgroup	Tribes		
Sioux	Dakota-Assiniboin	Assiniboin		
		Dakota		
		- Teton		
		Oglala		
		Hunkpapa		
		Brulé		
		Sans-Arcs		
		Blackfeet†		
		Two Kettles		
		- Sisseton		
	- Wahpeton			
	- Yankton			
	- Santee			
	- Mdewakanton			
	- Wahpekute			
Dhegiha		Omaha		
		Osage		
		Ponca		
		Quapaw		
		Kansa		
Chiwere		Iowa		
		Oto		
		Missouri		
Winnebago		Winnebago		
	Mandan	Mandan		
	Hidatsa	Hidatsa		
Kiowa	Caddo	Crow		
		Kiowa		
		Caddo		
		Pawnee		
		Wichita		
		Arikara		
		Algonquin	Cheyenne	Cheyenne
				Arapaho
		Blackfeet†		Atsina
				Siksika
	Blood			
	Piegans			
	Plains Chippewa			
Athapascan	Lipan Apache	Plains Cree		
		Kiowa Apache		
		Jicarilla Apache*		
Uto-Aztec	Tsattine	Mescalero Apache*		
		Sarsi		
		Wind River Shoshone		
		Ute*		
		Comanche		
Shapwailutan	Shahaptian	Bannock*		
		Nez Percé*		
		Spokan*		
		Kalispel*		
		Skitswich*		
Salish	Kitunahan	Flatheads*		
		Kulenai*		

\* These tribes lived on the edge of the great prairies and were only partially regarded as Plains Indians.

† The Blackfeet Dakota should not be confused with the Blackfeet Algonquin. They belonged to entirely different language groups altogether.



For more sources for Native Americans check the subject section of the catalog under:

- [Tribe] Indians
  - Indians of North America-[State]
- Or check the locality section under:
- [State]-Native races

\* All part of the Draper Collection computer # 0254597

# Native Americans: Western Cherokee, Chickasaw, Choctaw, Creek, Seminole

These five "civilized tribes" were forced to settle in Indian Territory, now part of the state of Oklahoma. Many records exist for these tribes.



Was your ancestor a Creek, Cherokee, Choctaw, Chickasaw, or Seminole?

No

Yes

See Pathfinder **5**  
Native Americans: General

Was your ancestor "Eastern Cherokee"?

Yes

See Pathfinder **9**  
Native Americans: Eastern Cherokee

No

Not Sure

Yes

Search the following sources:

Was your Cherokee ancestor from AL, GA, KY, NC, SC, or TN?

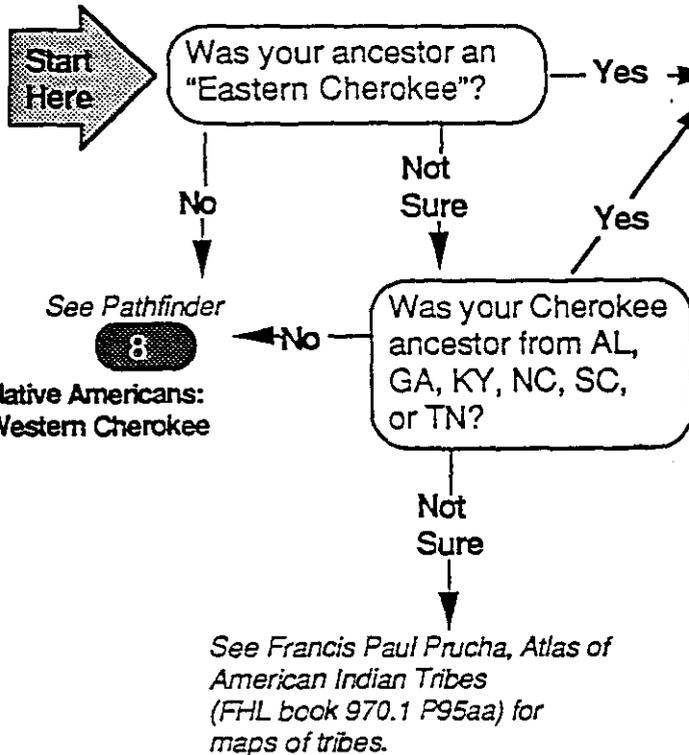
- Dawes Commission Rolls (see the halfsheet handout)
- Drennen Payment Roll of 1851 (FHL film 830,445). For Cherokees.
- Settlers Roll of 1851 (HL film 830,445). For Cherokees.
- Emmett M. Starr, *Old Cherokee Families* printed version (FHL book 974.3 C424se or fiche 6088298); manuscripts (FHL films 1,421,497-500); published notes (FHL book 970.1 C424seb)
- Grant Forman Collection, for Oklahoma (listed in the catalog under \_\_\_\_\_) See other side...
- Indian Pioneer Collection, for Oklahoma (listed in the catalog under \_\_\_\_\_)  
Computer # 0545067
- White River Historical Journal (FHL book \_\_\_\_\_)
- Watts Collection (found under \_\_\_\_\_ in the catalog)  
film 1320994 Item 10
- Chickamauga Cherokee Tribal Records (FHL film \_\_\_\_\_)  
films 1597951-1597956
- Bald Knobbers (FHL ???) Bald Knobbers by Mary Hartman & Elmo Ingenthron  
977.879 H2h
- Moravian Church records, land, newspaper, and military records  
computer # 0078169  
Carl John Fliegel, *Index to the Records of the Moravian Mission among the Indians of North America*, 4 vols. (FHL book Q970.1 F642i.)

For more sources for the Civilized Tribes check the subject section of the catalog under:

- [Tribe] Indians
  - Indians of North America-[State]
- Or check the locality section under:
- [State]-Native races

# Native Americans: Eastern Cherokee

Many of the Cherokee tribe did not settle in Indian Territory (Oklahoma). These are the Eastern Cherokee and many records exist for them.



Search the following sources:

- *Guion Miller Rolls* (see the half-sheet handout for instructions)
- Jerry Wright Jordan, comp. *Cherokee by Blood: Records of Eastern Cherokee Ancestry in the U.S. Court of Claims, 1906-1910*. 7 vols. (FHL book Ref 970.3 C424j.) This is a partial index to the Guion Miller Rolls.
- *Index to Payment Roll and Census Roll of Old Settler Cherokee, 1895-1896*. 1896 index (FHL film 830,419). 1895 census (FHL film 830,420).
- *1835 Census Roll (Henderson Roll) of the Cherokee* (FHL films 833,322 or 847,743.)
- *Eastern Cherokee Indian Reservation Rolls, 1848-1970* (FHL film 847,743, item 2.)
- *Eastern Band of Cherokees of North Carolina* (FHL film 1,009,060, item 5.)
- Siler, David W. *The Eastern Cherokees: A Census of the Cherokee Nation of NC, TN, AL, and GA in 1851*. (FHL book 970.3 C424sd.)
- Crumpton, Barbara J., trans. *1851 Chapman Roll of the Eastern Cherokee*. (FHL book 970.3 C424cb.)
- Baker, Jack D., trans. *Cherokee Emigration Rolls, 1817-1835*. (FHL book 970.3 C424be.)
- Crumpton, Barbara J. *1884 Hester Roll of the Eastern Cherokee* (FHL book 970.3 C424cb.) *The Joseph Hester Roll of 1884 and index is on FHL film 830,445*
- *Mullary Roll of 1848* (FHL film ??) Film 847743 Item 2
- Graves, B.J. and Dianne D. *Cherokee Roll: Indians by Blood* (FHL book 970.3 C424gb.) *Taken from Final Rolls of Citizens and Freedmen of the Five Civilized Tribes in Indian Territory. Cherokee* (FHL film 830,229)
- Blankenship, Bob *Cherokee Roots* F 99.C5 B52x 970.3 C424b and 970.3 C424b1

For more sources for the Eastern Cherokee check the subject section of the catalog under:

- Cherokee Indians
  - Indians of North America-[State]
- Or check the locality section under:
- [State]-Native races

For more information on this subject see Gaston Litton, "The Enrollment Records of the Eastern Band of Cherokee Indians," *The North Carolina Historical Review* 17: (July 1940): 199-231 (FHL book 975.6 B2h.)

## Native American / American Indian Family History Research

1. Obtain information from family members.

2. Determine Tribal affiliation:

- H/R Ref  
E77.X1  
U494
- A. Hall, G. K.; **Biographical and Historical Index of American Indians & Persons Involved in Indian Affairs.** 8 vol. 1966 ( CCF 0063092 ( Film #1636598-605) This set is arranged in one alphabetical sequence, including the names of tribes that have lived in each state and names of individuals.
- H/R Ref  
E77.H68x
- B. Hodge, Frederick Webb; **Handbook of American Indians North of Mexico.** (970.1 Sm 69b #30 or Film 0934828 item 3-4 CCF 0029619) This book lists the names of North American Indian tribes (with cross-references for variant spellings and other names for the same tribe) and gives a brief history of each.
- H/R Ref  
E77.S74
- C. Swanton, John R. ; **Indian Tribes of North America** (970.1 Sm 696 # 145 CCF 0068353) Gives History , location, and population details for all major tribes. Arranged alphabetically by state and there under by tribal name, with cross-references if a tribe resided in more than one state.
- H/R Ref  
E77.W146
- D. Waldman, Carl; **Atlas of the North American Indian.** (970.1 W146 a CCF 0451994 )

Also use local histories or statewide histories of Indian tribes.

3. Study the Historical Background of the Tribe.

History, kinships, naming customs, migrations, agency, church ...

4. Determine Agency of Bureau of Indians Affairs

Tribe

Sub Agency - local

B. I. A. Area Office

Commissioner - Washington D. C.

National Archive - Regional Branches



*"Record Protection in  
an Uncertain World"*

# WORLD CONFERENCE ON RECORDS AND GENEALOGICAL SEMINAR

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THE CULTURAL AND HISTORICAL BACKGROUND OF THE INDIAN PEOPLE--  
A VITAL PART OF THE GENEALOGICAL RESEARCH PROBLEM

By

James R. Clark, Ph.D.

# THE CULTURAL AND HISTORICAL BACKGROUND OF THE INDIAN PEOPLE-- A VITAL PART OF THE GENEALOGICAL RESEARCH PROBLEM

By

James R. Clark, Ph.D.

"WHAT ABOUT YOUR INDIAN ANCESTRY?" Reactions varied as this query was put to American Indian college students recently at Brigham Young University. The American Indian is represented on the campus by over 200 students from 60 tribes and blends, forming a good cross-section of young Indian America.

Douglas Philbrick's face lit up as I put the question to him. His answer: "I have just discovered a record of my ancestry in the historical archives of the State of South Dakota. A Roman Catholic father made a record of my people, that is the Sioux of the Crow Creek and Lower Brule Reservations."

Doug's discovery let him know that through his father, who was chairman of the Crow Creek Sioux Tribal Council, he is related to practically every family presently on the Crow Creek Reservation and through his mother to nearly every family on the Lower Brule Reservation. Unfortunately, in published form these important Church records lack many of the vital dates of births and marriages, omission by the Father partly to assuage personal feelings which might arise among descendents over different marriage customs among their Sioux ancestors.

In contrast to Doug Philbrick's reaction, a cloud of unhappiness and regret came over the face of John Rainer, son of the Chairman of the All-Pueblo Council in New Mexico and prominent Taos Pueblo leader, when I inquired about his genealogical records.

"The records of our tribe were all kept by the Roman Catholic fathers from their first contact with us. Unfortunately, they were stored in a building which was not fireproof and when the building was destroyed by fire in the 1950's, my father tells me, our records all went up in smoke. Now I don't know where to turn for accurate genealogical and historical records."

These two current case studies point up only one of the many cultural and historical factors peculiar to the field of American Indian genealogy. Generally speaking, the American Indian kept what genealogy he did keep as an oral tradition. Written genealogical and historical records, if there were to be any, therefore, became the province of either the various Churches having contact with the Indian or the governmental agencies having legal responsibility for them. Since these records are to be treated by other papers presented in this section of the World Conference on Records they will receive only incidental treatment here as occasion demands.

Both the accuracy of what was recorded in the written genealogical records of the American Indian kept for him by other agencies and groups and the lacuna in these records was definitely influenced by certain rather well-known cultural and historical factors which in many ways are peculiar to the American Indian and tend to set American Indian genealogical research apart from European and American genealogy in some rather striking ways.

The Genealogical Society of the Church of Jesus Christ of Latter-day Saints (1) has put the general problem of American Indian genealogy in these words:

The customs of the American Indians, which varied widely among the tribes, should also be considered in genealogical research. The researcher should become familiar with the customs of the tribe concerned.

Another consideration is the inconsistency of recorded names. Most government representatives spelled Indian names as they thought they sounded, thereby resulting in unique and diverse spellings.

A young American Indian couple are our next door neighbors in Provo, Utah. Jay's reservation is in eastern Utah, a three-hour drive from his present home. Jeanie is from the Hopi reservation in central Arizona. Before their marriage it would not have been too difficult to identify Jeanie's name as one of an American Indian -- Eugenia Sekaquaptewa --, but would one have recognized Jay Groves as a Ute Indian by his name? And what of Douglas Philbrick and John Rainer--who would recognize them as Sioux and Taos Pueblo, respectively, if their anglicized names? And yet the stock-in-trade of the genealogist is names. What's in a name and an identity?

If one is to talk seriously about the problems of American Indian genealogy and research in their historical and cultural setting, perhaps one might be pardoned if he now asks what seems to be a very routine and to some a redundant question. "Who is an American Indian?"

Dr. Brewton Berry (2), of the Department of Sociology and Anthropology at Ohio State University recently (1968) completed a review of the literature on Indian Education for the U.S. Office of Education. After reading and analyzing the content of over 1500 books, articles, and theses and dissertations written about the American Indian, Dr. Berry posed the problem of identifying the individual American Indian's past or present in these terms:

*"Who is an Indian?" This is the first and most fundamental question in any discussion of the American Indian, and is a surprisingly difficult one to answer. None of the nations of this hemisphere has ever adopted an official definition, and in the United States the criteria vary from one situation to another (Italics supplied). In order to qualify for certain benefits one may have to prove that he has one-fourth or more "Indian blood," whereas in other circumstances individuals with as little as one two-hundred and fifty-sixth Indian ancestry have been legally accepted as Indians. . . .*

*As a matter of fact, the Bureau of the Census has changed its definition from time to time. In 1910 a special effort was made to enumerate all persons having any perceptible amount of Indian ancestry. The probability is that many were classified as Indian (in the 1910 U.S. Census) who, in other years, had been classified as white. No special effort was exerted in 1920, with the result that a decline in the Indian population was reported. In 1960, a policy which might be described as "self-identification" was adopted, and the Indian population registered a phenomenal growth. . .*

*This report (of Dr. Berry) follows the Bureau of the Census, rather than the Bureau of Indian Affairs, in its definition of Indian, and is not restricted, therefore, to those who live on reservations, or whose names are inscribed on tribal rolls, or who enjoy the special services of Federal Agencies.*

From the above statement it would seem that the answer to the question, "Who is an American Indian?" varies not only through historical time but from nation to nation in the Western Hemisphere and from department to department and agency to agency of the government of the United States. And all of this principally because of cultural and historical factors and circumstances.

No less dependent on cultural and historical backgrounds are our efforts to associate a particular individual with an Indian tribe and thus with tribal history and genealogy, if that should seem to be the desired approach. As will be illustrated later in this presentation, the question of who is a Makah or a Crow Indian, or for that matter, who is a Sioux or a Ute or a Hopi or a Taos Pueblo is not as simple a problem as it might appear on the surface.

Ernest L. Wilkinson (3), whose law firm has represented more Indian tribes and whose research staff has perhaps searched more historical and genealogical records on the Indians of the United States than any other firm or organization, said of some results of their thirteen year search of the National Archives and other sources in the Ute Indian Case:

*Prior to 1880, the incoming correspondence of the Indian office was separated according to states. . . To connect a particular document with the Ute Indians it was necessary to identify the writer as an agent of the Ute agencies. It was often impossible to tell from the salutation of a letter whether or not it concerned the Utes.*

But suppose one overcomes the problems posed or stated by Berry and by Wilkinson through adopting the definition of an Indian seemingly used in the 1960 US Census? This would mean that an Indian is or was any individual who wished or wished to be identified as an Indian and for which there is reasonable proof of some "Indian" ancestry. Strangely enough, if one is to start Indian genealogical research from the present and from living "Indians" and work back historically and genealogically this is a much more practical approach to the problem of "Indian" genealogy than to be too concerned with the degree of "Indian blood," given the intermixtures from tribe to tribe and from "Indian" to "white" both on the Indian reservations and in the urban centers of the United States and Canada.

A personal experience will perhaps provide an illustration of this point. Two years ago a young lady from Canada, whom one might or might not have recognized as an "Indian" came into my office at the Indian Institute at Brigham Young University. Her problem was one of identity. She said, in essence, "Dr. Clark, will you please help me find out who I am? My student friends at the University insist that I must have a tribal or band affiliation or identification. In Canada where we live it hasn't made any difference whether or not I was an "Indian." But my friends here insist that I must belong to an "Indian band" (or tribe) and thereby be identified so that they will know who I am. Will you help me find out what band of Canadian Indians I belong to, so that my friends will be happy and satisfied?"

The more one probes into the problems confronting the would be "American Indian" genealogist the more one is impressed with the disconformity rather than with the confirmity of Indian life and customs which might form the basis for methods of genealogical research. In some senses, as we have seen, there is no such an identity as an "Indian." Often historians and investigators have over-stated the cohesiveness of the American Indian and even of the individual tribes. In some cases the tribe is not even a significant or viable organizational unit.

Relationships, which we in our European derived cultures have come to accept and know to be fairly uniform and, therefore, sound basis for rules of genealogical research may pertain seldom among members of the same American Indian tribe and may not pertain at all from tribe to tribe. Harold E. Driver (4) in his widely accepted treatement of the INDIANS OF NORTH AMERICA puts the problem of this disconformity in these words:

*North American Indians exhibit an amazing variety of ways to acquire a mate, various structural forms of marriage such as polygamy, of incest taboos, of post-nuptial residence customs, of parent-in-law relations, and of family structure. In fact, almost all of the principal variants of these phenomena known to the entire world are found in North America alone. In comparison, European marriage and family practices were almost uniform. (Italics supplied) This wide range of variation indicates great historical depth as well as meticulous adaptation to natural and cultural environments.*

The history and culture of any number of American Indian tribes might be chosen to illustrate Driver's summation. Time and space will permit me to use only two. One, the Makah tribe, of the Pacific coast, may be representative of various other coast tribes even though there is also great variation in that geographical area. The other, the Crow tribe of Montana, although Siouan in origin, separated from other Siouan groups centuries ago, yet may still represent characteristics of inland tribes.

A member of the Makah Tribal Council told me recently (1969), with considerable pride in his voice, that it was his people who first greeted the white man on the west coast of America at what is now Cape Flattery on the Olympic peninsula. He takes intense satisfaction in being a descendant of some of the "Chiefs" of the Makah, a sea-faring tribe who braved the storms of the Pacific to earn their livelihood from the sea. To Luke Markishtum his is a great

and an illustrious heritage. Luke feels tht he is "pure" Indian and refers to traditions which claim that the ancestors of his Makah people came to the Northwest, not across the Bering Strait but from the south in America.

Closer study of the Makah, by Elizabeth Colson (5) in the period 1942-1952, shows the Makah to be a racially and tribally heterogeneous group. A HUMAN RESOURCES SURVEY (6) of the Makah reservation in 1964 conducted by the area office of the Bureau of Indian Affairs in Everett, Washington confirms Colson's earlier findings on heterogeneity. In Table III (p. 60) Colson lists the Tribal origin of spouses of Makah Indians then (1941-42) living on the reservation: Quileute (5), Clallam (11), Quinalt (4), Clayoquet (1), Nitinat (3), Lummi (3), Cowichan (2), Other Salish (7), and Other tribal (5).

A tabulation of data as recorded on the interview schedules of the Bureau of Indian Affairs study of the Makah Reservation in 1964 shows that heads of households reported to interviewers the following tribal affiliations or "blood lines" of the members of their households: Makah (393) (ranging from 1/16 4/4 Makah), Clallam (10), Tualip (1), Quinalt (7), Chippewa (1), Blackfoot (1), "Canadian" (3), Sheshat (2), Colville (4), Quillayate (6), Swenomish (6), Hoopa (2), Sequamish (1), Lummi (1), and Snohomish (13). In addition to these origins the BIA study shows that out of 134 households 13 male Indians and 22 female Indians living on the reservations were married at that time to non-Indian spouses, comprising between 1/4 and 1/3 of all marriages on the reservation. Colson (5) maintains from her contact on the reservation that the Makah themselves ". . . are quite unaware of how complex their background may be; for intermarriages with other Indian groups may have introduced an increment of white blood about which the Makah themselves have no knowledge."

She states that although the Indian tribes with which the Makah have intermarried may have been even more exposed to white contact, the Makah themselves have had such a long exposure that intermixture may well have been going on for at least 150 years.

The Spanish made a settlement near Cape Flattery in 1792. Even before that date the Makah had been making slaves of members of other Indian tribes. According to early Spanish reports the Makah prostituted their slave women to ships crews from the beginning of contact with the Europeans in 1790. Later there were numerous shipwrecks upon the coast and some survivors lived for some months in the Makah villages and probably added new strains to the Makah population. The Makah today ignore this earlier admixture when talking about their ancestry. In the late eighteenth century, Chinese were imported as laborers to Vancouver Island, and are said to have inter-married with the Nootka Indian. My informant from the Makah tribe made particular mention of relationships and kinships with the Nootka Indians of Vancouver Island but said nothing about possible oriental intermixtures or marriages. Colson (5) reports that: "The Makah, however, do not accept an oriental strain in any member of the tribe, nor do they consider that any member is of negro descent." (p. 57-58)

Writing of family or surnames as clues to origin and ancestry Colson (5) states of the Makah:

*Sometimes the surnames and Christian names borne by individuals in a heterogeneous population show the varied origins clearly and make it possible to assign with some accuracy families and individuals to one of the original elements composing the community. This is not true at Neah Bay. Of the forty-six surnames borne by members of the Makah tribe, only ten are said to be derived from Indian names, and even these are not ostentatiously different from names borne by whites." (p. 55)*

Colson identified forty-six different surnames on the Makah reservation in 1941-1942. According to the Bureau of Indian Affairs study in 1964 there were then sixty-eight different surnames. The ratio of non-Indian surnames had also increased in the twenty-year period. A list of surnames on the Makah Reservation in 1964 is attached as Appendix A to this paper. Numbers in brackets following the names indicate the number of families or households carrying this surname if more than one.

A very important source for genealogical information on the American Indian, second perhaps only to the records of various churches are the Tribal Enrollment Records.

Here again, cultural factors sometimes play an all important role in the availability of genealogical information on these important records. This is true in the Makah tribe. Whether or not a name will appear on the Tribal rolls is determined by the culture and customs of the Makah people. Residence or birth on the Reservation even of American Indian parentage does not entitle one to a place on Tribal rolls.

As was indicated earlier, the Makah practiced slavery on other tribes before the coming the white man. But slaves, though Indian, were not regarded as members of the village communities and their descendants are not Makah even though intermarriage has undoubtedly taken place in later times between descendants of the slaves and descendants of the slaveholders.

According to an interpretation of the Makah Tribal Constitution, naturalization into the tribe is not possible but adoption is a possibility under certain conditions. American Indian tribes generally have great autonomy in deciding whose names shall be on the tribal rolls.

Colson uses the ancestry of four Makah children to illustrate the fact that one does not, however, have to be of "pure" Indian or of "pure" Makah blood (a term which is really meaningless and an unreality in most if not all Indian tribes) to be enrolled on the Makah tribal rolls and hence to have certain of his genealogical data quite readily available to the researcher. The particular four children were chosen because Colson felt that they were representative samples of the types of descent found among the Makah.

On the accompanying chart, triangles represent males and circles represent females. Blackened triangles and circles represent individuals regarded as Makah, open ones represent individuals regarded as alien. All four children, though of divergent genealogies, are members

of the Makah tribe.

We have considered here only a limited number of the cultural and historical factors which should be considered by those who may attempt to do genealogical research among the Makah. Without considering these and many other factors the genealogical researcher may have little chance of success in Makah genealogy.

For our second example of the interplay between cultural and historical background and the problems of American Indian genealogy we move from Cape Flattery on the Pacific Coast to the site of Custer's Last Stand or to the Crow Indian Reservation in southern Montana.

"The Absaraka, who once claimed the land from the Little Big Horn beyond the Yellowstone, took their name from a longtailed bird thought to be a raven. The white man changed this to Crow.

"The tall, lightskinned Absaraka were famous as hunters and respected as warriors by the other Indian tribes of the Great Plains."

So spoke Joseph Medicine Crow!

Robert H. Lowie, (7) an anthropologist who did field work for the American Museum of Natural History among the Absaraka during the seasons of 1907, 1910-1916, and again in 1931, writes that:

"There was only one Crow language, but not one Crow nation. . .

The Crow clan of historic times can be defined with precision. It was matrilineal since the children of a family all took their mother's clan name; and it included not only individuals related by blood through their mothers, but also unrelated folk reckoned as kin by a legal fiction. . .

The thirteen exogamous maternal clans were grouped together in a very loose nameless body according to the following scheme:

- I Newly-made Lodges  
Thick Lodge
- II Sore-lip Lodge  
Greasy-inside-the-mouth
- III Without-shooting-they-bring-game  
Tied-in-a-knot  
Filth-eating Lodge

- IV Kicked-in-their-bellies  
Bad War Honors
- V Whistling Water  
Streaked Lodge
- VI Piegan Lodge  
Treacherous Lodge

Fellow-clansmen recognized mutual obligations, which characteristically overrode their sense of duty to any larger group."

Obviously the names of the thirteen clans listed by Lowie are attempts to put into English the meaning of the Indian names for these clans. As is the case with many American Indian tribes, Indian names and designations are really not translatable and therefore the English rendering is only an approximation.

Translation of names from one language, or more properly transliteration, is one of the nightmares of genealogists generally, but it seems that those working or planning to work in the American Indian Field of genealogical research are due for an unusually difficult time.

A word then about clan names, surnames and individual names among the Absaraka.

Personal names, among the Absaraka, were not usually distinctive of either clan or sex.

According to Lowie, when a child was four days old, or thereabouts, the father might name his newborn or more commonly he invited a person of distinction, usually a noted warrior to do the honors.

The name to be given was usually commemorative of some significant event in the life of the person so asked to do the honors of bestowing a name on the infant son or daughter.

The godfather bestowing the name either received compensation on the spot or a promise of a future award. Later events in a child's life might cause him to receive a different name. It is possible, thus, that an Absaraka might be known by a number of different names during his lifetime, none of which may have had any relationship to his clan or family membership.

In 1967 the Institute of American Indian Studies and the Sociology Department at Brigham Young University interviewed 393 Indian households on the Crow reservation. Our interview schedules show, as will be illustrated later, that the "event type" of name mentioned above is still very much in evidence on the reservation today although there seems a tendency now to make these names into surnames.

Kinship and affinity is another area of intense interest to one who would do genealogical research among the Absaraka. According to Lowie:

"The term "father," as used in Crow, has a far wider denotation than in English, and this applies to most of the kinship designations. As Leforge, too, has noted, the number of physiological offspring of a particular person in a lodge was neither easily discoverable nor too closely investigated. Adults loved children generally, and the feeling was naturally intensified by close association irrespective of blood-kinship. However this may be, the several "father" terms . . . certainly embraced the following relatives besides one's own father: the paternal uncle, the father's maternal uncle, the paternal aunt's son . . ."

In Appendix B are given the family or surnames found in 393 household heads on the Crow reservation in 1967. Numbers in brackets following the names indicate the number of households interviewed with that surname if more than one.

One or two examples of actual names found in this survey of present Absaraka family households may illustrate some of the genealogical problems even at present. We suspect that as one moved back through four or five generations, genealogically, the complications would be compounded considerably.

In a small, light blue house on the east side of the highway leading out of Crow Agency, Montana our interviewer met *May-Takes-Gun-Child-In-Mouth*. Mrs. Child-in-Mouth was 73 years of age at the time of the interview. She was a widow. She was 3/4 blood Crow or Absaraka. Living with her was Ira L. Bad Bear, a grandson, age 19 who was single. Also living with her was Dennis Big Hair, a grandnephew, age 27 who was divorced.

Andrew Bird-in-Ground lived on Real Bird Lane Southeast of Crow Agency. Living with him in his home was a rather typical extended family. There was his wife, Inez; his son-in-law, Burton Darrow Pretty-on-Top who had married Eleanor, daughter of the Bird-in-Ground's. Also living at home, with her daughter, Carlen Faith Bird-in-Ground, was their 20 year old, single daughter, Andrea. The Bird-in-Grounds had seven other children living at home with them ranging in age from 19 to 4 years of age.

A second extended Absaraka family chosen for illustration because of the interesting names and relationships is that living at the home of *Martha Red Wolf Jack Rabbit*. Gladys Jack Rabbit, the mother of Martha lives with her. Also in the same home are Edith Jack Rabbit White Clay and her husband Harold White Clay and their six children.

In this paper we have chosen to treat the subject of THE CULTURAL AND HISTORICAL BACKGROUND OF THE INDIAN PEOPLE-A VITAL PART IN THE GENEALOGICAL RESEARCH PROBLEM by raising questions and posing problems rather than by offering solutions to problems or formulating rules of genealogical procedure. So far as I am aware the state of the art of American Indian genealogical research calls for much more careful evaluation and study than has yet been accomplished before rules and procedures can

be crystalized. But this is what makes the field so interesting and the challenge so intriguing. Perhaps some things said in this paper will stir an interest in the preservation of existing records before they meet destruction as did the Church records on the Taos Pueblo and hopefully will challenge researchers to sharpen their tools. Certainly the American Indian has a great heritage which deserves investigation and preservation.

#### REFERENCES CITED

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- (5) Elizabeth Colson, *The Makah Indians; A Study of an Indian Tribe in Modern American Society*. Minneapolis, University of Minnesota Press, 1953. 308p.
- (6) Bureau of Indian Affairs. *Human Resources Survey of the Makah Tribe*, 1964.
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# Investigating Your American Indian Ancestry

## 1. FAMILY SOURCES:

Ask aunts, uncles, cousins, old-timers, grandparents, friends of the family, ancestors, anyone you know who might be able to provide basic pedigree and family group information.

- a) Use personal contact where possible but do not neglect correspondence nor the telephone.
- b) Gather and record all oral testimony and family tradition possible.
- c) Investigate any and all family records which might contain genealogy including certificates, clippings, Photographs. letters. accounts. land and estate records. military records, pension lists, payment records, etc.
- d) Be particularly alert for family bibles, diaries, and journals.
- e) Consider the search for family and home source materials a continuing project.

The library has several resources that can help you learn how to collect family records. There are helpful articles and books that can explain how to conduct an interview, how to write for information, and what questions to ask. And there are many friendly library consultants who will be happy to help you organize your information. There is even a national computer database called Phone Disk that can help you find the phone number and address for long lost Great Aunt Sophie.

## 2. TRIBAL HISTORY

Become knowledgeable about your tribe's history and background by studying good books and talking to tribesmen.

- a) Study tribal naming customs and kinship designations.
- b) Learn about birth, marriage, and death customs peculiar to the tribe and know family association practices.
- c) Study past history of the tribe, including settlement patterns and migration routes.
- d) Learn about U.S. Government intervention with the tribe and know the dates, agency names, and location of pertinent Government offices at various times.

### 3) CONSULT TRIBAL AND GOVERNMENT RECORDS

Consult tribal council and government agency records.

- a) Investigate any vital statistics the council or agencies may have kept.
- b) Search tribal enrollment records and council minutes for genealogy.
- c) Look for genealogy in land allotment, probate, and heirship documents which are in custody of the council or agency.
- d) Look for annuity and payment records in possession of both the tribal councils and agencies.
- e) Investigate existing Indian census records from agency offices and the National Archives (Primarily 1885-1940).
- f) Consider and investigate holdings of the BUREAU OF INDIAN AFFAIRS, the Smithsonian Institute, and other archives which might contain Indian genealogy.

### 4. CHECK MAJOR GENEALOGICAL SOURCES

Investigate major genealogical sources which might be found for any individual in the usual localities.

- a) Check general genealogical collections of the Genealogical Society.
- b) Locate Indian genealogy already in print through investigation of published and manuscript genealogies, genealogical dictionaries and indexes, biographical works, periodical literature (including newspapers), as well as regional and local histories.
- c) Obtain birth, marriage, and death certificates from state, county, or city office of vital statistics.
- d. Locate and investigate pertinent records from local churches, cemeteries, and the offices of morticians.
- e. Investigate records of other Social Agencies and Establishments including schools, hospitals, clubs loges, fraternal orders, and business-employment offices.
- f. Search civil, criminal and probate court records of each jurisdiction of residence where the individual might have been involved off of the reservation.
- g. Check local land-property records in county and town offices.
- h. Investigate military records of Indians who might have been involved in the modern wars.

## **Other Resources: Native American Sources and Census**

Online Native American Indian Genealogy Records & Databases  
<http://www.genealogybranches.com/nativeamericans.html>

Major genealogical record sources of the Indians of the United States: by the Genealogical Society FHL US/CAN Fiche 6010026

Historical and genealogical records of the five civilized tribes and other Indian records

Younkin, C. George. HBLL Call Number CS 2 .W669x 1969 vol.10

Our native Americans and their records of genealogical value / by E. Kay Kirkham.

E 98 .G44 X66 1980 vol.2

Dawes Commission Records on Microfilm

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=title&hitlist&columns=%20%20&keyword=Dawes+Commission&prekeyword=Dawes+Commission>

Native American Records at the National Archives

<http://www.archives.gov/research/native-americans/>

Records of the Bureau of Indian Affairs

<http://www.archives.gov/research/native-americans/>

Wantables and Outlooks: Searching for Indian Ancestors in Federal Records

<http://www.archives.gov/genealogy/heritage/native-american/ancestor-search.html>

Information on the Doris Duke American Indian Oral History Program

[http://goliath.ecnext.com/coms2/summary\\_0199-5020626\\_ITM](http://goliath.ecnext.com/coms2/summary_0199-5020626_ITM)

Exploring your Cherokee ancestry : a basic genealogical research guide / by Thomas G.

Mooney. HBLL Call number E 99 .C5 M83 1990

Wikipedia Article on Sioux Indians

<http://en.wikipedia.org/wiki/Sioux>

### **Microfilms**

**(Available from Salt Lake, may be available at BYU)**

Allotment Records Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=title&hitlist&columns=%20%20&keyword=Native+races+Allotment+Records&prekeyword=Native+races+Allotment+Records>

### Annuity Rolls Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=title&hitlist&columns=%2C%2C&keyword=+Annuity+Rolls&prekeyword=+Annuity+Rolls>

### Bureau of Indian Affairs Records Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=title&hitlist&columns=%2C%2C&keyword=Bureau+of+Indian+Affairs&prekeyword=Bureau+of+Indian+Affairs>

### Guion Miller Rolls Applications

BYU has index film (378,594) but not the applications

### Indian Census Rolls Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=title&hitlist&columns=%2C%2C&keyword=Census+Rolls+Indian&prekeyword=Census+Rolls+Indian>

### Indian Land Record Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=title&hitlist&columns=%2C%2C&keyword=Indian++Land+Records&prekeyword=Indian++Land+Records>

### Indian Employment Records Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=title&hitlist&columns=%2C%2C&keyword=Indian+Employees&prekeyword=Indian+Employees>

### Indian Heirship Records Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=title&hitlist&columns=%2C%2C&keyword=Indian+Heirship+Records&prekeyword=Indian+Heirship+Records>

### Indian Removal Records Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=title&hitlist&columns=%2C%2C&keyword=Indian+Removal+Records&prekeyword=Indian+Removal+Records>

### Indian Sanitary Records Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=title&hitlist&columns=%2C%2C&keyword=Indian+Sanitary+Records&prekeyword=Indian+Sanitary+Records>

#### Indian School Records Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=titlehitlist&columns=%2C%2C&keyword=Indian+School+Records&prekeyword=Indian+School+Records>

#### Indian Courts of Claim Records Microfilms

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=titlehitlist&columns=%2C%2C&keyword=Indian+Courts+of+Claim+Records&prekeyword=Indian+Courts+of+Claim+Records>

#### Indian Vital Records

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=titlehitlist&columns=%2C%2C&keyword=Indian+Vital+Records&prekeyword=Indian+Vital+Records>

#### Indian Wills

<http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=titlehitlist&columns=%2C%2C&keyword=Indian+Wills&prekeyword=Indian+Wills>