

THE BULLETIN

of the
Genealogical Forum of Oregon, Inc.
Portland, Oregon



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GENEALOGICAL FORUM OF OREGON

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THE BULLETIN

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THIS PERIODICAL IS INDEXED IN PERSI

Thank you

**To all the people who helped
put this issue together ~**

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SPRING SEMINAR

We Welcome . . .

**Ann
Carter
Fleming
CG, CGL**



April 24, 2010
(new site—see reverse)
Gateway Elks Lodge
near NE 100th & Glisan
Portland, Oregon

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Genealogical Forum of Oregon

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- Organizing Your Research
- Designing the Layout
- Developing Your Style
- Publishing the Book

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{ } \$38 if received **by April 19th** { } \$45.00 if received **after April 19th (no lunch)**

NON-MEMBERS: () \$43 **before April 19th** () \$50 **after April 19th (no lunch)**

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LUNCH

The buffet luncheon for \$10 will include one hot buffet item and three cold buffet items, plus potatoes, vegetable, rolls, & beverage. All coffee, tea, hot water included. Lunch in the Elks Dining Room with payment for lunch.

Space available for brown baggers, too.

REGISTRATION AT SEMINAR: 8-9 A.M. April 24, 2010 SATURDAY

First Class starts at 9:15 a.m.with a morning break, one-hour lunch, afternoon break, program ends about 3:30 p.m. Snacks & drinks at morning and afternoon breaks come with your price of admission.

TOPICS FOR THE SEMINAR

Ann Carter Fleming is an author, lecturer, researcher, and volunteer. She is the current past president of the National Genealogical Society and has served as president of the St. Louis Genealogical Society, and on the boards of the Missouri State Genealogical Association, APG, Friends of the Missouri Archives, and Friends of St. Louis County Library.

Ann is the author of the Organized Family Historian and co-author of Research in Missouri. She co-authored two family histories and is the author of two others. She has been a certified genealogist since 1994 and specializes in Missouri and Illinois research.

Organizing Your Research: The Overlooked Step: How do you know what information you have and what you still need if you are not organized? An important step to success is organizing your file folders, both electronic and paper.

Designing the Layout: What story do you want to tell? Who is the focus of this book? Do you want five copies or 200 copies? Do you want a hard or soft cover? As you make these decisions, the book's layout and design will develop into your personal publication.

Developing Your Style: Everyone has a preferred style whether dealing with a car, clothes, house, or books. Each author may choose from a variety of options on numerous subjects, thus developing their own style for this once-in-a-lifetime publication.

Publishing the Book: Publishing consists of gathering information, recording data, writing, and printing the manuscript. With a few hints from published authors, from fellow genealogists, and a passion for the story you want to tell, you can be a published author.

(NEW) SITE of SEMINAR:

**Gateway Elks Lodge
711 NE 100th, Portland, Oregon**

Driving Directions: ONE BLOCK NORTH OF 100TH & NE Glisan Street. On the block just south of Gateway Fred Meyers. or One-half-block away from Gateway Transit Center.

Taking I-84 East to location, exit on I-205, immediately take the Glisan exit (East). Travel to the traffic light, turn left, cross the viaduct go to the 2nd light. Turn left(North).

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Volume 59, Issue 3

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Letter from the Editor . . .

When we began writing about groups that settled Oregon I elected to do a Native American issue. One reason was the story of a friend of mine who was born on a reservation in New York, but was raised elsewhere by a surrogate mother. He knew the tribe he was from, but did not know his family. I was helping him with some research and we located his parents in various records. Then, about two years ago, he received a phone call from a young lady in California who said she was his niece. She had been doing her family genealogy, and was able to get her mother enrolled in their tribe. She eventually used her research to get my friend enrolled. He later went to California to help officiate at her wedding, as the family elder. After 70+ years he had a family and a tribe - his delight was very evident when he showed me the papers.

And so, months ago I sent emails to anyone I could think of who might be willing to write about this topic. I also contacted various tribes hoping for some assistance. Weeks went by and I had only one response - someone from Grand Ronde who told me he wasn't the right person but he would forward my message to others. (Thanks Brian.) Suddenly, after several weeks the responses began pouring in. Most of the first round were messages telling me they couldn't write but they would forward the message to someone who could. I don't know how many "forwards" there were, but eventually I began receiving responses from people willing to write for the Bulletin. The first was David Lewis and I'm sure you will agree he has written a comprehensive article for us. Once my message got to the right people I found there was a great interest in this particular topic.

David's article is packed with information about tribes, reservations, history and research. We have information about Oregon tribes, Alaska natives and a story about a Shoshone woman from the same tribe as Sacagawea. In *Written in Stone* Carol discusses the importance of preservation. I have an archeologist in my family, and I can tell you this is an extremely relevant topic.

Ysidora's Gift is another writing contest story - the story of a delicate family heirloom now in the hands of our editor Mickey. If you have Grant County ancestors be sure to look at the marriage extracts. I hope you will learn something from this issue or get inspired to do some research.

On another note, our *Bulletin* group is losing another member. Diane has been doing the layout for the *Bulletin* since we began. She has done a wonderful, professional job for us and we are sorry to see her go. Thanks Diane for all your hard work.

Judi Scott

In Memory Of ...

HERBERT C. BUMGARNER Died Dec 21, 2009. Herb, 93, was born in Parkersburg, W. Va., to Naomi and Harry T. Bumgarner, graduating from West Virginia University and then enlisting in the U.S. Marine Corps in 1941. Herb served in the Pacific during World War II, remaining in the Reserves, eventually retiring in 1976 as a lieutenant colonel. After the war, Herb settled in Los Angeles, began a long career with the National Labor Relations Board, retiring as the assistant to the regional director and was recognized by Washington D.C., for his outstanding service to the agency. After his retirement in 1987, Herb moved to Lake Oswego where he became active with several local organizations. The Lake Oswego Library became like a "home-away-from-home" for Herb. He served on the library board for many years, helped develop the genealogy department, and spent many hours helping people trace their family lines. He was a cofounder of The Booktque, a used bookstore in Lake Oswego that, over the past 17 years, raised over \$1 million for library programs. He spent time visiting and helping out at JOIN, an organization that works with Portland's homeless population. Herb is survived by his wife, Ellen; sister, Evelyn Connolly; four stepchildren; and four grandchildren. A private gathering was held in Portland, burial in California.

GFO Notes: Herb was involved with the publication of the listing of census records available in the Portland area published by the Forum several years ago, and also with the Lake Oswego Public Library genealogy collection and some cemetery listings. (STAN CLARKE)....Herb was a very dear friend to the Forum as well as many individuals involved in genealogy. His gracious smile and helpful attitude will be sorely missed. (GERRY LENZEN)....For a time, member Herb Bumgarner served in the late 1980's as a Receptionist (desk volunteer). He also helped with the extraction for the booklets published by the Clackamas Historical Society. (LYLETH WINTHER)

WES LEMATTA Husband of Forum Life Member Nancy Lematta, died 24 December 2009. Wes was the founder of Columbia Helicopters and board chair. A news article appears in the Dec 25 Oregonian. There is a book in the Forum library about Columbia Helicopters and the Lematta family.. (STAN CLARKE)

OUR SYMPATHY is extended to Membership Co-chair Marj Enneking on the recent death of her elderly mother.

Lyleth Winther— lylaw1@verizon.net or 503-658-8018

Oregon Tribal Genealogy

History and Research

David C. Lewis, PhD

How to find Oregon Tribal Genealogical Sources

This essay constitutes my experiences from several years of research conducted while I was studying anthropology at the University of Oregon. In that research, I worked to understand the history of the Grand Ronde tribe of Oregon in terms of my family relations within the tribe. During that period, I found some unique resources and research protocols that are not normally the research venues for people working on their European ancestry. I also found a unique history of termination.

After federal termination (PL588 1954) the people at Grand Ronde were left landless and given \$35 for their family's share of the land and resources of the reservation period (1855-1956.) In one hundred years, the tribes had gone from owning all of the land to landless. The Grand Ronde people were like immigrants newly arrived to America.

Through termination, the federal government cast tribal communities from their reservation cultural center and through several generations, people lost track of their kin and their interrelatedness. Because of the effects of termination, I found that in the restoration period (1983-) many tribal people of western Oregon tribes did not know their ancestral heritage. The tribes are now beginning to restore their communities and family interrelatedness.

It is necessary to understand the history of the Oregon region in order to find records of all of the tribal members of Oregon tribes. In the 19th century the Oregon Territory was colonized by several Euro-American nations, finally coming under the United States as the possessor nation. Therefore, Oregon tribal genealogy is part of the history of the colonization of Oregon. People of the Tribal nations possess a good portion of the cumulative perspectives of the history of this

time period and as such the history of Oregon is inundated with tribal history.

Understanding the history of Oregon, is integral to understanding where to find written records of tribal peoples. Tribal peoples were managed and tracked through the histories of people and agencies involved in exploration, settlement, territorial formation, federal administration, religious conversion and scientific research. Ethnographic researchers and government Indian agents created records of tribal peoples, their cultures, and societies. These records hold varying levels of information making American Indian populations the most tracked, researched and administered ethnic minority within the United States.

The long-term political relationship between tribal nations and the federal government created a series of documents related to tribal lands, resources, and the tribal people on the reservations. Such documentation for each tribe is a vast archive of many hundreds of thousands of pages. As the federal government then pursued its assimilation agenda, additional records were kept to document the loss of tribal lands, education of individual Indians, their finances and their health.

When looking into the federal records, it is necessary to also understand the history of the federal, state, and territorial governments. During the past two centuries, (150 years in Oregon) there were many changes in the physical structure of the federal administration. Bureaus and departments were born, and duties reassigned regularly. The diversity of administration of the tribal nations, as well as the federal tracking and research on the tribes requires an intimate knowledge of which agencies were active within each era of Oregon.

Institutional Repositories of Tribal Genealogy

The institutions and collections which contain records of tribal genealogy are unique for tribes. One of the most unique is the collected

publications of the United States Congress, the Congressional Serial Set and the Congressional Globe. These collections, available in many of the larger research libraries, are reports of Indian agents, the military and other federal departments and bureaus which deal in various ways with tribal nations and Indian reservations. As well, there are extensive discussions of the Congress about all of the reports, bills and acts which relate to the tribes. Included in these discussions are testimonies from the tribes, either direct to the Congress or in correspondence.

Additional federal records are in the records of the Bureau of Indian Affairs (BIA) (NARA RG75), whose early designation was the Commissioner of Indian Affairs (COIA) within the Department of Interior beginning in the 1840s. Previous to this period Indian Affairs was under the Department of War.

Other more traditional federal documents used in genealogical research is the census. Early Census documents ignored the reservations, while beginning in 1870 and after, people on the reservations are well represented. In fact the later 19th century censuses include additional information about tribal peoples, including their tribal origin, including that of their parents. What is not well known is that the BIA kept annual censuses (NARA M595) of each reservation, from the 1885 until 1940. Because members who moved off the reservation are not included, these BIA censuses document the loss of tribal members. A few of the annual BIA censuses include additional information about each person, including short inventories of the property of the Dawes Act allotments.

Finding aids to the federal collections at the National Archives Records Administration,¹ the National Anthropological Archives,² and the Smithsonian Institution³ are online with fully searchable databases. Additional NARA collections that directly relate to tribal genealogy are Departments of War, Interior Treaty negotiations. The tribal treaties include signatories to the treaties, which were prominent headmen or chiefs of individual tribes and bands. In western Oregon, there were two different treaty periods. The 1851

treaties failed to be ratified by Congress, but the later 1853-1855 treaties were mostly ratified. Some signatories to the 1851 treaties are also signatories to the later ratified treaties. Therefore we can track many prominent ancestors to the treaties for many tribes. This is significant in Oregon as in the first half of the 19th century there was a decline of native populations due to diseases and warfare. By the 1850s, approximately 90% of tribal peoples had died from diseases and so the remaining tribal members, at times perhaps a few dozen people, were the total membership of the tribes. The treaty signatories and their descendants represent a significant ancestral link for the living tribal populations.

Good sources of local information related to tribes can also be heritage organizations, including genealogical and historical societies, as well as major state institutions. Major repositories for Oregon are the Oregon Historical Society, the Southern Oregon Historical Society, and the Oregon State Archives, Oregon State Library, the University of Oregon, Oregon State University, University of Washington, Bancroft Library at Berkeley. In addition, Oregon counties have very good collections and many public libraries have major photographic collections related to the tribes. The Northwest Regional National Archives at Sand Point, Seattle contain the many important collections related to the Bureau of Indian Affairs for Oregon. Finally there are many traditional genealogical sources in Oregon which have documented the colonization of the state, including church records, newspaper archives, and diaries that are in many archival repositories.

Likely the most important collections are those found in the tribal nation's collections. Tribal nations have been collecting historical and genealogical documents for many decades. The tribal collections for many tribes are likely to be the most complete and relevant collections regarding tribal genealogy. In addition, tribes maintain that their elders are the tribal libraries and it is through the elders that genealogical connections may be most readily traced.

Ethnohistorical

American Indians are studied more than any other ethnic minority in the world. Oregon is

arguably the birthplace of many of the early theories of anthropology. Foundational anthropologists like Franz Boas studied in Oregon, and sent their students to study the tribal cultures, societies and languages. Oregon possessed a great diversity of languages and cultures, likely 100 distinct tribal nations. Anthropology, as well as ethnology, folklore, and history research in Oregon are deeply imbued with genealogy of the tribes.

The period that the research began in Oregon coincides with the period where tribes were negotiating treaties and undergoing the worst of the Indian wars, the 1850s. Many of the early researchers were in fact federal agents and participated both in the ethnological research and government administration of American Indians on the reservations. Men like George Gibbs, held great influence for many decades in the northwest and also had a great interest in American Indian peoples. Such research included anthropology, linguistics, archeology, folklore studies, urban studies, and geography.

From 1997 to 2009 I participated in the Southwest Oregon Research Project (SWORP) at the University of Oregon, as a field researcher, collection archivist, coordinator and director. The project collected 150 thousand pages of ethnohistorical and federal documents from NARA and the NAA related to the Oregon tribes and brought them back to Oregon to become a research collection at the University of Oregon. The NAA and NARA hold the most significant collections and largest volume of records related to Oregon tribes. This collection represents a significant genealogical record of Oregon tribal nations from the 1850s to the 1950s and remains a public resource that is locally available.

From the SWORP research, we found that records of the tribal nations of Oregon likely exist in all of the colonizing and exploring nations of the world. Therefore, records exist in government archives of the Hudson's Bay Company in Canada, in Peru, Spain, Russia, France, Great Britain, and Germany. In addition, because of the nature of ethnological research of the 19th and 20th centuries, information about Oregon tribes also

exists in university library research collections in many countries of the world. Early ethnological research involved the collection of information and artifacts from the world's tribal nations to benefit the museum and research collections of the emerging anthropological disciplines. Therefore such collections, while relatively inaccessible, still have genealogical potential.

The Time Line

When conducting genealogical research on tribal peoples it is important to collect as much of the history of the region as possible in order to understand where one may find the records as outlined previously. A good source for history of any region is Google Books.⁴ This website contains free down-loadable older history books available to anyone with moderate computer experience. For Oregon, I found upward of 20 basic history books, many of which contained exacting details of many eras, including the fur trade, territorial government, colonization, treaties, and reservations. The website also includes federal documents never before available to the public on the Internet. For Oregon it is important to create a simple timeline.

Oregon Indian Timeline

- Thousands of years before present Approximately 100 tribes of Native Americans inhabit the region we define as Oregon today.
- 1700s Spanish galleons explore the coast of Oregon.
- 1788 Capt. Robert Gray trades with Native Americans in Tillamook Bay. First to cross the bar of the Columbia River.
- 1804-1806 Captains Lewis and Clark travel with their party from Missouri to the mouth of the Columbia River. They camp for the winter at Fort Clatsop.
- 1811 Fort Astoria founded.
- 1824 U.S. War Department creates separate department to handle Indian affairs.
- 1825 HBC Fort Vancouver founded, John McLoughlin is Chief Factor
- 1830 Fever epidemic causes death of many Indians
- 1842 Jason Lee's Methodist missionaries create Indian Industrial school in Salem, which later becomes Willamette University.
- 1843 Territorial Government is established in the Oregon Country. Major immigration to Oregon begins along the Oregon Trail, with over 53,000 people traveling

the Oregon Trail between 1840 and 1850.

- 1846 Oregon Treaty affirms U.S. sovereignty to Pacific Northwest. Eugene City Founded by Eugene Skinner.
- 1847 Measles decimate native tribes. Cayuse Indians attack Whitman Mission. Cayuse Indian War begins.
- 1848 The Oregon Territory is organized. The Organic Act of 1848 confirms all Indian land titles.
- 1849 U.S. Bureau of Indian Affairs is transferred to Department of Interior.
- 1850 Congress passes Oregon Donation Land Act. Reservation policy is adopted by U.S. government. Five Cayuse Indians are hung in Oregon City from Whitman Massacre—first capital punishment in Oregon.
- 1851 President appoints Anson Dart, Indian Superintendent of Oregon Territory. Dart negotiates 19 treaties with Oregon and Washington tribes. All these treaties fail in Congress.
- 1851-52 Gold is found along Jackson Creek in southern Oregon. Mining causes problems for Indians by destroying spawning grounds and taking over Indian settlements.
- 1853-55 Joel Palmer becomes Superintendent of Indian Affairs with goal to “civilize” Indians. He negotiates the first binding agreements with Indian tribes in the Pacific Northwest. A few go unratified; seven in western Oregon are ratified. Palmer establishes the Coast Reservation (1855) for all of the western Oregon tribes to be removed to.
- 1855-1856 Southwestern Oregon Tribes are removed to the Grand Ronde Agency after war erupts in the region. Most western Oregon tribes are removed to Grand Ronde in 1856.
- 1857 The Grand Ronde Reservation is established by Presidential Executive order. Two thirds of the Rogue River people are moved to Siletz Agency.
- 1859 Congress ratifies the Oregon State Constitution, and Oregon accepts the congressional proposal to be admitted to the Union.
- 1864 Treaty creates the Klamath Reservation.
- 1872 Modoc Indian War. Malheur Reservation is created.
- 1875 The remainder tribes of the Tillamook nations are removed to Grand Ronde and Siletz Reservations.
- 1877 Nez Perce Indian War. Chief Joseph’s people are moved to Oklahoma and Kansas (Fort Leavenworth).
- 1878 Bannock-Paiute Indian War in southeastern Oregon.
- 1881 Bureau of Indian Affairs opens Chemawa School near Salem.

- 1883 The transcontinental railroad is completed.
- 1885 Chief Joseph’s Nez Perce band locates to Colville Reservation.
- 1887 General Allotment Act (Dawes) is passed and reservation “surplus land” is sold to encourage single-family farming. Reservation land base is reduced by one-third.
- 1870s-1950s Major ethnohistorical research period for Oregon.
- 1924 Indians become United States citizens.
- 1936 Grand Ronde Indian Community, Inc. is formed.
- 1938 Grand Ronde becomes an IRA Tribe (Wheeler-Howard Act)
- 1954 Congress passes bill terminating all Western Oregon Indian tribes, ending all federal services and selling any tribal lands.
- 1956 Congress terminates Klamath Indian Tribe. Grand Ronde and Siletz reservations final termination
- 1961 Final termination for Klamath Tribe.
- 1960-1976 Historic fight for fishing and hunting rights
- 1960s Efforts begin to restore Oregon tribes.
- 1972 Burns-Paiute restored
- 1977 Siletz restored
- 1982 Cow Creek restored
- 1983 Grand Ronde restored
- 1984 Coos, Lower Umpqua, and Siuslaw restored
- 1986 Klamath restored
- 1988 Restoration of 9811 acres to Grand Ronde.
- 1989 Coquille restored

Location of Tribes After Removal

The removal of the Oregon tribes was discriminant in many ways. Many tribes were split amongst several reservations. Other tribal people were removed to a reservation because they happened to be in Oregon at the time of the forced marches. Still others were moved and made to share a reservation with their sworn enemies. The Grand Ronde Reservation had 27 tribes from western Oregon removed there by 1875. It is important to understand where the tribes were removed as this indicates where records for the tribe members are located and when.

Burns Paiute (1973)

Colville Reservation (1872): Nez Perce

Coos, Lower Umpqua, Siuslaw (1986)

Coquille Indians (1989)

Cow Creek (1982): Takelma, Upper Umpqua, Rogue Rivers

Grand Ronde (1855): Kalapuya, Molala, Rogue Rivers, Takelma, Chinook, Shasta, Umpqua, Tillamook

Klamath (1864): Klamath, Modoc, Pit River

Malheur Reservation (1872-1880): Paiute

Modoc Nation of Oklahoma (1873)

Siletz (1875): Tututni, Tolowa, Alsea, Umpqua, Siuslaw, Coos, Coquille, Rogue Rivers, Tillamook

Umatilla (1855): Cayuse, Umatilla, Walla Walla

Wallowa Reservation (1872-1877): Nez Perce

Warm Springs (1855): Wasco, Warm Springs, Paiute

Yakima reservation (1855): Paiute, Chinook

Conclusion

Research on American Indians is more difficult than on other Americans. Records about the tribes are not usually located in local libraries but instead are in federal and academic collections. However, the depth of records about the tribes is greater than for other Americans and the level of details about the tribes and their individual members can be much more illustrative. As access to public and research records on the Internet grows, many of the previously unavailable sources of information will become readily available.

American Indians are an integral part of the history of the United States and studies of their societies and cultures were instrumental in helping create the academic discipline that we know today as anthropology. As such, the prospect of genealogical research on tribal members in the post-settlement period remains promising. For genealogy previous to settlement, it is difficult to find records for the tribes, unless tribal elders have maintained the stories. Oregon has a very recent history, only 150 years, compared to that of the Eastern United States and Canada, of about 500 years. For those regions, tribal genealogies can be found in colonial records and as there was much intermarriage between settlers and natives, it is likely that European ancestry can be *found* for much earlier periods.

Endnotes

1 <http://www.archives.gov>

2 <http://nrmnh.si.edu/naa/>

3 <http://www.si.edu/>

4 <http://books.google.com/books>

David is the Department Manager, Cultural Resources of the Confederated Tribes of the Grand Ronde Community of Oregon.

~

Editor's Notep

See the GFO website at GFO.org for a resource guide for Native American genealogy, as well as a listing of the research materials available at the Forum

Following is a listing of resources in the "How to Research Native American Ancestry" category. See the website or visit the library for a complete listing.

Ashton, Sharron Standifer. *Extending Your American Indian Lineage Using Census, Removal, And Other Records*. Los Angeles, California: Repeat Performance, 1991. [970.1 A829 How-To] Audiotape

Bureau of Indian Affairs. *Answers to Questions About the American Indian, and Suggested Reading Lists*. Washington, DC: U. S. Department of the Interior, 1963. [970.1 B952]

Carpenter, Cecelia. *How to Research American Indian Blood Lines: A Manual on Indian Genealogical Research*. South Prairie, Washington: Meico Associates, 1984. [R 970.1 C295]

Eterovich, Adam S. *Indian Tribes: Alphabetical Listing And Address*. No place, no publisher, no date. [970.1 A000 How-To]

Kayasch, E. Barrie. *A Student's Guide to Native American Genealogy*. Phoenix, AZ: Oryx Press, 1996. [R 970.1 K21]

Kirkham, E. Kay. *Our Native Americans, Their Records of Genealogical Value: Volume 1, Federal Government Records, Oklahoma Historical Society Records, Genealogical Society of Utah Listings*. Logan, Utah: Everton Publishers, 1980. [R 970.1 K59 v.1]

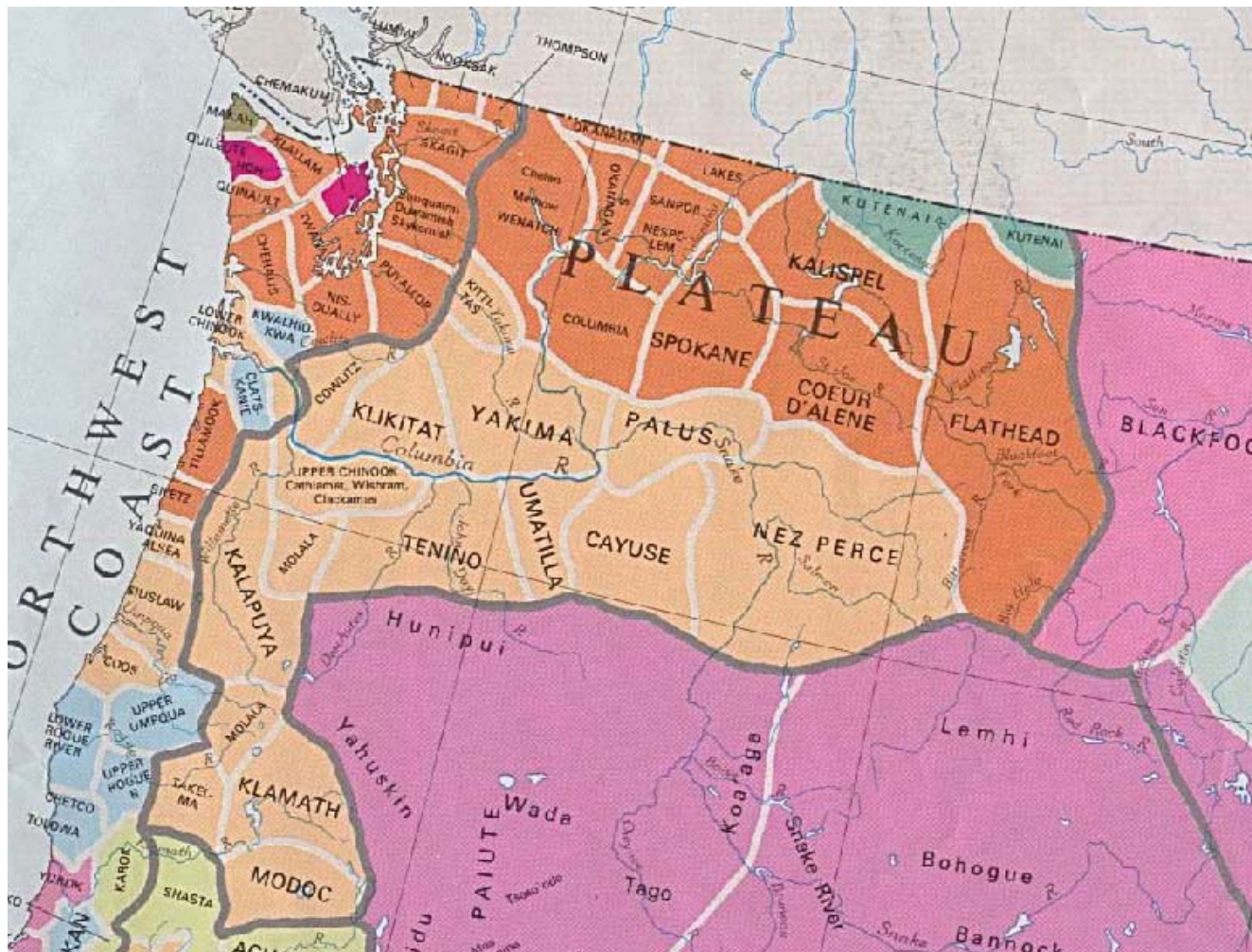
Kirkham, E. Kay. *Our Native Americans, Their Records of Genealogical Value: Volume 2*. Logan, Utah: Everton Publishers, 1984. [R 970.1 K59 v.2]

Lennon, Rachal Mills. *Tracing Ancestors Among the Five Civilized Tribes: Southeastern Indians Prior to Removal*. Baltimore, Maryland: Genealogical Publishing, 2002. [970.1 L567]

Morningstar, Heather. *How to Enroll in an Indian Tribe*. Denver, Colorado: Arrowstar Publishing, 1993. [970.1 M866]

In addition to How to Books and General Resources for Native American genealogy the GFO Library has resources for Specific Tribal Resources which include:

- Cherokee
- Chetemachas
- Cheyenne
- Chickasaw
- Choctaw
- Creek
- Delaware
- Iroquois
- Kiowa
- Mohawk
- Navajo
- Seminole
- Shawnee
- Western Tribes
- Winnbago



Courtesy of the University of Texas Libraries, The University of Texas at Austin

The Tlingit, Haida and Tsimshian Nations

by Kenneth H. Lea, Xein

In as much as the Tlingit, Haida and Tsimshian nations histories are oral, the earliest records are based in large part on ships log and reports submitted by traders and early Christian missionaries. Many of these early records have been thoroughly searched by professionals such as Dr. Judith Berman off the University of Pennsylvania who has presented lengthy papers on a few select families. Her work was largely constrained by who the earlier Alaska native or First Nations people were who led trading missions in contact with the whites; as always the leaders or spokesmen were recorded and the average person was not. As an example, persons interested in the Tlingit of Southern Southeast Alaska are referred to Berman's "Relating deep genealogies, traditional history, and early European accounts: Questions, problems and progress." Another noted scholar, Dr. Chris Roth of the University of Wisconsin-Milwaukee, has compiled a very comprehensive genealogy of the Tsimshian peoples in British Columbia as a part of the First Nation's Land Claims process. His research is owned by the Tsimshian Tribal Association. It is made available to descendants by Dr. Roth if the person can prove their lineage to his satisfaction.

Each community has one or more culture bearers who are extremely knowledgeable and are generally willing to share with clan members. In this regard, if you know your moiety, clan or house and/or village of origin, I would suggest contacting the local tribal corporation for assistance in contacting these folks. As an example, Huna Totem Heritage Foundation can be a tremendous resource for persons from Hoonah. Similar organizations are in most communities in Southeast Alaska. Cape Fox Corporation, in Saxman, Alaska, even retains a professional genealogist.

In later contact, the Russian Orthodox Church recorded many early births, deaths and marriages among their Tlingit adherents in their church ledgers. Some of these documents have been trans-

lated into English by later scholars. These works were subsequently microfilmed and are available from the Church of Jesus Christ of Latter Day Saints Family History Library in Salt Lake City, Utah for a minimal rental fee. As other Christian denominations moved into Southeast Alaska; they too kept detailed ledgers; for example the "Juneau Alaska Memorial Presbyterian Church" maintained a ledger from 1894 until 1917. It is also available on microfilm from the LDS church.

A number of Tsimshian, of Metlakatla, Alaska, moved from their homeland in British Columbia in 1887 with their pastor, Father William Duncan. Many of his early records are still held and are available from the Presbyterian Synod in Prince Rupert, British Columbia and from the State of Alaska, Division of Vital Statistics. The latter record set was obtained from the Duncan Memorial Church in Metlakatla and was one of the early record sets incorporated into state vital statistics to record early births and deaths. This was done as Alaska did not begin requiring the recording of births, deaths, marriages, etc. until well into the 1900s.

The US government through the Bureau of Indian Affairs collected census data from the various Alaska native communities; the collection of such data appears to have started and stopped at different times in different communities from about 1920 until about 1950. These records were subsequently transferred to the US Federal Archives where they were held as paper for many years. Fortunately the Archives chose to microfilm this particular record set making them much more readily available to researchers able to go into the Anchorage office of the archives. The films are closely held for confidentiality reasons as they contain information for many person who are still living. The Archives are very sensitive to some of the less than socially sensitive "notes" incorporated into the records and will censor such items where necessary. The Archives are willing to photocopy particular records

and will mail them to you very quickly; they are always a joy to work with in this regard. The only drawback is that the photocopies tend to be a bit expensive.

The State of Alaska Historical Library in Juneau has made a great effort to obtain every back issue of every newspaper published in Alaska. These are also on microfilm. The staff at the State Library is also extremely professional and helpful. If you wish to obtain a photocopy of an obituary, for example, they will make the copy from microfilm and forward it to you very promptly. They also can digitize the data and send it via the Internet. The only draw back is you will need to provided them with a fairly narrow time window as to when the event you are looking for occurred, as well as the community where it happened. The events in smaller communities are often reported in the next larger community; for instance a death in Hydaburg may be reported in the Ketchikan or Sitka newspapers.

The State of Alaska vital statistics records are also confidentially held for a period of time; death certificates, for instance, are held for fifty years from the date of a person's death. Thereafter, they move into the public domain. If you are a direct descendant, I suggest you contact them for their guidelines. They can be contacted via the State of Alaska on the Internet.

And then there is the Federal Census, held every ten years. The earliest census records often report people using their tribal names; this created real problems given the large number of sounds used in the Tlingit language, as an example, but not found in the English language. The white census taker was then placed in the position of trying to phonetically record what he/she thought was said. Ten years later it is difficult to locate the same person in the next census record set. The spellings varied greatly and was not substantially improved by the use of several orthographies used over the next decades. I understand yet another variation is in the works to reflect the need for recording sounds with symbols available to computers.

This led to one of the great hurdles in researching Alaska native genealogy: The story, as I was told, is

that the census takers in about 1910 took a list of white surnames to the villages and essentially told people to pick one thereby resolving the above bureaucratic problem. The whites were use to a patrilineal system; the Native peoples were use to a matrilineal system. Therefore, the concept of blood brothers and sisters picking the same English surname was not always apparent resulting in family members having different last names. Previously they all had one, or more traditional names, at different times in their life that were owned by their house and clan and which defined who they were, their place in society, etc. If you knew a persons name, you knew that persons moiety, clan and house and status within society.

This ownership of names and the use of the name over time creates problems in and of it self; for example the name Chief Shakes is now up to Chief Shake IX.

I have been creating a database of Alaska native peoples for some 25 years and have about 41,000 people joined together in multi-generational family groups. I have posted my data on www.rootsweb.com but would remind the reader that the software used by "rootsweb" suppresses my research notes, first names and identifiers for persons who are or may be living.

Anyone wishing to research their Tlingit, Haida or Tsimshian ancestors are welcome to contact me at kenneth.lea@acsalaska.net.

Kenneth H. Lea, Xein
Juneau, Alaska

*GFO 2009 Writing Contest ~ 3rd Place Award****Ysidora's Gift***

by Micaela Bennett Sieracki

My Aunt Frances, ensconced in one of her periodic cleaning sprees, sorting through a lifetime of old correspondence, family pictures, and memorabilia, called me from New Orleans one fall Sunday afternoon. She told me she had come across an old handkerchief that had belonged to a distant relative from Mexico. The handkerchief needed some cleaning up, which she was reluctant to do, fearing it would disintegrate. She said she was pretty sure it had great sentimental value since it had been passed down for a few generations, though she was unsure exactly what the story behind the handkerchief was. She said she would send it to me and hoped I would care for it and preserve it as well. My heart started pounding as she spoke because I had a strong feeling I did know the story behind the handkerchief. I could hardly wait to see it and hold it in my hands.

The story begins in 1819 when Francisco Marcaida sailed from the Vizcaya province of Spain to the city of Guadalajara in Mexico. He was a Basque gentleman, joining the many Basques already living in Guadalajara and the surrounding areas. New Spain, as Mexico was called then, was reputed to be a place of great wealth where men could build their fortunes. The voyage from Spain was a long and difficult one as the ship landed at Vera Cruz on the Atlantic side and then passengers whose destination was Guadalajara had a long overland journey to reach the Pacific Coast. Mexico was just beginning its revolution for independence so the journey must have been difficult and dangerous. There were no roads as such, so travelers had to make the journey on horseback, frequently stopping to clear the way through jungle-like growth. Much of the trip included crossing mountain ranges, and finding ways around gorges and canyons. The trip took many months, sometimes up to a year, and many travelers never reached their destination. They died from fevers, attacks from guerillas, and accidents.¹

Francisco completed his journey to Guadalajara. There he met a young girl of good family, Teresa Cruz y Lima.² Teresa and Francisco were married about 1820 at the Sagrario Metropolitano in Guadalajara. Their marriage was to be a short one. Teresa died about a year later shortly after the birth of their daughter – Ysidora.

Francisco Marcaida returned to Spain in 1823, leaving Ysidora in the care of her relatives in Guadalajara. He then married his first cousin, Francisca Marcaida at the Cathedral in Bilbao in 1825.³ The couple lived in Bilbao for the next 10 years raising their three children, Elena, Jacobo and Francisco.⁴ In 1835 Francisco was appointed to be Postmaster General of the Philippine Islands by Queen Isabella. This position had more to do with customs and shipping than with the meaning of the office today. The family sailed for Manila and established themselves among the large Basque community in Manila. Basques from the Vizcaya province of Spain were among the most numerous in the Philippines and established a large network of social and financial contacts.⁵ The Marcaida family became heavily involved in shipping and trading.⁶ Periodically, Francisco had to report to Spain or accompany one of the large trading ships on their voyage to Spain, ensuring the safety of the goods through the long voyage, as well as the arduous overland trip through Mexico. Though a rough road had been built from Guadalajara to Vera Cruz, it was primitive and made moving carts laden with goods and machinery a difficult task. In early 1842 Francisco started on what would be his last journey to Spain. His ship landed at the port of San Blas near Tepic, Mexico in the Nayarit province. Tepic is about 225 kilometers from Guadalajara on the Pacific Coast. That particular area of Mexico is visited by recurring plagues of cholera, yellow fever and malaria. As described by David Iglar in “The American Historical Review,” “San Blas, a naval

base in the Gulf of California designed for Spain's expansion up the North American coast, was located in a mangrove swamp brimming with mosquitoes, which carried malaria and other diseases.⁷ Francisco never made it to Guadalajara this time. He died in Tepic in April 1842 of an unknown fever.⁸ He was buried in the Tepic cemetery in a marble vault. Months later, a letter was received by the family telling them of his death from a fever in Tepic.⁹

The death of Don Francisco as well as the civil unrest in Mexico followed by the US-Mexican War ended most of the communication between the families in Manila and Mexico. A few years after her father's death, in 1848, Ysidora married Jesus Beltran y Puga at the Sagrario Metropolitano in Guadalajara.¹⁰ Ysidora and Jesus Beltran had nine children, Delfina, Emilia, Rosa, Prisiliana, Adela, Teresa, Maria Adriana, Manuel and Conrada.¹¹

Ysidora and her family lived in Guadalajara until the untimely death of Jesus in 1866 at the age of 47 while on a trip to San Francisco.¹² Ysidora was left with nine children ranging in age from nine to seventeen. It certainly shows the determination and courage of this woman who managed to rear her nine children and give them a good education. We can infer this from the biography of one of her daughters Emilia, who became a famous Mexican author and historian. Her biography refers to her college education in Mexico City after the family moved there, presumably after the death of Jesus Beltran.¹³ It is interesting that, while the Spanish culture in general was a conservative one and in that era a college education was not common for women, Ysidora's daughter attended college. The family must also have been reasonably well-off since the biography of Emilia refers to her donating her large collection of books to public libraries in Jalisco, Lagos, and others.¹⁴

Meanwhile in Manila, parallel events were unfolding. Ysidora's half-brother Pedro Francisco had married a young Spanish girl, Micaela Rosales. They had 10 children, Elena, Maria, Dolores, Francisco, Manuel, Jose Maria, Aurora, Carmen, Pilar and Beatriz.¹⁵ Pilar de Marcaida was my great-grandmother. As had Ysidora's husband Jesus, Pedro Francisco died fairly young (55) in 1882,

leaving his wife to raise their 10 children, ranging in age from three to twenty-two. Micaela also exhibited strength and courage raising her children and making sure they had the advantage of good educations. Though Mexico had declared her independence from Spain early in 1821, Manila was still a colony of Spain although unrest was becoming more widespread and a movement was growing for its own revolution for independence. This revolution finally began officially in 1896 coinciding with the onset of the Spanish–American War. The Manila family now had to live through the same upheaval and uncertainty that had plagued the Mexico family for many years as several revolutions and conflicts had torn the country apart. Both families came through these troubling times intact.

In 1897 a letter written by Ysidora's daughters arrived in Manila.¹⁶ The letter demonstrates that there had been no contact between the families since it was addressed to their "queridissima abuelita" (dearest grandmother) referring to Don Francisco's wife Francisca, who had actually died in 1867. The letter enclosed a handkerchief sewn and embroidered by their mother Ysidora and sent as a token of their love and affection for the Manila family. Apparently Ysidora had died sometime before, and in going through her effects, the daughters had found the contact information on the Manila relatives. Contact had been made after many years. There must have been additional contact over the next few years, though the only remaining proof of this contact is a copy of the funeral announcement of Emilia, who died in Mexico City in 1901.

The letter came to me in a bundle of family papers left to me by my grandmother, Pilar Marcaida's daughter. As I went through the voluminous correspondence my grandmother had saved, I found the letter, painstakingly translated it from Spanish, and wondered what had happened to the handkerchief. Most of our family alive today had very little knowledge of Ysidora and her family. Based on the letter and genealogy research at the LDS library in Salt Lake City, I made a trip to Tepic and Guadalajara and found original death

records and marriage certificates. I drove through the province of Nayarit marveling at the volcano-studded landscape. I walked through the cemetery in Tepic, unable to find my third-great grandfather's grave though conscious that it was there somewhere. I sat in the plaza in Tepic absorbing the sounds, the feel, and the heat. I walked through the Sagrario Metropolitano Cathedral in Guadalajara and imagined Ysidora being married there, walking down the aisle without her father but surrounded by a loving family. I sat in one of the ornate boxes at the Teatro Degollado, the Opera house in Guadalajara and wondered if Ysidora and her family had attended performances there. I wished to know more of this enigmatic ancestor.

Two weeks after my aunt's phone call a large envelope arrived from New Orleans. With nervous fingers I quickly opened the envelope. Over the years I had heard occasional references to the handkerchief, had read about it in a letter, and often had wondered if it still existed. I pulled out the contents and finally here it was in my hands. All the stories were true. It was a large white handkerchief, yellowed by age, peppered with rust spots, and one tiny hole. The handkerchief was of fine linen with an inch and a half cutwork hem. Filling one corner was an exquisitely embroidered gold flower with 2 petals outlined in cutwork. Tiny gold embroidered leaves were sprinkled about the flower. On one side of the flower was the letter Y, and on the other the letter M. The handkerchief belonged to Ysidora Marcaida. Around the flower were the words *Mil Felicidades* (Much happiness). Ysidora must have spent countless hours embroidering the perfectly placed stitches in the flower and leaves. Her daughters lovingly sent this emblem of the family's expression of love to the Manila branch of the family. I believe they wanted to reach out across the ocean to Manila and reestablish the family bond with a personal token of their esteem. Over a hundred years later, I find the handkerchief in my hands; the very one Ysidora so carefully and lovingly sewed reaching out across time and miles to touch me. This is the joy of genealogy and the reward for countless hours of research. Ysidora's handkerchief connected me in a tangible and personal way to the past, and made

it my present. The families have connected again

Endnotes

- 1 J. Donald Fermie, "Transits, Travels and Tribulations, IV," *American Scientist*, Vol. 86, #5, Sept-Oct 1998, p.422
- 2 Marriage certificate of Ysidora Marcaida and Jesús Beltran y Puga, Parroquia Del Sagrario Metropolitano, Guadalajara, Jalisco, Mexico.
- 3 Registros parroquiales, 1532-1947, Iglesia Católica. Catedral-Basilica del Señor Santiago (Bilbao, Vizcaya).
- 4Ibid.
- 5 Mariano R. De Borja, *Basques in the Philippines* (University of Nevada Press, April 2005).
- 6 Jon Bilbao, "Basques in the Philippines," *Basque Studies Program Newsletter*, Issue 20 (1979).
- 7 David Iglar, "Diseased Goods: Global Exchanges in the Eastern Pacific Basin, 1770-1850", *The American Historical Review*, Vol. 109, No. 3, June 2004.
- 8 Death certificate of Don Francisco de Marcaida, Rectoria De La Catedral de Nuestra Señora De La Asuncion De Tepic, Nayarit, Mexico.
- 9 Family letter from Tepic regarding the death of Don Francisco de Marcaida.
- 10 Marriage certificate of Ysidora de Marcaida and Jesús Beltran y Puga, Parroquia del Sagrario Metropolitano, Guadalajara, Jalisco, Mexico.
- 11 Registros parroquiales, 1599-1955, Iglesia Católica, Sagrario Metropolitano (Guadalajara, Jalisco).
- 12 Ibid.
- 13 Aurora Tovar Ramirez, "1500 Mujeres en Nuestra Conciencia Colectiva: Catálogo Biográfico de Mujeres en México". México, DEMAC (Documentación y Estudios de Mujeres A.C.) 1996.
- 14 Ibid.
- 15Family letters, funeral notices,
- 16 Letter from Ysidora's daughters

Tell Your Family Stories in *The Bulletin*

Many of you have written, or are planning to write, stories about your families. Why not consider entering the GFO Writing Contest and/or submitting your story for publication in *The Bulletin*. Anything from a small vignette to a more comprehensive family history is suitable; some of the selections we use in *The Bulletin* are part of a larger work.

For submissions or ideas for the Story Teller column contact Judi Scott at RB5522@aol.com. Information about the Writing Contest can be found on the GFO website at GFO.org, or contact Peggy Baldwin at peggybaldwin@family-passages.com.

For the Record

Censuses Special Schedules and Reports

By Connie Lenzen, CG

During March 2010, every U. S. household will receive a ten-question form that needs to be filled out and returned to the U.S. Census Bureau. This will be the twenty-third federal census; the first one was taken in 1790.

This article is the third in a series of “commonly-used sources” that genealogists use. Censuses are hands-down, one of our most important genealogical resources. They are easy to locate, and they provide a wealth of information on our ancestors. We need to send silent thanks to the framers of the U.S. Constitution. The very first article in that document provides for a census of the population that would do two things (1) apportion the number of legislators for each state and (2) provide a way of collecting funds to support the government.

I like censuses. Whenever I begin a new project, one of the first things that I do is to locate people in the censuses. Depending upon the census year, I can see the composition of the family, where they were living and where they were living before, when and where they were born, when they married, how many children a mother bore and how many were still alive, the year that a person arrived in this country and the year they were naturalized, how much their property was worth, and whether or not a person was a veteran.

Other parts of the census

I like something else about this resource, and that’s the other parts of the census, the special schedules and the census reports. Both provide background material that can be used to enrich the family stories and to put “flesh on the bones” of our ancestors. In addition, they often provide needed information that can be used to solve “brick-wall” problems.

I enjoyed researching the material for this column. In the process, I found some data that I’ll use for client work and my own family stories. Some of the interesting facts are cited in this

column; others are waiting for your visit.

Special schedules

In addition to the better-known population schedules taken every ten years by the federal government, there exist auxiliary schedules—primarily for 1850–1880. They include mortality, agriculture, industry, and something known as “social and special statistics.” Researchers often neglect these schedules for two reasons.

The first reason is their title. They are called “non-population schedules,” a phrase that turns off all except the most determined genealogist. Almost without exception, the schedules do cite individuals by name—those who fall within the relevant category—and are therefore of considerable value to genealogists.

The second reason is that they were dispersed by the federal government early in the twentieth century, before the creation of the National Archives, and the present whereabouts of many of the schedules are not widely known. At the end of this column, information is given about schedules that have been microfilmed or placed online.

Mortality schedule example: The 1850 Oregon Mortality Schedule includes the names of forty-seven people, thirty-four males and thirteen females. The causes of death with the highest numbers were consumption (5), fever (6), Typhus Fever (4), and Dysentery (4).

Childhood mortality was high. Sixteen children (34 % of the total) were aged six or under. They died of Bowel Inflammation, Brain disease, Cholera, Croup, Diarrhea, Flux, Scarlet Fever, Typhus Fever, “Unknown,” White Swelling, and Worms.

Only four of the forty-seven named individuals were aged fifty or more. They died of Apoplexy, Gastritis, Consumption, and Diarrhea. One person, twenty-one-year-old Emmer Stephens of Washington County, was murdered.

Agricultural schedule example: John Niesz is

enumerated in the 1850 Canton, Ohio, population census. His real property was valued at \$16,000, but no information was given about what was included in that figure.¹ John Niesz is also enumerated in the 1850 special agricultural census.² He owned 610 acres that was broken down to 260 acres that were improved and 350 that were unimproved.

In addition, his livestock was valued at \$1,045. He had 200 head of sheep that produced 580 pounds of wool. There were thirty-one “other cattle” on the farm; probably beef cattle. The average for the other farms in the area was ten cattle. The animals slaughtered during the year were valued at \$90—about average for the neighborhood. The family had nine milch cows while the average number of milch cows for the neighborhood was four. [Milch cows are cows that are raised for milk.] The family harvested 300 bushels of wheat, 80 bushels of rye, 350 bushels of Indian corn, 300 bushels of oats, 15 bushels of potatoes, and 300 pounds of butter.

These bits of what a non-genealogist might consider trivia shed light onto the daily lives of the Niesz family. The family was well-off in comparison to their neighbors, and there was not much time for playing around.

Social statistics examples: The 1870 Social Statistics for Oregon includes such information as how much a worker earned and what churches, newspapers, and libraries were in a county. As an example of information that can be found, a few statistics from Washington and Multnomah counties are listed below.

In the year preceding June 1870, Washington County residents paid \$5,565 in state taxes and \$9,871 in county taxes. They supported three paupers during the year. One college library had 5,000 volumes of books, nine Sabbath school libraries had 2,200 volumes, and sixteen private libraries had 7,400 volumes.

The average monthly wage for a farmhand who was hired by the year and boarded was \$25.00. The average daily wages for a laborer who was not boarded was \$2.00. If board was provided, the wage went down to \$1.50 per day. The daily wage for a carpenter (without board) was \$3.50. A female

domestic (without board) earned \$4.22 per week.

There were twenty-one schools in Washington County. The twenty-two teachers dealt with 450 male students and 570 female students. [Average pupil to teacher ratio: 46 to 1.]

There were 400 Washington County inhabitants who attended Congregational churches, 700 who attended Methodist churches, 500 who attended Baptist churches; 500 who attended Christian churches, and 250 who attended Union churches.

One newspaper was listed as being published in Washington County while Multnomah County had eleven newspapers. These were the [Daily] Oregonian (Republican), 2,000 circulation; [Weekly] Oregonian (Republican), 5,000 circulation; [Daily Bulletin] (Independent), 2,500 circulation; [Weekly] Bulletin (Independent), 2,000 circulation; [Daily] Herald (Democratic), 1,500 circulation; [Weekly] Herald (Democratic), 4,300 circulation; [Weekly] Pacific Christian Advocate (Religious), 2,000 circulation; [Weekly] Catholic Sentinel (Religious), 2,000 circulation; [Weekly] Deutsche Zeitung, (German) weekly, 1,500 circulation; [Weekly] Good Templar (Temperance), 1,300 circulation; and [Monthly] Student's Repository (Educational), 1,000 circulation.

Eleven different denominations had churches in Multnomah County: three Episcopal churches with 800 members; two Roman Catholic churches with 600 members; four Methodist churches with 1,400 members; one Methodist South church, no report on members; one Presbyterian church with 500 members; two Congregational churches with 800 members; two Unitarian churches with 350 members; one Universalist church, no report on members; one Lutheran church with 300 members; one Baptist church with 200 members; and one Spiritualist church with 400 members.

Researchers always need to do some fact-checking. The 1881 Portland city directory includes a list of religious denominations. The two Jewish congregations, Ahavai Sholom and Beth Israel, were not included in the census enumeration. The Colored M. E. Zion church also was not listed.

Civil War Veterans and Widows. Some fragments of the 1890 census did survive, and they

are very useful to researchers. The surviving parts include most of the Schedules of Union Civil War Veterans or their Widows.

The Civil War Veterans schedules are arranged by state, then by county, and then by locality. Those surviving are: Kentucky (part), Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma and Indian Territories, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

The Civil War Veterans schedules include the following information: name of the veteran (or if he did not survive, the name of his widow); the veteran's rank, company, regiment or vessel, date of enlistment, date of discharge, and length of service in years, months, and days; post office address of each person listed; disability incurred by the veteran; and any additional remarks about the veteran's service. The Genealogical Forum of Oregon has a microfilm copy of the Oregon schedule.

Where do you find special schedules?

Libraries and archives. Some Oregon schedules were microfilmed for the University of Oregon in 1963. Copies of these films are at the Oregon State Archives, at the GFO Library, and several other Oregon libraries.

Oregon Schedules that were microfilmed:

1850-1870 Mortality Schedules.

1850-1870 Social and Special Statistics.

1850, 1870, and 1880 Agricultural Schedules.

1850-1870 Industrial Schedules.

1880 Social Schedules, Dependent, Defective, Delinquent Classes.

The National Archives microfilmed some schedules for other states, and they can be obtained through the Family History Library. The National Archives in Seattle, Washington, has a collection of these microfilmed schedules.

Spring is coming, and a road trip is something that perks up most genealogists. Perhaps it is time to go to Seattle or to Salt Lake City to look at special

schedules. The NGS Conference is in Salt Lake City from 28 April through 1 May 2010.

Non-population schedules on microfilm that are at the Family History Library include Baltimore City and County, Colorado, District of Columbia, Georgia, Kansas, Kentucky, Louisiana, Montana, Minnesota, New Jersey, North Carolina, Ohio, Tennessee, Utah Territory, and Vermont.

Non-population schedules on microfilm that are at the Pacific Alaska Region, National Archives include Kansas, Minnesota, Montana, New Jersey, North Carolina, Texas, and Washington Territory.

Online

1850 Mortality schedules. FamilySearch Labs have digitized mortality schedules for the following states: Alabama, Arkansas, Connecticut, Delaware, District of Columbia, Georgia, Illinois, Indiana, Iowa, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Mississippi, New Hampshire, New Jersey, New York, North Carolina, Ohio, South Carolina, Tennessee, Texas, Utah, and Virginia. URL: <http://labs.familysearch.org>.

Census reports

Census enumerators collected information about people, and that data was tabulated and published into reports. I feel geeky when I get into those reports because the numbers speak to me and tell me all sorts of stories. A number of the reports are on IPUMS – USA, <http://usa.ipums.org/usa/>. When you go there, click on the “Published Census Volumes” link. There are online volumes for the 1790 through 1890 censuses and then for 1980, 1990, and 2000.

I spent a bit of time playing with the 1890 volume, *Compendium of the Eleventh Census: 1890 Part III: Population State or Territory of birth, country of birth and citizenship (analyses only, foreign parentage, conjugal condition, ages, school attendance, illiteracy, can not speak English, occupations, soldiers and widows; agriculture; manufactures; fisheries; transportation; wealth, debt, and taxation; real estate mortgages; farms and homes; Indians* (Washington: Government Printing Office, 1897).

With such a long title, it's a certainty that

people can find something of interest. If nothing else, there's some wonderful trivia. For instance, did you know that 593 Confederate soldiers and sailors and twenty-nine widows of Confederate soldiers were living in Oregon in 1890? There were 56,687 United States (Union) soldiers, sailors, and marines and widows of United States soldiers, sailors, and marines living in Oregon. Nine of these were Colored. There were 319 Union widows; one was Colored.

More trivia: The population of the United States on census day, 1 June 1 1890, was 62,622,250. The population had increased 24 percent between 1880 and 1890. The center of the population was southern Indiana near Greensburg. In 1790, the urban population was 3.35 percent of the population. In 1890, it was 29.20 per cent. There were more males than females in the population.

Native Americans. A report was created for Indians in the United States in 1822, and it was included in the 1890 census report book.³ The theme of this month's Bulletin is Native American research. Perhaps these statistics will help people who are researching their Oregon ancestry.

Indian tribes west of the Rocky Mountains; 171,200.

Chinook Indians; 1,700. 12 miles from the mouth of Columbia River, north side.

Clatsop; 1,300. 2 miles from the mouth of Columbia River, south side.

Chiheeleesh; 1,400. 40 miles north of Columbia River.

Callimix; 1,200. 40 miles south of Columbia River, along the coast of the Pacific Ocean.

Cathlamat; 600. 30 mile from the mouth of Columbia River.

Waakicems; 400. Opposite the Cathlamats.

Hellwits (part of the tribe); 1,200. 30 miles from the mouth of Columbia River, south side.

Cowlitsick (in 3 villages); 2,400. On Columbia River, 62 miles from its mouth; they dwell in 3 villages on a north creek of it, called the Cowlitsick, 260 yards wide, rapid, boatable 190 miles.

Cathlakamaps; 700. 80 miles from the mouth of Columbia River, at the mouth of the

Wallamut, (called, incorrectly, Multnomah), south branch of Columbia River.

Cathapootle; 1,100. Opposite the Cathalakamaps, on Columbia River.

Cathlanamenemens; 400. On the island in the mouth of the Wallamut, once very powerful under the famous chief Tuteleham.

Mathlanohs: (erroneously called Multnomahs); 500. At the upper end of the island named, in the mouth of the Wallaumut. The main channel of the Wallaumut is here 500 yards wide.

Cathlapooyas; 1,800. 50 miles from the mouth of the Wallaumut, west side.

Cathlathlas; 500. 60 miles from the mouth of the Wallaumut, on the east side.

Shoshones; 20,000. All above No. 14 on the Wallaumut are of this name. They inhabit the banks of this the crooked river, boatable above 500 miles.

Cathlakahikits; 900. At the rapids of Columbia river, the former on the north, the latter on the south side, 160 miles from its mouth.

Chippanchickchicks; 600. North side of Columbia River, in the Long Narrows, a little below the falls, 220 miles from its mouth.

Cathlathlas; 900. On Columbia River, opposite the above.

Ithkyemamits; 600. On Columbia River, northside, near the above.

Hellwits (part of the tribe); 1,200. At the falls of Columbia River.

Immigration

The 1890 report included statistics on the number of alien passengers to the United States from 1821 to 1867 and the number of immigrants from 1868 to 1890.

1821 to 1830; 143,439

1831 to 1840; 599, 125

1841 to 1850; 1,713,251

1851 to 1860; 2,598,214

1861 to 1870; 2,314,824

1871 to 1880; 2,812,191

1881 to 1890; 4,246,613

The insane. The 1890 report included a

careful analysis of the condition of the “insane, feeble-minded, deaf and dumb, and blind” population.⁴

Dr. John S. Billings, U.S. Deputy Surgeon-General, U.S. Army, wrote:

Among the insane the proportion of females was greater than that of males. In all the other classes the proportion of males was the greatest. The proportion of the insane, feeble-minded, and the deaf and dumb was greater among the white than among the colored. The proportion of the blind was greater among the colored than among the white. The proportion of the insane was greater among the foreign born than among the natives, mainly because the foreign born included a much greater proportion of persons 35 years of age and upward, being the ages most liable to insanity. The proportion of the blind was greater among the foreign born than among the native for the same reason, the proportion of blindness to population increasing rapidly with advancing age. The proportion of the feeble-minded and of the deaf and dumb was greater among the natives than among the foreign born, mainly because the natives included a much greater proportion of persons under 35 years of age than did the foreign born, and feeble-mindedness and deaf-mutism are found in the greatest proportion in this age group, as will be seen...⁴

Earnings. It's fun to save the best for last. For me, that is the annual earnings statistics. My greatgrandfather was a master cabinet-maker in Portland. In 1915 he earned 50 cents per hour. There are inflation calculators that translate what 50 cents is equal to in current money, but that does not tell how a wage compared to other wages. Portland State University has several rows of census reports and census statistics in their library. A book entitled Bureau of the Census, Historical Statistics of the United States Colonial Times to 1957 answers that question.⁵ In 1915 a worker in a Union manufacturing industry worked 48.6 hours per week for 44 cents per hour. A worker in a non-

union manufacturing industry worked 58.2 hours per week for 21 cents per hour. Bituminous coal miners worked 51.6 hours per week for 34 cents per hour. Building trades employees worked 44.8 hours per week for .57 cents per hour. Great-grandpa was getting a little less than the national average wage for building trades.

For people interested in additional statistics, the GFO Library has a summary of the 1910 census with a supplement for Oregon. (Call number: 973/A000/Census/1910). There is some really good information in the book, and I'll let you discover it by yourself

Endnotes

1 1850 US Census, population schedule, Stark County, Ohio, District No. 139, Canton Township, page 527, dwelling 428, family 454, John Niesz; digital image, HeritageQuestOnline (accessed 3 June 2009); citing NARA microfilm publication M432, roll 730

2 1850 Stark County, Ohio Agricultural Census, District No. 139, Canton Township, pages 172-178; FHL film 1,602,333.

3 “Report on Indians Taxed and Indians not Taxed in the United States, Except Alaska at the Eleventh Census; 1890,” Department of the Interior, Government Printing Office, Washington DC., 1894.

4 John S. Billings, M. D., “Report on the Insane, Feeble-minded, Deaf and Dumb, and Blind in the United States at the Eleventh Census: 1890” (Washington: Government Printing Office, 1895),

5 Bureau of the Census, Historical Statistics of the United States

Comments and suggestions should be sent to the Column Editor, Connie Lenzen: ConnieLenzen@comcast.net

Oregon Snapshots

Clackamas Tribe

By Shirley Ewart

Clackamas (Guithlakimas) Language: Chinookian

The region that today is Clackamas County, Oregon was home to over a dozen villages that belonged to the Upper Chinook language division. The Clackamas lived on the east bank of the Willamette as far as the Falls, above and below the Falls and on either bank and in the valleys of the Clackamas and Sandy Rivers. There were at least three large Clackamas villages along the riverbank between the base of the Falls and the Clackamas rapids. Until at least the 1840s, the Indians called the Falls Hyas Tye Tumwater. Tumwater, or Tomchuck, was based on tum-tum or heartbeat in Chinook jargon. Other people of the Chinook culture dominated the region from near the mouth of the Columbia River eastward to the Dalles, and included the Multnomahs on the Willamette west bank and the Wasco/Wishram at Celilo Falls.

The Chinook were not nomadic hunters, but had a sophisticated culture based on hierarchy of status, the ability to harvest and store large amounts of food, specialized occupations, widespread trade and large, permanent homes. They did not see themselves as part of a larger political or linguistic group but identified themselves only with their own local band of 10 to 80 people connected by blood or marriage. Occasional larger alliances led to territorial wars, but on the whole they experienced very little conflict except for minor skirmishes over marriage alliances, honor, or over prime resources such as fishing sites. As one might guess, the rivers formed the heart of Clackamas life. Harpoons, gigs, gaffs, nets and scaffolding needed the labor of the entire village as well as much technical skill. The great salmon runs and the limited time for harvest required a large settled population and a great many capable hands, and warriors were needed to protect the fishing sites. There were at least three large Clackamas fishing villages between Willamette Falls and Clackamas Rapids. At that of the band called the Clowwewallas, large scaffolds of cedar planks and poles rested on piers sunk deep into the riverbed. Platforms projected far into the waterfall and were large enough for dozens of men at once to harvest

the fish with dip nets and spears. On shore, dozens of women prepared the huge quantities of salmon for drying on racks in the sun, or over smoky fires. Mixed with nuts of berries and made into cakes or preserved in tightly woven baskets, the salmon was plentiful enough to feed the Clackamas during the lean winter months. Other tribes came to trade fairs and bought salmon or paid tribute for the privilege of fishing in Clackamas territory. We might note that, even after Europeans settled at Oregon City, local Indians supplied the fish. In 1856, when General Palmer ordered all Indians removed from Oregon City, the "Oregon Argus" newspaper reported: "Since the Indians have been removed, not a salmon is to be had, though our river is literally swarming with them."¹

The Clackamas were excellent boat men and their boats were often employed by the early pioneers for river transport. Typical canoes were 25 to 30 feet long and made from a single cedar log. A portion of the log was hollowed out by fire, and then the canoe was completed and finely carved with stone adzes. Canoes were also made specifically as coffins. The deceased, dressed in beaded finery was lashed to the canoe with tools and weapons. The canoe would then be lodged on scaffolds in the trees or hung on jutting shelves on the rocks. When time had reduced the corpse to a skeleton, the bones were boxed and buried in a fenced cemetery with other tribal ancestors. These cemeteries, often decorated with elaborate carvings, were located on river banks or river islands.

Clackamas lodges were substantial and permanent built of logs split into thick planks. Lodges were partitioned for each family, with twenty to thirty people living in each family apartment. A porch running down the side of the lodge provided individual entrances. The lodge had no chimney, but a hole was left above the fireplace to carry off the smoke. Mats around the fireplace provided sitting space

During the winter months, from late November to March, people enjoyed dances that celebrated traditional culture. It was also the time for stories. Around the fire in the cedar lodges, elders would tell the legends and myths that explained the people's way of life, and passed their values and morals to the children.

The fishing villages became regional trading

centers. Without migrating themselves, the Clackamas acquired shells, beads, blankets and seafood from the coast, obsidian, game and plant foods from the southern interior, plus horses, furs and pipe stone from the Cascade Mountains. A huge Indian trading network extended from Northern California to Alaska and from the Pacific Coast to beyond the Bitter Root Mountains. European goods, especially metal tools and utensils, passed quickly into this network, even to Indians who had never seen white people.

Status in Clackamas society was based mostly on wealth with a small hereditary ruling class, a majority of less wealthy commoners, and, far below in status, a great number of slaves. Slaves were the most important indicator of wealth and the prime object of trade. Slaves were often sacrificed and buried with important chiefs. Debt or crime could put a person into slavery for a fixed term. Such slavery was not hereditary and freedom could be purchased. The most common and valued slaves were captives from other tribes. Rather than themselves making war to capture slaves, the Chinook river chiefs could rely on other tribes such as the Molalla and Klamath to raid distant populations, mostly in Northern California, and so supply the slave trade.

To make tribal agreements and to settle community affairs, the tribes, mainly Clackamas and Multnomah met at the famous "Pow-Wow" Maple tree which still stands on Clackamas Boulevard in Gladstone. Weddings often marked these tribal alliances, but there might be months of negotiation over the bride price before the wedding ceremony could take place, often at the same maple tree. Recreation included diving off river side cliffs and horse racing. One Indian race track was on the Rinearson land claim off River Road in Gladstone. Then, as now, the tribal people loved to gamble and gambling was a common cause of debt. A man could literally gamble away his freedom.

Clothing, for both men and women, consisted of leather leggings and tunics. The women's tunics were cut with wider sleeves and longer skirts than were the men's. Cedar bark was pounded to make a type of cloth for short skirts or sleeping mats. The clothing of the wealthy was decorated with elaborate beadwork, quills, feathers and shells. Since dentalia shells from the coast was money, necklaces of dentalia were very valuable.

The Chinooks practiced head flattening, as did a number of neighboring tribes. The method of achieving the flattening varied by tribe. John Townsend described the practice in 1835. "It is even considered among them a degradation to possess a round head and one whose

caput has happened to be neglected in his infancy can never become even a subordinate chief in his tribe, and is treated with indifference and disdain, as one who is unworthy a place amongst them."² The flat head indicated status as free rather than slave. Chinook women marrying outside their culture into other tribes or to white traders, although reluctant to drop the practice and so mark their children as slaves, eventually ended head flattening as their numbers decreased.

Even before the first contact with Europeans, foreign diseases, especially small pox had decimated the Oregon tribes. In 1806, Lewis and Clark noticed a partially deserted village on Sauvie Island and recorded seeing a woman with small pox scars. At that time the expedition estimated 1,500 Clackamas, but in a single winter 1829 - 1830, at least 90% of the Clackamas died. In the fall of 1851, the survivors signed a treaty with the Oregon Superintendent of Indian Affairs Anson Dart. The Treaty ceded Willamette Valley land but was never ratified by the Congress of the U.S. On January 10, 1855, the remaining 88 Clackamas again signed a treaty. This time they ceded all lands, including Milwaukie and Oregon City, as well as the lower Willamette, Sandy and Clackamas Valley in exchange for a ten year annuity of \$2,500, \$500 to be paid in cash, the rest in goods. The treaty was ratified on March 3, 1855. The Clackamas were supposed to relocate to the Grande Ronde Reservation while retaining some rights in their former homeland. However, that summer (1855), they were rounded up and forced onto the Reservation. The annuity was never paid. By 1871, there remained only 55 Clackamas.

On settling in the reservation, these tribal peoples adopted Chinook Jargon as their common language, and their own Upper Chinookian language died out. Today, the Confederated Tribes of the Grande Ronde consists of remnants of just five tribes: The Kalapuya, Molalla, Umpqua, Shasta and Rogue River.

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- 1 www.oregon.com/history/oregon_trail/kalapuya_tribe
- 2 http://historyproject.ucdavis.edu/ic/standard/8.00/8.5_3.00/

*Written in Stone***Preserving Native American Heritage**

by Carol Ralston Surrency

One day when I was a child walking through our pasture in the hills west of Roseburg in Douglas County, I found an arrowhead. I was very excited about my find and I have that arrowhead today tucked away in a jewelry box I received as a gift in the eighth grade.

Several years ago, there were a series of news reports about a man in southern Oregon who had looted a number of Native American grave sites in Oregon and Nevada and, when caught, was discovered to be in possession of several thousand artifacts. Most examples of amateur archaeology are not so egregious, but we should all be aware of the state and federal laws protecting archaeological resources.

Federal law prohibits the purchase, exchange or transportation of any archaeological object that was illegally removed from Federal, Indian, State or private land. A permit is required for removal, excavation or alteration of any site on Federal or Indian land. Violation of Federal law is punishable by up to one year of imprisonment and up to a \$10,000 fine if the artifact or damage is \$500 or less. If the value exceeds \$500, the jail sentence can be two years and the fine up to \$250,000. Additionally, there can be forfeiture of all vehicles and equipment used in the plunder plus the restitution of costs to repair any damage done to an archaeological or historic site.¹

Archaeological sites are irreplaceable parts of Oregon's cultural heritage according to Oregon State law. ORS 358.905 prohibits the sale, trade, or exchange of archaeological objects illegally removed from state public land, private land or the sale or exchange of any such objects unless the purchaser receives a notarized certificate of origin. Also prohibited is the disturbing, possession or display of Native American remains or sacred objects, ORS 97.740. Discovery of these objects or a burial site requires a report to the Oregon State Police, the State Historic Preservation Office and the state Commission on Indian Services. Any investigation of an historic site requires a permit

be obtained from the State Historic Preservation office (SHPO), and written permission from the land owner if on private land. Excavation of an archaeological site requires a permit from SHPO and these are limited to people with professional qualifications. Any display of a Native American artifact requires consultation with SHPO, the Oregon State Museum of Anthropology and the appropriate tribe, ORS 390.235. Violation of Oregon State law is punishable by up to five years imprisonment and a \$5000 fine if the violation involves burial, human remains, funerary or sacred objects. Other types of violations receive a \$250 fine and forfeiture of artifacts, all property used in the violation and recovery of all court costs and attorney fees.²

While state law prohibits the excavation, destruction or alteration of any archaeological site or the possession of archaeological objects, it makes allowance for the collection of one arrowhead on state public land or private land. If any tool is used in the collection of arrowheads, however, a state permit and written permission of the land owner are required.³

Washington State law protects any Native American grave, cairn, glyptic, painted record or historic grave from theft, disturbance or damage. The event can be considered a Class C felony, punishable by up to five years imprisonment and/or a fine of up to \$10,000. Each day of continued violation is a separate offense.⁴

The Native American Graves and Repatriation Act, NAGPRA, is a Federal law passed in 1990. NAGPRA provides a process for museums and federal agencies to return certain Native American cultural items - human remains, funerary objects, sacred objects or objects of cultural patrimony. The items will go to lineal descendants, culturally affiliated tribes and Native Hawaiian organizations. The law also includes provisions for unclaimed and culturally unidentifiable Indian cultural items, discovery of cultural items on Federal and tribal lands and penalties for illegal trafficking. New

discoveries are subject to NAGPRA only if they are on Federal or Tribal land (even if privately owned). However, other Federal cultural preservation laws or state laws will apply to other sites.⁵

In addition, NAGPRA provides Federal grants to tribes to help with the documentation and repatriation of cultural items. Only federally recognized Native American Tribes, Native Alaskan villages and corporations may claim cultural items under the law. However, NAGPRA does have a Review Committee which recognizes that claims from some nonfederally recognized tribes may be appropriate in some instances. All Federal agencies and museums, public and private, that have received Federal funds, other than the Smithsonian, are subject to NAGPRA and must prepare inventories and summaries of cultural items in their control or possession.⁶

The National NAGPRA program compiles statistics two times yearly on repatriations. At the end of 2006, the numbers were as follows:

- Human remains: 31,995 individuals
- Associated funerary objects (connected to specific burial): 669,554 – many small items such as beads
- Unassociated funerary objects (the human remains not in control of museum or Federal agency): 118,227
- Sacred objects: 3,584
- Objects of cultural patrimony (from a father or other ancestor): 281
- Objects both sacred and patrimonial: 764⁷

There is an international movement toward recognizing the cultural rights of indigenous peoples. NAGPRA applies outside the United States if a Federal agency loaned the cultural item to an international organization or if the cultural items were excavated from Federal lands under the Antiquities Act of 1906. As a result, materials have been returned from Switzerland and human remains from Denmark to the U.S. Australia, Canada and England have laws or policies similar to NAGPRA and other organizations such as UNESCO are working to promote the return of cultural property to its country of origin. In addition, there are a number of voluntary repatriations going on throughout the world, both from and to the United States. These

include everything from ghost dance shirts and totem poles to an Egyptian mummy (thought to be Ramses I) going home to Egypt from a museum at Emory University in Atlanta.⁸

When human remains are found in Oregon, there is a need to determine whether it is from a homicide victim, an accidental death, is a pioneer grave or Native American remains. In an attempt to educate the public and officials, the state medical examiner's office has teamed up with the tribes, the state police and the Clackamas County Sheriff's Office to produce a DVD, titled "Native Remains and the Law" that is being distributed to police, prosecutors, county medical examiners and search-and-rescue teams. The DVD explains Oregon law, lays out procedures and explains Native American's concerns about their ancestors' resting places.⁹

The arrowhead I found as a child is still in that old jewelry box packed away in a box in the garage. It's nice to know that I didn't break any laws by keeping it; however, I've taken enough classes and read enough to understand its possible significance in history. The arrowhead is obsidian. Obsidian is found east of the Cascades. The Indian tribes who had passed by and camped near my childhood home to harvest the fields of bright blue Camas which gave Camas Valley its name were primarily Coquille and Umpqua. Finding that arrowhead in that location is evidence of the trading and cultural interaction which went on between tribes in southwestern Oregon.

Endnotes

- 1 Oregon Archaeological Society. www.oregonarchaeological.org/law : accessed 19 January 2010.
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 - 8 International Repatriation. National NAGPRA. National Park Service. U.S. Department of the Interior. www.nps.gov/SPECIAL/International.htm: accessed 19 January 2010.
 - 9 Oregon effort aims to protect tribal remains. The Oregonian. 11 October 2009.
- Comments and suggestions should be sent to the Column Editor, Carol Surrency: lcsurr@aol.com.*

Relics

Where The Water Swells and Boils:

The Long Narrows

by Harvey Steele

We walked down with several Indians to view that part of the narrows which they represented as most dangerous...The channel for three miles is worn through a hard, rough, black rock from 50 to 100 yards wide, in which the water swells and boils in a tremendous manner...At the end of this channel of three miles (we) reached a deep basin or bend of the river towards the right near the entrance of which are two rocks. We crossed this basin, which has a quiet and gentle current and at a distance of a mile from its commencement, a little below where the river resumes its channel (we) reached a rock which divides it...¹

In 1805 the Lewis and Clark expedition had reached the site of milepost 94, near the present city of The Dalles. They had come through an area of the Columbia River known as the "Long Narrows" - also called the "Great Dalles" or the "Grand Dalles" - an area where the raging rapids had a pitch of ten feet per mile for a distance of a mile and a half.

This area where the channel water "swells and boils" was one of the most important prehistoric locations on the North American continent. It was near the zone where the dominant culture changed, from Shahaptin speakers above Celillo, to Chinookan dialects below. It was the locale for one of the largest and most comprehensive Indian trade centers on the continent and famed salmon fishing. It was also the zone of some monumental large scale archaeological projects, including Wakemap Mound, Fivemile Rapids, and Lone Pine. Finally, at Petroglyph Canyon, where the river makes a striking bend toward the south, coming back to its original east-west direction about six miles below the current town, it is the area of one of the world's grandest native rock art displays, including Tsaglialal ("She who watches") and hundreds of petroglyphs and petrographs, many of them of unique tribal religious traditions.²

Archaeological work at the Long Narrows began in 1924 when Henry Biddle of Vancouver, Washington, offered to finance a University

of California project in the area. The survey, under the direction of W. Duncan Strong and W. Egbert Schenk, discovered 12 sites in the vicinity of Spedis (now known as "Horsethief Lake") near Big Eddy and Fivemile Rapids, and several sites in the vicinity of Miller's Island upstream near the mouth of the Deschutes River. The famous anthropologist Julian Steward joined the project team in 1926. The report, published in 1930, led to later work by Alex Krieger of the Smithsonian and L.S. Cressman of the University of Oregon and a series of salvage projects in the 1950s.³

Wakemap Mound

In 1953, the University of Washington was awarded a National Park Service contract to excavate Wakemap Mound, a large site located in the 1924 project. Dr. Douglas Osborne and two of his students, Warren Caldwell and Robert Butler, supervised a large operation that expanded in the summer of 1954 (and eventually extended to 1957). A few local collectors had assisted the university during the first stages but when the scope became better understood many more field workers were needed. Most of them considered themselves arrowhead collectors. In exchange for their labor, most of the collectors and some of the townspeople and avocational archaeologists demanded that they be able to keep the artifacts they excavated. After negotiations, the collectors and the others decided to loan the directors their artifacts for up to two weeks of study. With a small professional staff, it was not an ideal situation and Butler, in his dissertation, later sharply criticized the collectors. Since the two dissertations were never published, Emory Strong, a collector, wrote a report published by the Oregon Archaeological Society. The report sold well but Wakemap was probably the low point of community and amateur interaction with professional archaeologists.⁴

Retrospective studies showed that Wakemap

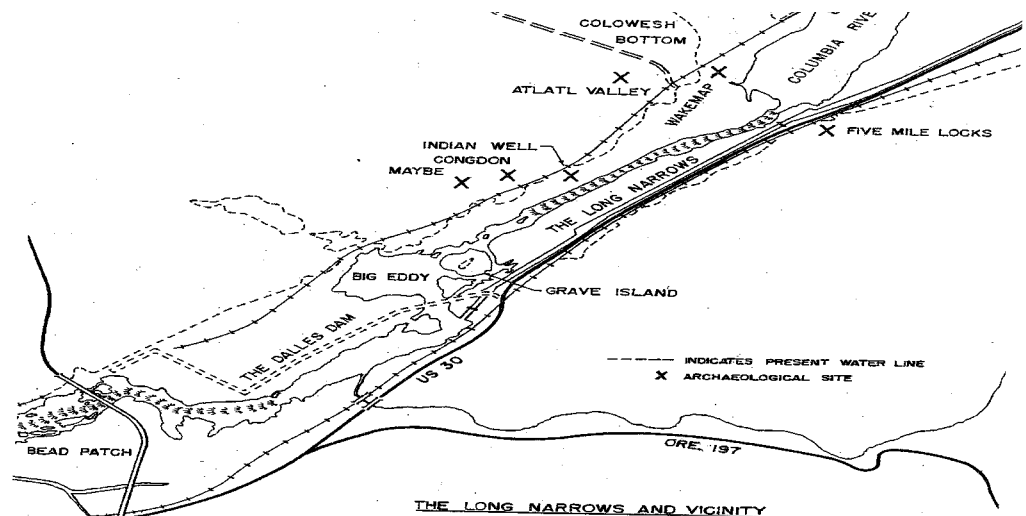
Mound was a deeply stratified site which deserved close analysis. The three main strata yielded material dating from about 500 A.D. to the early 19th century. That included chipped and ground stone items, objects of abraded and polished bone and antler, and implements embellished by incising, pecking, and abrading, with art styles now thought to rival those of the Northwest Coast Indian cultures.⁵

After the salvage work of the 1950s, few excavations were attempted at the Long Narrows. During this period, Cressman published a report on the Five Mile Rapids site which, among other things, disclosed how much was probably missed in the tumultuous squabble between the collectors and their UW supervisors. The scattering of the Wakemap material culture into dozens of private collections created an atmosphere of hostility that has not entirely disappeared.

Other aspects of the Long Narrows, including the study of salmon fishing, and the native exchange system, has been well-described in Boyd (1996) and in W. Raymond Wood (1980).⁶ Groups of Wishram and Wasco Indians were frequently visited by the Yakima and Klickitat and other tribes for trade and obtaining fish. Lewis and Clark and other travelers noted that the Long Narrows was the largest Indian trade emporium west of the Mississippi River. Because of their favorable position for barter, the Wishram and Wasco acquired an unusually varied assortment of possessions. From the Klamath they got elk-skins and beads, which they passed on to the Chinook in exchange for slaves and canoes, and eastern bands brought them horses, buffalo robes, and meat. From the Klickitat they secured slaves, skins, deer meat, hazelnuts, huckleberries, and

camas for salmon.⁷

In 1971, Horsethief State Park was named to the National Register, and a systematic study of the rock art in Petroglyph Canyon was commenced, in addition to preservation of some materials dislodged by The Dalles Dam construction in 1973, investors planned a motel and restaurant in the Lone Pine Peninsula area near the Oregon terminus of The Dalles Bridge. To obtain an environmental



impact statement, the investors contacted the National Park Service at Fort Vancouver, which had full-time archaeologists. Charles Hibbs, Jr., a NPS archaeologist, volunteered to do the survey.

Realizing the turmoil created by collectors at Wakemap, Hibbs organized a crew of Oregon Archaeological Society volunteers who signed a statement waiving all rights to artifacts excavated. All of the 33 volunteers were opposed to collecting. The writer of this article and his wife were part of that crew. The agreement was unique in the history of avocational archaeology in Oregon. It was the first excavation in state history in which artifacts excavated by non-professionals were not retained by the excavators and were also designated for a state repository, then the highway department in Salem. It is beyond the scope of this paper to describe the consequences of this agreement but it was very important and eventually led to the legislation crusade that created the first Native

American burial protection bill in Oregon and the creation of the State Historic Preservation Office.⁸

Lone Pine

The Lone Pine project was located near a small wooden church and other decaying buildings constructed in the 1896. The church and buildings were located near a part of the Long Narrows familiar to collectors, the so-called "Bead Patch". The Indian Shaker Church was built by Henry Gulick originally near Highway 197 but it was moved when land was cleared for the motel and restaurant. The small village near the church was homesteaded by Gulick sometime after 1890, when he married Harriet, an Indian member of the Wasco tribe. He built the church for her, although he was never a member of the congregation.⁹

Gulick had come to the area as a 17 year old in 1860, six years after Wasco County was created and three years after the first settlement in the town of The Dalles. He was originally from New York and was employed as a ship's carpenter as a young man. He lived with A.K. Bonzeg for several years and then is shown on the 1880 census boarding with John and Ida Anderson, ttwho ran a boarding house at The Dalles in the last decades of the 19th century.¹⁰

The village cluster, consisting of about 15 buildings, was on land owned by the Seufert Brothers Company, a cannery.

Owner Frank Seufert always permitted Indians to come and go freely on the property because of fishing rights guaranteed by a treaty of 1855. The treaty stated that the Indians could fish in their usual and accustomed places, and this was interpreted by the court as one of those sites. Sam Williams, a Wasco Indian, continued the Native American Shaker religious movement started by John Slocum near

Shelton, Washington, and decided on the Lone Pine location for the Long Narrows branch.¹¹

When Lewis and Clark had camped in the area October 25-28 the party had noted the high winds while conversing with two local Indians and in 1973 we soon learned the truth of William Clark's comments. On just eight weeks in the hot summer of 1973 we excavated the site. Temperatures reached 108 degrees and an unrelenting searing and blinding wind made even record-keeping a challenge. The site was designated 35-WS-30 by the state highway department.

Lone Pine (or "Wotsqus" as it was known to the Chinookan peoples there) was one of three main village sites of the Wasco Indians in the Long Narrows area, according to the anthropologist Edward Sapir. - After 1890 the area was known as the Gulick Homestead but still called "Washucks" by the local Indians. One lone pine tree was still standing when we worked there, then leaning

precariously near the church buildings. Henry Gulick lived there until his death in 1915, at which time his wife Harriet and their daughter Mabel moved to the Warm Springs Reservation where she remarried.¹²

In the 1973 salvage operation, 2150 artifacts were identified, including cylindrical obsidian bipoints, a diagnostic artifact for the Merrybell chronological phase (circa 500 B.C. to 200A.D.

Thirty five foot excavation units were completed to a maximum depth of 161 cm. With the help of site director Hibbs, I

wrote the site report (and the environmental impact statement). It was published in five successive issues of the Oregon Archaeological Society publication Screenings. The motel and restaurant opened as Wa-chuck Inn in October 1976. It soon became the Portage Inn. It was sold to Execulodge in January 1988 and subsequently sold to Shilo Management Corporation in 1989.¹³

The lone pine tree has vanished, probably



Author's photo of the Lone Pine

swept away by the unforgiving wind gusts. The motley wreckage of three wooden buildings is all that is left of the church and the village. The ruins lean away from the wind, balanced precariously on outcroppings of basalt. The intermittent roar that visitors hear is not the wind nor one's imagination; it is the sound of semi-trucks emanating from the nearby Dalles highway bridge. In one memorable photograph I saw in the year 2000, Ella Jean Jim, a member of the Kah-milt-pah band of the Yakama tribe, descendant of some of those who once lived and worshipped at Lone Pine, looks wistfully at the ruins and frowns at the sound of all those trucks.

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3 Virginia L. Butler, "Relic Hunting, Archaeology and Loss of Native American Heritage at The Dalles" *Oregon Historical Quarterly* 108 (Winter 2007) 4. Dr. Butler's exhaustive research on the subject of interaction between professional archaeologists, Indians, and relic collectors is a valuable resource but neglects the role played by townspeople (in The Dalles and nearby Wasco County towns) and the members of avocational archaeology groups who opposed collecting and later played a key role in state legislation which protected Native American burials and established a state historic preservation office.

As other historians have noted (cf. Robert J. Mallouf, "An unraveling rope: the looting of America's past" in *American Indian Quarterly*, Spring 1996, Volume 20 issue 2) Native Americans themselves did not often distinguish between archaeologists, looters, and preservationists until very recently and considered all of them to be grave-robbers. For a neutral approach consult the compendium by Robert Boyd, *People of The Dalles: The Indians of Wascopam Mission* (Lincoln and London: University of Nebraska Press, 1996) which approaches this subject from an ethnographic perspective and furnishes background information beyond the scope of this paper.

4 From the perspective of this writer, the Wakemap project was a disaster that poisoned the well of understanding between the various groups that were involved in interpreting historic sites: Native Americans, professional archaeologists (in universities and government agencies), local townspeople, avocational archaeologists who are opposed to collecting, and collectors.

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12 Sapir 1910: 210

13 Reinoehl and Horton 1977_14 Harvey Steele, "Lone Pine" Screenings, Oregon Archaeological Society, Portland, Oregon. Volume 36

(July, August, September, October, November) 7-11: Pages 2-4 in each issue.

Comments and suggestions should be sent to the Column Editor, Harvey Steele: harveysteele@verizon.net.

FIRST FAMILIES OF MULTNOMAH COUNTY OREGON

The Genealogical Forum of Oregon, Inc. invites you to make submissions to our First Families of Multnomah County project.

Were your ancestors among the early settlers of Multnomah County, arriving before the end of the Lewis & Clark Exposition of 1905 in Portland, Oregon? Then, you should consider submitting your ancestor for inclusion in the project. This project was inspired by the 150th celebration of Oregon Statehood—February 14, 1859–February 14, 2009.

Application forms and great frameable certificates are ready for those who qualify their Ancestor as a pioneer of Multnomah County. Each application will cost \$20, with less for additional certificate copies based on one mutual ancestor. Submitters will have to prove their lineage to the Ancestor. The application guidelines offer acceptable resources, and can be downloaded from the GFO website (www.gfo.org). Or, may be requested by sending a #10 sized SASE to "First Families of Mult. Co. %GFO, PO Box 42567, Portland OR 97242-0567.

There are three levels of qualifications:

PIONEER LEVEL—Ancestor arrived before formation of Multnomah County—22 Dec 1854

EARLY SETTLER LEVEL—Ancestor arrived before Completion of the transcontinental railroad to Portland (11 Sep 1883)—thus ending most travel by covered wagon or ship.

LEWIS & CLARK EXPO LEVEL—Ancestors who arrived before the closing of the Lewis & Clark Expo held in Portland, Oregon, ending on 15 October 1905.

Story Teller

Virginia “Jennie” Goodale: Shoshoni Indian, Princess and Lady

by James W. McGill

Introduction.

In April 1980, William R. Swagerty published a unique study of mountain men and trappers who had married Indian women. Most of the wives were identified only as “squaws.” Few names of these wives were recorded in the study. The extensive treatment of Jennie Goodale in Swagerty’s write up was very much the exception.

Tim Goodale was described as differing from many of the other men who had survived until their way of life had come to an end; most of the men with wives and families eventually settled close to urban areas and mingled in western society, or retired to reservations with their wives. Tim’s situation was referred to as illustrating a pattern of avoiding societal connections during the later years of his life. The real end-years of his life had been almost completely unknown until recent research. Thus he was erroneously included in the article with a few men who moved to the Bitterroot Mountains in about 1864 to live out their lives.

The second thing that seemed to make a difference and allowed the recording of the name of “Jenny” (sic,) as well as a positive description of her in the write-up, was the influence of the many accounts by people who had known her and had nothing but good comments and praise for her. Swagerty quoted Carter who said that in 1860 Tim “was found living on Boulder Creek, Colorado, in a teepee with his Shoshoni wife, Jenny.” He wrote that “She was described by one observer as ‘a good looking squaw about twenty five years old who spoke good English and was neatly dressed and [was] a clean housekeeper.’”¹

Though the word squaw was used in this description, it was rarely found in any other information about Jennie. She was known to be energetic, very bright, polite and respectful, a hard worker who was in many ways an equal partner with Tim, and

attractive in every sense of the word. She was evidently never able to read or write.

Jennie’s Life Before Tim Goodale.

Jennie was a full blooded Shoshoni Indian, but not from the Shoshoni band that dwelt in southern Idaho as had been supposed. These Idaho Shoshoni were eventually settled on the Fort Hall Reservation, but Jennie’s tribe was moved, in 1875, to the Lemhi Valley and their own reservation. (They were later forced to the Fort Hall Reservation.)

Jennie was of this Montana Shoshoni group, whose land was for many years south of present Butte, Montana, around the Beaverhead and Deerlodge Mountain areas. Jennie came from the same tribe that almost 50 years prior to her birth Sacagawea had been born into! She was a chief’s daughter and all the chiefs were still part of the same family, the descendents of Sacagawea’s brother.

Captain Randolph Marcy, who had been stranded with his troops and spent a bitter winter in the mountains with Jennie and Tim, is one outstanding example of someone who came to know Jennie well and spoke highly about her. He could only sing her praises for what she did during that winter to help his men survive, including sadly giving up her own beloved colt to be eaten!²

Jennie Goodale’s Life in a Western Fast Lane.

From the time that Jennie was first identified with Tim Goodale, in about 1854-55, the records of their lives together reflect much moving around, extensive involvements in varied challenges, accomplishments in mixed western situations and being an equal in the yoke in fulfilling daily duties and hard work. No person who ever recorded even the least reference to Jennie had anything but uplifting and rewarding comments about her activities and demeanor.

That word lady is used here to reflect the emotional qualities and human social relationships that Jennie always fostered and reflected, and certainly not to hint or say that she was dainty or fragile in her performances in life. She often became the strenuous laborer that was required, the driving force that was needed and the unrelenting finisher of what she set out to do. According to the evidence she appeared to be able to do a man's work and still be the sweet, patient and kind woman that was always well-liked and envied by many! She went along as a partner almost everywhere with Tim.

In the 1856 diary of Joseph L. Haywood, Timothy Goodale is mentioned several times. On one page his wife was recorded once as "Miss Goodale." The dates are for December 19th and 20th. Tim and Jennie had been out surveying and were at Haywood's camp. The Goodales were well known by many there. Tim went out to help hunt buffalo for the party. Jennie went on toward Salt Lake with some pack mules and the two men mentioned. The mail party left four days later.³

The winter of 1857-58, when Jennie and Tim became stranded with Captain Marcy's troops in the snow of the mountains, was a real trial for the patient wife of Tim Goodale. There seemed to be no children with them on that stalled winter expedition, which was supposed to last only a couple of weeks. Tim's first family with a Crow wife whom little is known about, had been identified about 1849 so the older children that were found later with Tim and Jennie must have stayed elsewhere during that trip. Marcy wrote, "Tim Goodale's Indian wife, who accompanied us . . . underwent the hardships of the trip with astonishing patience and fortitude."⁴ And he indicated that she always worked as hard as the men.

Jennie's deep care and concern even for the animals was betrayed in her emotional reaction when her colt had to be eaten for the men's survival. It was recorded that she willingly sacrificed her animal, but she also "cried bitterly!"⁵

The years during the late 1850s appear to be of much travel back and forth across the areas of the present Utah, Wyoming, Colorado, Nebraska, Kansas and Missouri. The Goodales were involved

in freighting, guiding for government troops and other frontier commitments. In the fall of 1859, Tim and Jennie were dwelling in a tent near South Pass. One account during that time revealed that there were two older daughters living in and going to school in Kansas City. These were surely more of Tim's early children. This was the only other account where Jennie was referred to as a "squaw," but one visitor who found them there on an early morning reflected on Jennie's and Tim's kindness toward them and wrote: "Let me now say to their everlasting credit that they showed us every hospitality that was within their means. We were given a cup apiece of hot tea and they insisted on us remaining by their fire."⁶

Not much information can be found about most of Tim's trips to Washington D. C. during the 1850s but he did continue to represent the Indians to the government at various times. His trip to D. C. during the winter of 1859-60, allowed Tim to return home to Potsdam, NY, for his last time. He was on his way to see the head of the new Department of the Interior to intervene for some Indians tribes. During the late 1859 trip Jennie traveled as far as western Missouri, and stayed on a ranch with a family of their acquaintance. Tim went on to Potsdam and D.C. When he visited home he did not tell his family about his wives. He knew the biased situation there and left them later speculatively somewhat critically, at some rumor they had gotten elsewhere!⁷

When he returned he and Jennie formed a huge pack train of oxen and mules to take west, and that train carried one of the largest loads of freight westerly during that year, 16 tons. By the next spring they were living in a teepee near Boulder Colorado, and they also had a ranch with many cattle near South Pass. There was some travel between those locations, including a trip to Green River in June of 1860, to take some new traps to Indian friends that were trapping there.⁸

In May 1861, Tim was hired by Major E. L. Berthoud to work with Jim Bridger and to explore a route over the mountains that would become Berthoud Pass. Little is said about Jennie in the brief discovered information.⁹ A year later, in May of 1862, Tim and Jennie were on their ranch at South

Pass, only months before the Colorado to Wyoming, Idaho and Oregon bound Goodale Wagon train that opened the new Goodale's Cutoff. That would move the couple to the Northwest for good.

In late summer of 1862, a big adventure was begun that has become much better known than most of the Goodales' history. They began in Colorado to lead a small train of emigrant miners, about six wagons, which by the time it crossed south central Idaho for about 150 miles became the longest train that every traveled any portion of the Oregon Trails system of trails and variant routes. During the last part of that trip a reduced portion of that train soon finished opening the new Goodale's Cutoff northwest of Boise, across Idaho and Oregon.

Jennie's Wagon Train Travel and the Oregon Years.

The well known 1862 adventure, led the Goodales across the four states to a destination in Oregon. The mostly-miners on the train were interested in the locations of the newly discovered gold in the Northwest, both in Idaho and Oregon. Those were the agreed upon places they wanted to go, but Tim's goals in getting them to their destinations was not so easy to achieve.

In a journal detailed by Nellie Slater, traveling with a wagon train from Iowa, the evidence seems to indicate that her wagons crossed the Snake River near the Fort Hall site at Ferry Butte in eastern Idaho. There they waited for other trains so the group would be better protected against the Indians. That seemed to be the place where Goodale's train joined and began to lead all of them. Only after traveling about 60-65 miles to today's Champagne Creek did Nellie write, "There's a guide by the name of Tim Goddle [sic], who is part Indian [sic]."¹⁰ Neither Jennie nor the family was ever mentioned by Slater.

The most descriptive information about the family on the train was written years later. Emma (Curtis) Fowler and her Curtis family had been with Tim and Jennie from the beginning of the train in Colorado, when they had started with only six wagons before others joined them. She wrote for

the Boise, Idaho Sunday Statesman, that there was a "captain" of the train by the name of White, and also "Tim Goodall [sic] who had an Indian woman, his wife, and their two children, and a young Indian man that he had raised and who was known as "Little Jack," and another Indian with him who was a scout and guide and who piloted our train through to this country."¹¹ She seemed to recognize that Jennie was not old enough to be the mother of some young adults that were with the family, and so she only wrote that of some of the children with the Goodales one was "a young Indian man that he [Tim] had raised and who was known as 'Little Jack.'"¹² It is believed that this person and one other Indian that traveled with them, probably a slightly older young man, were two of the older of Tim's children by his first marriage. Jennie must have helped raise them for some years—by 1862 married for approximately 7-8 years—evidently bringing them up as decently as she did her own children. By then she was approximately 27 years old, and Tim was 52.

The young men went on with the Goodales after they finally left the train. The two "children" that Emma mentioned were also unlikely to have been the older girls that were said to be in Kansas City in school three years before. Those girls were mid to late teens, in 1859.

There is little direct information about Jennie and her family during the late 1860s, The family silently departed and moved ahead of the train from the Brownlee Ferry at the Oregon border. For a couple of years, until 1864, Tim, Jennie and family had their own ranch, on Oregon's Powder River, and for a time stayed on another ranch in the area that they helped to operate during one winter. In 1864, they moved back east to the Brownlee Ferry for one year. where another daughter was born. Sometime during the following couple of years they moved to the Oregon coast, and became involved in a brand new adventure.

Sometime before mid-1870 something happened that left the story with many unsettling, if not troubling wonderments. The next chronological information found placed Jennie without Tim in the

northwest corner of Washington State. The only familiar person with her then was a six year old daughter who had been born during the year they lived at the Brownlee Ferry. One record indicated that Jennie had gone to Washington, married a second husband and they were found on the 1870 Census together with the little girl. The second husband had also lived at the same Oregon coastal location as the Goodales. He was listed there as a “bachelor,” with several others. The Goodales were the only “family” that had been living there in about 1865-66.¹³

Eventually the reason for the Goodale family break up was discovered. Tim had been trying to protect one of the young Indian teenage girls they had taken into their home, besides several of their own children, from a man with a terrible reputation, and he was murdered by that man at age 58. Thus a family that had the respect and admiration of almost everyone they had ever met was violently ended. This seemed to be only the beginning of many sorrows for Jennie.

Jennie’s Other Washington Family.

The census of 1870, reported that Jennie was named “Virginia,” and verified that she was born a Montana Indian, well documented before to be a Shoshoni tribe. Tim had insisted in 1859, in Potsdam, N. Y., that one of his nieces be given his “favorite Indian name,” Winona, and she was so named. On this 1870 census it was discovered that Tim’s six year old daughter had been given the same name.

By the 1880 Census, near Spokane, WA, Jennie had given birth to one child that died, and had three younger living children. Another girl and two boys were with the family, Maggie, Amos and Perry. Winona was then 16. On a later related record, the last that featured the family together, Winona was being called “Mary W.,” at age 22, and all members listed were still under Mary’s step-fathers name.¹⁴ Mary would be the name used in all the discovered records for the remainder of Tim’s daughter’s life—only 17 more years. That record also indicated that Jennie had suffered another second-family heartache. The first had been the death of the 1870s baby. Then her 13 year old Margaret “Maggie,” had

died the year before that 1887 Census.

From then on Jennie’s little Mary Winona disappeared from view, but several bits of family-related information rather convincingly indicated that she had been almost completely excluded, if not exiled, from the family she had lived with for at least 16-17 years. The final insult to both Jennie and Winona was apparent when a 1904 biography of the step-father’s life and family was published. The family member listings included the dead baby from the 1870s, daughter Maggie, by then 18 years dead, Jennie, who had died in 1897, the husband, the two living sons, and a new wife and every extended member of her family. Neither Mary Winona nor her husband and six children were even mentioned though her family had been living nearby!

The descendents of Jennie, Winona, and Winona’s daughter, Margaret later told stories of the social and emotional mistreatment of their partial-Indian family members, living with and enduring names such as, “half breed,” “siwash,” etc. It appears that the step-father had either upon his own volition or in caving in to and adopting the prejudices of his day had rejected Winona—and evidently to some extent Jennie! Even the 1887 Washington State Census had a check-box to indicate those who were “half-breed!” Jennie and Winona had both been checked as such.

Not until just prior to the family’s move to the more heavily populated and socially advanced Spokane area, and after the births of three children, had Jennie’s second husband actually married her, in 1878. There were several bits of information indicating that during the late 1880s and 1890s the family situation had become quite strained, which is partially understandable if Winona was being systematically scorned by the step-father in Jennie’s presence.

Mary Winona was with her own husband as early as the 1890s. Jennie’s two sons had moved away from the family, and followed and lived near Winona’s family. Jennie lived only long enough to know that her first granddaughter had been born to Winona, but may never have had the opportunity to see her.

The final act of rejection from her husband

was documented by the facts of Jennie's 1897, "Death Return" document containing little correct information. She had died at about age 62, at Hite, Washington. She was evidently being cared for in a private home at some distance from her own home. No family was present to supply information, and the name on the death document was only a "Mrs." and a badly misspelled last name. No family members were listed. She had died from "Exhaustion from Hemorrhagic Colitis," severe bleeding of the bowel, and nowhere near a hospital.¹⁵

Jennie was buried in West Greenwood Cemetery, Spokane County, next to her dear "Maggie." The best memories of Jennie's children are reflected upon her grave stone. The loving children, surely Winona and her two half-brothers, had a wonderful and meaningful epitaph engraved upon the bottom support stone of the last marker of Jennie's life. There was never any kind of stone placed upon their father's final place of burial in the same cemetery—much separated from Jennie's grave—though the boys did outlive him by many decades!



Author's photo of Jennie's grave.

Endnotes

- 1 William R. Swagerty, "Marriage and Settlement Patterns of Rocky Mountain Trappers and Traders," *The Western Historical Quarterly* (April 1980), v. 11, n. 2, p. 174.
- 2 Randolph Marcy, *Thirty Years of Army Life on the Border* (New York: Harper & brothers, Pub., 1866), p. 405. [www.google.com/search?q=%22belonging+to+Tim+GoodaleWeb site accessed 01/02/07](http://www.google.com/search?q=%22belonging+to+Tim+GoodaleWeb+site+accessed+01/02/07).
- 3 Joseph Leland Heywood, "Diary, 1855-1856," *Trails to Utah and the Pacific: Diaries and Letters, 1846-1869*, p. 31. American Memory Library of Congress. [Http://memory.loc.gov/cgi-bin/query](http://memory.loc.gov/cgi-bin/query).
- 4 Marcy, p. 399.
- 5 Godfrey, p. 166. The information originally came from Theodore F. Rodenbough, Compiler, *From Everglade to Canon with the Second Dragoons* (New York, 1875), p. 229.
- 6 William A. Hifner, "An Autobiography," (Keene, Kentucky: 1916), p. 8. An otherwise untitled paper found at www.rootsweb.com/~kywoodfo/hifner.htm+%22tim+goodle%22&hl=en&ct=clnk&cd=3&gl=us JWMc 2/3/07.
- 7 Mariam Goodale Meyers, "A Few remembrances," Unpublished typescript document, January 12, 1904, Potsdam, N. Y. Paper archived in the Potsdam Public Museum, Potsdam, copied and sent to James McGill on 1/09/06, by Betsy Travis, Curator.
- 8 Harvey L. Carter, "Tim Goodale," *The Mountain Men and Fur trappers of the Far West* (Spokane: Arthur H. Clark Co., 1969), Ed. Leroy R. Hafen, p. 152. Information from Anthony, Diaries, archived at the Colorado State Historical Society, Denver, CO.

- 9 Jack and Pat Fletcher, "Goodale, Tim-Bio," email to JWMc, 1/26/06, Brief notes about Tim Goodale that were discovered during the Fletchers research were shared with this writer; Carter, p. 153.
- 10 Nellie (Slater) Stanton, "Travels on the Plains in Eighteen Sixty-Two," From Ethel Stanton Chitwood, Nampa, ID, Granddaughter, an unpublished paper typed from the original journal, 17 pages. Notation from July 27, p. 11. A typed copy was given to JWMc on April 3, 2006.
- 11 Eva Hunt Dockery, ed., "Pioneer of 1862 Tells of Coming to the Boise Valley," *Sunday Statesman*, Jan. 19, 1919. Emma M. Fowler written account, typed copy by Jennie M. Cornell, 1974. Obtained by JWMc from the Canyon County Historical Society, December 2005.
- 12 Ibid.

- 13 *An Illustrated History of The Big Bend Country, embracing Lincoln, Douglas, Adams and Franklin counties, State of Washington* (Spokane, WA: Western Historical Publishing Co., 1904), p. 401. Excerpt found on <http://freepages.genealogy.rootsweb.com/~heeyjude/Lincoln/highbargerj.html> Google search, 12/10/05 by JWMc; Edward Eldridge, Enumerator, 1870 Census, Swinomish Pct., Skagit Co, WA, July 6-8, 1870, p. 1.
- 14 J. A. Crisler, En., 1880 Census, Dist. #1, Spokane Co., WA, June 29, 1880, p. 52.
- 15 Charles Hansen, "Report of Death," May 5, 1897, 1891-1907 Spokane County Deaths, p. 137. Mailed to James McGill on December 17, 2005. The complete book of Goodale history will reveal this message and much more. Winona outlived Jennie by only six years, and her grave is found next to her dear husband in Valley, WA.

Jim McGill is a Goodale researcher and has written ***Rediscovered Frontiersman Timoty Goodale***. Contact him at jwmcgill@cableone.net

Comments and suggestions should be sent to the Column Editor, Judi Scott: RB5522@aol.com

State by State

Kentucky Research

By Carol Ralston Surrency

Kentucky was once the frontier, the Wild West. In the 1700s, herds of buffalo and other game roamed the fertile grasslands in the center of the state. The area was an important hunting ground for Indian tribes from both north and south of the present-day state boundaries. Springs of salt water were scattered across the land, forming salt licks where the water evaporated. The buffalo traveled in large herds from grazing grounds to the licks, making deeply marked roads, or traces, through the country. These traces formed a convenient means of travel, first for the Indians and later for the settlers. Some of the main roads in Kentucky today follow the old buffalo traces.¹

Occasional hunters and adventurers passed through Kentucky prior to the 1770s, and a few built rough cabins. Daniel Boone is presumed to have spent the winter of 1769 under an overhanging rock in what is now Mercer County;² however, real settlement did not occur until later. Hoping to stabilize relations with the Indians, the King of England had decreed in 1763 that colonists were forbidden to settle west of the Appalachians. This presented a problem at the end of the French and Indian War, as many of the participants had been promised bounty land, not plentiful in settled areas along the East Coast, thus causing a number of groups to start looking westward. In 1772, the Virginia Legislature annexed Kentucky and declared it part of Fincastle County, while Governor Dunmore, anxious to put Virginia's stamp on lands to the west, dispatched survey parties.

In May of 1773, a party of surveyors, headed by Captain Bullitt from Pennsylvania met the MacAfees and James McCoun, (my ancestors from Botetourt County, Virginia) at the Kanawha River and they traveled, by flatboat, to the Ohio River and down the Ohio to the Kentucky River. One of their camp sites was Big Bone Lick where the skeletons of Mastodons abound. These huge

bones were a source of amazement to our early Kentucky ancestors. Bullitt went on to survey the Louisville area, while the McAfee Company surveyed and claimed land on the Salt River. James Harrod, together with a large party arrived in 1774, built a fort and founded the oldest town in Kentucky, Harrodsburg. The MacAfee's returned in 1775 and planted orchards near Harrodsburg, intending to bring their families the following year. Daniel Boone also arrived with his family and other settlers from North Carolina in 1775. Upon discovering that Harrod had already established a community near the Salt River, Daniel moved east toward the Kentucky River and started his own station which became Boonsborough. My family, the MacAfees and McCouns, found their migration plans interrupted by the Revolutionary War and they did not return with wives and children until 1779.

Kentucky County, which included the eastern part of present-day Kentucky, was created from Fincastle County, Virginia in 1776. In 1780, the three original Kentucky counties of Fayette, Jefferson and Lincoln were formed. Today Kentucky has 120 counties, as our famously litigious ancestors believed that no one should have to walk more than half a day to get to the courthouse. Kentucky became a state in 1792.

One can see from this brief description of early Kentucky why family research requires some level of understanding about historic events and the records they create. My early Kentucky pioneers, four lines of them, settled in what is now Mercer County which has wonderful records and welcomes researchers. However, Mercer was carved out of Lincoln County and later divided into more counties, so my family records might be in Mercer, Lincoln, surrounding counties or in Virginia.

Land research in Kentucky is a challenge. The area having changed hands and names so many

times, do-it-yourself surveying, settlers moving around during the Indian Wars and Virginia giving military bounty warrants of Kentucky land even after statehood led to considerable land title litigation in the Bluegrass State.³ One of the McAfees 1773 land claim was still being challenged in court in 1830. The Library of Virginia has pre-1779 land patents [www.lva.lib.va.us/what we have](http://www.lva.lib.va.us/what_we_have) (click land records). Patents recorded at the Kentucky land office from 1782 to 1924 are indexed in Williard Rouse Fillson's The Kentucky Land Grants (Genealogical Publishing Company). The Kentucky land office <sos.ky.gov/land/search> has an index of almost 5000 Revolutionary War bounty land warrants and 23,000 Virginia treasury-issued warrants complete with images of the original warrant.⁴

Kentucky was the first state west of the Alleghenies to require registration of births, deaths and marriages. The law was passed in 1852, repealed in 1862 due to the Civil War and re-written in 1874. Nevertheless, records were not regularly maintained until 1910.⁵ Kentucky Ancestry, a Guide to Genealogical and Historical Research by Roseann Reinemuth Hogan (Ancestry) is filled with charts listing individual holdings for each county and you can track the progress of each county's change of names in this book. Also mentioned in the book are general references such as Kentucky County Maps, an excellent source of state and county roads, cemeteries, churches, creek and other landmarks. I can personally vouch for this book being a great help when you hit those backroads looking for your ancestors.

Of course, if you are researching on-site in Kentucky, you will want to make a trip to Frankfort, the state capital. The Kentucky Department of Libraries and Archives www.statearchives.us/kentucky has census records, bonds, deeds, estate settlements, marriages, tax assessment books, wills, compiled service records and pension applications for veterans of all wars from 1776-1900, plus records from circuit and appellate courts and much more. For a \$15 fee, KDLA will search for census schedules, vital records, court and property papers and military records. You can find a request form

at www.kdla.ky.gov/research. The web site warns you that their holdings are not indexed. However, while at the archives, I found a binder with an early marriage index in the microfilm area, and was able to locate marriage records from the 1700s for my family.

No trip to Frankfort would be complete without visiting the Kentucky Historical Society History Campus. Located in downtown Frankfort are the Thomas D. Clark Center for Kentucky History, the Old State Capitol building and the Kentucky Military Museum. The top floor of the Clark Center is the Martin F. Schmidt Research Library, a place to fill the hearts of genealogists with joy. The library is open Tuesday through Saturday and admission is free. The collection includes: printed material, microfilm, a vertical file, special collections, and a guide to the Kentucky oral history collection.

Under printed material are such categories as: Kentucky state and county histories, church records, Bible records, published genealogies, Kentucky biographies and biographical histories, genealogical resources, indexed rosters of Kentucky soldiers through World War I and land records, including photocopies of original records housed in the Kentucky Secretary of State's Office. The microfilm collection includes: U.S. censuses for Kentucky, tax lists by county, from the formation until 1890, Kentucky vital records, county court records, land records and some newspapers and city directories. The vertical file contains surname files, arranged alphabetically by family name and abstracts of some wills, deeds, pensions and cemetery records, alphabetically by county.

The Kentucky History Society has a great website www.history.ky.gov where you will find more resources, access to the library catalog, the digital collections catalog and a Kentucky cemetery database. In addition, there are many links to other online databases.

Although my visit to the library had time constraints, I was able to find a family genealogy and other books containing records of my ancestors. Most exciting of all was the vertical file. There were folders with information on five of my lines; four were Bluegrass people and one, from a different side of

the family, who had lived in Henderson County in the Northwest corner of Kentucky.

Two other important research collections for Kentucky are the Filson Library in Louisville, www.filsonhistorical.org/library.html, and the Draper manuscripts at the State Historical Society of Wisconsin www.wisconsinhistory.org/draper. The Filson library has over 50,000 books focused on the upper south and the Ohio Valley, a Civil War collection, 1500 maps, and one of the largest 19th-century newspaper collections. The Draper Collection has almost 500 volumes of papers on the history of what Lyman Draper called the "Trans-Allegheny West" which included the western Carolinas and Virginia, the entire Ohio River Valley, and parts of the Mississippi River Valley. These papers cover the time period from 1740-1815. The Kentucky Papers consist of thirty-seven volumes and are coded CC. John Shane, a circuit-riding preacher, was a co-worker and informant of Draper, collecting interviews with aging Kentucky pioneers in the early 1840s. Rev. Shane's goal was to record stories of the early settlement before all the memories were gone. More than 90 US libraries have complete sets on microfilm, so you may be able to find a copy or access them through interlibrary loan.

A fascinating book based on Shane's interviews is *Border Life, Experience and Memory in the Revolutionary Ohio Valley*, by Elizabeth A. Perkins,

(University of South Carolina Press). Other good reading includes *The Discovery, Settlement and Present State of Kentucky* by John Filson (a Heritage Books reprint, originally published in 1784), *Bound Away, Virginia and the Westward Movement* by David Hackett Fischer and James C. Kelly (University of Virginia Press), and *The Hunters of Kentucky, a Narrative History of America's First Far West* by Ted Franklin Belue (Stackpole Books).

Whether you have the opportunity to spend time walking in your ancestor's foot prints in Kentucky or research from afar, there are plenty of resources to keep you very busy, far more than are mentioned in this short article. Happy hunting.

Endnotes

1 Robert S. Cotterill, *History of Pioneer Kentucky*, (Cincinnati: Johnson & Hardin, 1917) P. 8.

2 Maria T. Daviess, *History of Mercer and Boyle Counties [Kentucky]*, 1924, (Baltimore, MD., Clearfield Co., 1998) P.13.

3 Family Tree Magazine: State Research Guide. CD-ROM. www.familytreemagazine.com.

4 Ibid.

5 Roseann Reinemuth Hogan, *Kentucky Ancestry, a Guide to Genealogical and Historical Research* (Salt Lake City, Ancestry).

Comments and suggestions should be sent to the Column Editor, Judi Scott: RB5522@aol.com

*Extracts . . .***Grant County, Oregon - Marriage Licenses Issued****Small Book Nov. 29 1864 - June 2, 1882 #1 - #287**

Groom	Age	Date	Bride	Age	Record #
Koontz, Francis M.		29 November 1864	Henritetta Henrietza		#1
Moody, Jerrett W.		16 December 1864	Jennie Grabo		#2
McNamara, Wm. J.		6 January 1865	Anna M. Chope		#3
Mulkey, Albert G.		11 February 1865	Martha E. Harer		#4
Stacy, Geo. W.		11 February 1865	America Shattuck		#5
Cordelle, W. J.		6 March 1865	Jane Abrams		#6
Sutton, A. L.		20 March 1865	Alice Campbell		#7
Howard, Thos		17 April 1865	M. I. Shinn		#8
Cameron, M. D.		22 May 1865	S. J. Tate		#9
Fullmore, S.		1 June 1865	L. E. Chope		#10
Davis, I. R.		5 June 1865	A. F. Favor		#11
Stone, Wm.		2 November 1865	M. C. McCudma		#12
Rice, K. M.		16 December 1865	S. E. Dodson		#13
Scott, K.		1st January 1866	L. M. Davis		#14
Dosch, H.		10 July 1866	A. M. L. Fleurot		#15
Jurgens, John		23 July 1866	Catharinn Dehl		#16
Wm McTilton		8 December 1866	Susan Louise Parish		#17
Berry, .S. G.		12 June 1867	Eliz. Hood		#18
Thornton, N. W.		1 st October 1867	E. J. Renike		#19
Hacheny, T.		10th October 1867	M. Rehborn		#20
Workins, H.		26 February 1868	K. Mosier		#21
Grahame, S.		10th April 1868	Mary Ince		#22
Cleaver, James		30th April 1868	S. M. Holcomb		#23
Ritchie, Wm.		4th June 1868	S. A. Westfall		#24
Westerdale, I.		5th June 1868	S. J. Burton		#25
Hendersen, W. I.		27 August 1868	Carrie Bellinger		#26
Clark, W. H.		October 1868	Marilla Reid		#27
Holmes, S. E., MD		24 November 1868	Sarah Hall		#28
Herburger, John		05 February 1869	Margeri Milner		#29
Wolfinger, John T.		13 March 1869	Agnes A. Mosier		#30
Cole, Hunter		26 April 1869	Lucy E. Beach		#31
Gean, Ah		24 May 1869	Jane Gane		#32
Beesley, David I.		8 June 1869	Irene W. Davis		#33
Riley, A. P.		5 June 1869	Amanda M. Clark		#34
Larson, Charles		20 July 1869	Margaret Moyes		#35
Westfall, James W.		17 Sept 1869	Amy Manwaring		#36
Allen, Samuel H.		15 December 1869	Marind Marshall		#37
Deardoff, Fleming		24 December 1869	Sarah A. Manwaring		#38

Grant County Marriage Licenses Issued

Groom	Age	Date		Bride	Age	Record #
LeBrett, Jules		24 December	1869	Polly A. Holcomb		#39
Meador, Thomas H.		23 February	1870	Sarah A. Manwaring		#40
Settle, John H.		12 April	1870	D. Pierce		#41
Reeves, M. D.		3 May	1870	Franalie J. Aldrich		#42
Turk, E. E.		13 June	1870	Carrie Henderson		#43
Haguewood, I. J.		2 June	1870	Julia Fisher		#44
Parker, William		11 August	1870	Coil, Catherine		#45
Howard, Robert		9 September	1870	Carin, Emiline		#46
Pitman, Ephraim		14 November	1870	Vinson, Rachael		#47
Reid, George		17 November	1870	Elizabeth V. Hulm		#48
Fisk, John M.		27 December	1870	India J. Wilson		#49
Castle, C. G.		31 January	1871	Louisa J. Lyle		#50
Babcock, N. S.		14 December	1870	Jane Clifford		#51
Fisk, Nathan G.		24 March	1871	Mary Wilson		#52
Robinson, James		12 April	1871	Elizabeth I. Abrams		#53
Perine, L. B.		26 April	1871	Fanny R. Shook		#54
Venator, Thomas		22 June	1871	Mary L. Latham		#55
Webster, N. H.		6 July	1871	Sarah Carter		#56
Bonham, Calvin		24 July	1871	Saphrona Blackerby		#57
Anderson, C. M.		24 July	1871	S. C. Newman		#58
Lasswell, James E.		31 July	1871	Angie M. Bamford		#59
Casner, Warren		14 October	1871	Margarette O. Frakey		#60
Minkler, Barney		21 October	1871	Esther J. McHaley		#61
Saltonstall, Dudley		6 November	1871	Susan Klarno		#62
Hartley, William H.		6 November	1871	Jennetty Patterson		#63
Laycock, John A.		16 December	1871	Josaphine Officer		#64
Axe, William		27 December	1871	Mary Delia Rogers		#65
Mullin, Joseph		29 December	1871	Mary Graham		#66
French, Samuel		10 January	1872	Nellie Hyde		#67
Krucker, Louis		9 February	1872	Rebecca T. Buckingham		#68
Jaquith, Henry		17 February	1872	Nancy Holcomb		#69
Chute, Daniel		13 March	1872	Lizzy Osmand		#70
Clafin, William P.		14 March	1872	Mary M. Riggs		#71
Brodie, William		2 May	1872	Sarah McCullum		#72
Hiatt, Wm. M.		27 August	1872	M. A. Robbins		#73
Smith, Wm.		12 October	1872	Catharine Tracy		#74
Dodson, F. M.		8 June	1872	M. E. Dampman		#75
Waldon, William		8 January	1873	Sarah Green		#76
Lamb, John		12 February	1873	Ellen Day		#77
Kelley, William H.		19 February	1873	C. Matilda McCallum		#78
Warren, William B.		4 March	1873	Ellen Tate		#79
Gregg, A. J.		17 May	1873	Lizzie Miller		#80
Kahler, Andrew		25 March	1873	Angiline Rudio		#81
Wilson, W. M.		4 June	1873	Lucia Darker		#82

Grant County Marriage Licenses Issued

Groom	Age	Date		Bride	Age	Record #
Bruden, W. F.		16 July	1873	Ellen A. McCullum		#83
Edgar, Geo. W.		26 July	1873	Rosa Evans		#84
Ward, F. K.		14 June	1873	Lizzie Dunn		#85
Biesen, George A.		31 July	1873	Wilhelmina M. Metschan		#86
McKenna, Alex		31 July	1873	Mary S. Gillenwater		#87
Wilson, Prior S.		6 August	1873	Sarah Jane Violet		#88
Hinton, John J.		13 August	1873	Catherine Hamilton		#89
Rutherford, Chas P.		13 August	1873	Malinda F. Moffet		#90
Willard, F. B.		6 November	1873	Sarah E. Latham		#91
Poteet, A. J.		1 December	1873	Minerva E. Shook		#92
Costopech, Mitchel		29 December	1873	M. C. Evans		#93
Wright, William		29 December	1873	Mrs Frances Evans		#94
Penland, James H.		23 January	1874	Frances I. Nye		#95
Kimball, Charles F.		4 April	1874	Elizabeth Kimball		#96
Holmes, James A.		14 April	1874	Annie S. Hall		#97
Rau, Charles W.		16 May	1874	M. E. Harper		#98
Olp, Herman		13 June	1874	Sarah A. J. Johnson		#99
Volker, Jacob		19 June	1874	Margaretha Lourey		#100
Haguewood, I. J.		2 July	1874	Amanda Brincker		#101
Wood, I. H.		15 July	1874	Maggie McLaughlin		#102
Eads, Abraham		21 August	1874	Emily Killick		#103
Miller, John S.		5 October	1874	Lena Jane Smyth		#104
Shuman, William		5 October	1874	Martha Hickey		#105
Carpenter, Wm B.		20 October	1874	Sarah Jane Armstrong		#106
McCauley, Montgomery		21 December	1874	Rebecca J. Deardorff		#107
Johnson, Joseph B.		29 December	1874	Dicea Johnson		#108
Harden, William		24 December	1874	Sarah Baker		#109
Thompson, Miles		6 January	1875	Lucy Hyde		#110
Motley, John		9 January	1875	Harriet Pruitt		#111
Dore, A. C.		26 January	1875	Emma Mosier		#112
Combs, Joseph D.		26 February	1875	Sarah A. Casner		#113
Cookey, W. J.		27 May	1875	Mary R. Venator		#114
Schultz, George		1 June	1875	Dora Jurgens		#115
Cannon, Hugh		5 June	1875	Emilia Josephina Sels		#116
Cleaver, George M.		18 June	1875	Mary V. Pruitt		#117
Norman, James		1 July	1875	Julia Gundlach		#118
Hiatt, Enos A.		8 November	1875	Mrs. Ruth Hardy		#119
Westlake, Frank		11 December	1875	Mary Winnefred Lester		#120
Wallace, Francis		20 December	1875	Eva Ann Robertson		#121
Reeves, Thornton		23 December	1875	Minerva Carsner		#122
Hess, Moses		12 February	1876	Jennie Ross		#123
Anderson, Peter		3 March	1876	Elen Mann		#124
Hall, Edwin		18 March	1876	A E Morehead		#125

Grant County Marriage Licenses Issued

Groom	Age	Date		Bride	Age	Record #
MMariker, C. C.		21 March	1876	Jennie D. Parrish		#126
osier, Arthur I.		14 April	1876	Nettie A. Harper		#127
Baird, Americus		21 April	1876	Adeline Wilson		#128
Sandford, E. L.		22 April	1876	Mary McGraw		#129
Young, Pleasant		2 May	1876	Sarah A. Tate		#130
Johnson, Wm. H.		29 June	1876	Jennie Johnson		#131
Hard, Thos. A.	31	19 August	1876	Mary L. Kerns	21	#132
Cate, James	31	27 September	1876	Mrs. Emma Sargent	21	#133
Bates, Joseph H	27	12 October	1876	Sarah R. Latham	20	#134
Satemaller, Joseph	o'er 21	3 November	1876	Sarah Winemucca	o'er 18	#135
Howe, Matier	29	11 November	1876	Martha E. Cook	18	#136
Hachenedy, Anton	38	14 November	1876	Laura Fisk	21	#137
Belge, Charles	28	22 November	1876	Mrs. D. Juergen	43	#13
Snyder, A. T.	33	6 December	1876	Missouri Officer	30	#139
Hughes, Jas A.	43	2 January	1877	Sarah T. Magone	22	#140
Thomas, T.	49	22 January	1877	Minerva Mullen	34	#141
Marks, J. T.	30	6 February	1877	Margaret Hedgpath	18	#142
Deardorff, Robt.	22	19 March	1877	Eliza A. Tureman	19	#143
Howell, Lafayette	30	15 May	1877	Rebekah Arnold	22	#144
Gilliam, R N	27	19 May	1877	Izza J. Rudio	19	#145
Jarrell, H C	39	30 May	1877	Mary A Foster	27	#146
Hollenbeck, Horace I.	was 21	7 June	1877	Ella S. Hedges	19	#147
Rader, George	36	28 June	1877	Eugenie T. Miller	15	#148
Hausman, Geo M.	37	29 June	1877	Jessie Curl	19	#149
Reynolds, C E	25	2 August	1877	Mary Forrester	22	#150
Rulison, N.	43	15 September	1877	Mrs M. I. Birges	26	#151
Boren, Hugh	33	25 September	1877	Nellie Lamb	18	#152
DeFrades, Frank	36	27 September	1877	Annie Laura Frades	37	#153
Jacobi, Theadore	25	3 November	1877	Fanny E Hardy	20	#154
Carsner, W. S.	25	14 November	1877	Jennie Dunn	18	#155
McCann, H.	48	28 November	1877	Mrs Maggie E. McNulty	21	#156
Morrison, J. F.	33	12 December	1877	Emma Farleigh	18	#157
Hilton, Joseph H.	27	22 December	1877	Carrie E. Luce	15	#158
Parker, John	25	24 December	1877	Ella A M Aldrich	16	#159
Hollenback, Leo	22	24 December	1877	Mary Jane Hardman	17	#160
Aldrich, Oliver E.	18	29 December	1877	Louisa Officer	19	#161
Mason, Frank A.	31	5 January	1878	Mrs. Catherine Lewis	30	#162
Sater, J. H.	19	19 January	1878	Emilina Morehead	18	#163
Steiner, Jacob	44	31 January	1878	Martha Young	32	#164
Blackwell, J. R.	20	27 February	1878	Sarah Wainscott	17	#165
Moffitt, J. T.	26	8 March	1878	Dollie Swick	16	#166
Wilson, J. T.	26	18 March	1878	Eliza Marks	20	#167
Oliver, John	30	1 May	1878	Mrs. Catherine Lewis	30	#168
Callaway, A. J	23	May	1878	S. A. Steel	19	#169

Grant County Oregon Marriage Licenses

Groom	Age	Date		Bride	Age	Record #
Dimmick, D. H.	34	26 June	1878	Medora E. Hald	18	#170
Snoderly, Geo W.	47	26 June	1878	Mrs. Nancy C. King	37	#171
Johnson, J. H.	24	8 July	1878	Elizabeth Watkins	20	#172
Jones, H. T. F.	24	8 July	1878	Ellen Watkins	18	#173
Macey, James M.	26	10 July	1878	Elizabeth Miller	16	#174
Galbraith, J. W .	30	22 July	1878	Marion E. Settlemier	16	#175
Wolsey, John	42	20 August	1878	Mrs. Sophronia Rice	27	#176
Kuhl, Peter	34	3 September	1878	Julia L. Sels	20	#177
Burstow, H. H.		16 September	1878	Angeline Neal		#178
Aydelott, John		14 October	1878	Lotta Pruitt		#179
Bolenbaugh, Simon		5 November	1878	Emma Hartley		#180
Deardoff, P.		21 December	1878	Mary E. D. Pomeroy		#181
Shearer, George		23 December	1878	Georgeanna Gillingwater		#182
Sullens, James T.		12 March	1879	Addie Tucker		#183
Keeney, M. S.		12 March	1879	Martha Ann Shields		#184
Taylor, J. A.		20 March	1879	Lillie E. Allen		#185
Shepherd, Jasper		22 March	1879	Josephine Smyth		#186
Lemmons, Wesley		24 March	1879	Laura F. Ingle		#187
Dale, John		2 April	1879	Martha C. Earnest		#188
Younger, C. S.		9 April	1879	Sarah Ann Tate		#189
Gilchrist, J W.		10 April	1879	Nellie M. Parrish		#190
Riley, George W.		18 April	1879	Mrs. Amanda McIntire		#191
Carrey, John		25 April	1879	Mary Blackwell		#192
Dollma, George		25 April	1879	Helen F. Mack		#193
McCauley, Warren		17 May	1879	Mary E. Morehead		#194
Claude, Felix		3 June	1879	Ida Swick		#195
Miller, O. C.		11 June	1879	Lilly B. Hardman		#196
Buckner, John W.		25 June	1879	Susan Miller		#197
Williams, Charles L		26 June	1879	Eva Harrer		#198
Johnson, J. R.		1 July	1879	Levina Johnson		#199
Strobel, William		1 July	1879	A. E. Manwaring		#200
Eshorn, Henry W.		3 July	1879	Laura J. Lemmons		#201
Cameron, John A.		5 July	1879	Matilda A. Pierse		#202
Laurance, Elijah		21 July	1879	Angeline Deardoff		#203
Allen, J. W.		13 August	1879	Mollie E. Mulcane		#204
Laurance, James B.		28 August	1879	Alice E. Tureman		#205
Rader, W. R.		8 September	1879	Frances A. Riley		#206
Levans, O. R.		3 October	1879	Susanna Montaigne		#207
Crissel, Charles		8 November	1879	Mrs. Nellie Lamb		#208
Allen, Joseph		28 November	1879	Jessie R. Day		#209
Oliver, Joseph		30 November	1879	Mrs. Lizzie Gregg		#210
Officer, E. C.		16 December	1879	M. J. Steele		#211

Grant County Oregon Marriage Licenses

Groom	Age	Date		Bride	Age	Record
Miller, R. S.		20 December	1879	Sarah A. Officer		#212
Thornton, N. W.		31 December	1879	E. M. Onyette		#213
Tracy, H. S.		31 December	1879	May E. Ingle		#214
Wilcox, C. A.		2 January	1880	Mary Click		#215
Killand, James		15 March	1880	E. J. Tucker		#216
Laurance, Isham		18 March	1880	Annie V. Whittier		#217
Hilton, Orlando		20 April	1880	Malvina Kimberling		#218
Ayers, George		16 June	1880	Mary E. Sullenger		#219
Ricks, W. H.		16 June	1880	Hannah J. Sullinger		#220
Cresap, O. P.		16 June	1880	O. H. Douthit		#221
Bachman, Augustus		3 July	1880	Kate New		#222
Worcester, J. J.		3 July	1880	Hattie Motley		#223
Blackwell, J. W.		23 August	1880	Mary Parkinson		#224
Thomas, C. C.		23 August	1880	Emma A. Mathias		#225
Buchanan, T. F.		24 August	1880	Martha E. Campbell		#226
Stirritt, W. H.		3 September	1880	Martha Ann Shields		#227
Pruitt, Lewis		24 September	1880	Maggie S. Timms		#228
Sutherland, J. D.		27 September	1880	Frankie H. Smith		#229
Erickson, John C.		27 November	1880	Roena J. Parrish		#230
Balance, Charles		5 January	1881	Sarah Carter		#231
Hess, Samuel		11 January	1881	Pricilla Johnson		#232
Nunes, J. A.		19 February	1881	Jennie Powers		#233
Johnson, William T.		23 February	1881	Susan Ann Kimbling		#234
Todhunter, Clay		1 June	1881	Julia Fleischman		#235
Westerfield, Byran		28 June	1881	Polly V. Muse		#236
Pate, Moses		2 July	1881	Melisse Mannen		#237
McClure, Martin		2 July	1881	Elizabeth McGirr		#238
Adams, M. D.		8 September	1881	Laura Peppers		#239
Hatt, Geo. W.		19 September	1881	Maggie Mosier		#240
Thorp, James T.		19 September	1881	Mrs. Ella M. Parker		#241
McKenna, Alex		17 October	1881	Alice M. Jenkins		#242
Owens, George V.		8 November	1881	Frances P. Fancher		#243
Keeney, Thomas B.		24 November	1881	Ellen Snoderly		#244
Fulkerson, R. C.		1 December	1881	Elenora J. Aldrich		#245
Rinehart, L. B.		1 December	1881	Mrs. Esther Fisk		#246
eynolds, Walter F.		20 December	1881	Eva Johnson		#247
Campbell, Oswell		22 December	1881	Mary Ellen Watson		#248
Morriss, Charles		28 December	1881	Mrs. Melinda Mannen		#249
Davis, Charles N.		11 January	1882	Annie Wible		#250
Douglas, Thos H.		11 January	1882	Mrs. H. I. Dodson		#251
Pope, James S.		17 January	1882	Emma C. Eddington		#252
Snook, Thos P.		8 March	1882	Lucinda Marshall		#253
Butz, Frank J.		9 March	1882	Grace E. Hubbard		#254
Hamilton, S. E.		11 March	1882	Ollie Lavery		#255

Grant County Oregon Marriage Licenses

Groom	Age	Date		Bride	Age	Record #
Tucker, Stephen A.		21 March	1882	Mrs. Jennie McCauley		#256
Hardman, L. D.		6 April	1882	Jessie E. King		#257
Tureman, John L.		30 January	1882	L. Janie Howell		#258
McEntire, Henry		1 May	1882	Mrs. Martha Campbell		#259
Riggs, John J.		6 May	1882	Malvina Forrester		#260
Perry, H. J.		26 June	1882	Amanda E. Starr		#261
Leans, James A.		28 June	1882	Margarett M. Wilson		#262
Jones, C. W.		14 July	1882	Jane Baker		#263
King, L. D.		17 July	1882	Harriett J. Gillenwater		#264
Wilson, F. M.		9 August	1882	Laura M. Bowen		#265
Heisler, Alexander		9 August	1882	Martha A. Bowen		#266
Splaun, Isam W.		10 August	1882	Anna Scroggins		#267
Stinger, Lewis		13 September	1882	Lola Houser		#268
Todhunter, Frank		6 October	1882	Maggie R. Bunn		#269
Moffett, Robt P.		15 November	1882	M M Gearhart		#270
Bland, John		27 November	1882	Elnora Howser		#271
Clements, Peter		7 December	1882	Jennie Thomas		#272
Keeney, M. S.		20 December	1882	S. C. Conger		#273
Laurance, W. F.		1 January	1883	N. E. Johnson		#274
Simons, Jas. C.		19 January	1883	I. C. Aldrich		#275
Anderson, William		25 January	1883	E. C. Robison		#276
Wilson, John A.		21 February	1883	Eudora Fisk		#277
McCarnly, A. R.		3 March	1883	Mary A. Trimble		#278
Segerdahl, John		14 March	1883	Harriett H. Dean		#279
Sheffield, E. S.		20 March	1883	Helen Officer		#280
Vickers, T. F.		31 March	1883	M F. Houser		#281
Moore, J. C.		31 March	1883	S. A. Fields		#282
Putnam, Joseph		9 April	1883	Angeline Burstow		#283
Mace, Horace H.		4 May	1883	Ione E. Whiting		#284
Cleaver, Chas F.		21 May	1883	Lulu B. Mack		#285
Gerhart, Pierce O.		1 June	1883	Susan P. Miller		#286
Haptonstall, J. S.		2 June	1883	Jennie Lester		#287

*Comments and suggestions should be sent to the
Column Editor, Eileen Chamberlin: eileenjc@comcast.net*

Book Reviews

Theodora Ann (Grindle) Allison, *The Life of Amos Stafford Warner, Bend, Oregon, PBC Press, 2007*, 128 pages.

Audience: This book will appeal to those wanting to learn more about overland travel of early pioneer people. It will be especially useful for descendents of Amos Stafford Warner who want to learn about their ancestors.

Purpose: The book shares a journal of the overland travel, stories written by family members, photographs, pedigree charts, descendants, and some family documents.

Author's qualifications: Theodora Ann (Grindle) Allison is a member of Bend Chapter of D.A.R. and the Bend Genealogical Society.

Organization: The book is well organized, with pictures interspersed to compliment the stories that are shared. Within the diary, there are comments in the footnotes to aid in understanding the references made in the original writing.

Writing Style: The content is easy to read and flows in a nicely compiled narrative format.

Accuracy: Theodora Ann (Grindle) Allison, a descendant of Amos Stafford Warner, carefully compiled the family information she and others have gathered on this family over many years. Sources for much of this information are included.

Content: The book contains the historical information known about Amos Stafford Warner, a descendent of Andrew Warner, the emigrant, of Cambridge and Hadley, Massachusetts, and Hartford, Connecticut, and of Eliphaz Warner, Revolutionary Soldier, of Middleton and Judea, Connecticut, and Sandgate, Vermont. Amos was born in Sandgate, Vermont, raised in Munson Township, Geauga County, Ohio, settled in Chico, Butte County, and San Francisco, California and died at Portland, Oregon. Included is the genealogical data and index, plus photographs and exhibits. Surnames include: Anker, Brewer, Coan, Conkey, Drinkwater, Fleet, Graves, Grindle, Miller, Morris, Pease, Stafford, Silsby, Warner and others.

Some gleanings from the diary of Amos

Stafford Warner are very interesting. It is obvious that in the overland travel three main needs of the pioneers were: wood for cooking and warmth, water for them and the animals, and grass on which to graze the animals. It is of interest that he notes that at Fort Laramie there was a list of people and animals, "that had passed the fort up to the 16th of June 1850, which included men 29,950, women 422, children 480, wagons 6,817, oxen 16,844, cows 1,999." He comments about the weather, travel conditions, deaths that occurred and many other details of the trip. He remarks that one day, "the road was so filled with teams, that they had to drive two abreast and even then the road was filled as far as the eye could reach."

Conclusion: This book is interesting to read and provides a permanent collection of the material gathered on Amos Stafford Warner and his family. It is a fine example of how to compile and share the research work of ones ancestors. SL

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Allen and Margaret Beatty, *Some Descendants of Ralph Braddock, of Maryland and Virginia ca. 1695-1766*, Baltimore, Maryland, Gateway Press, Inc., 2008, 240 pages.

Audience: This book is of interest to anyone who is researching the Ralph Braddock family of Maryland and Virginia or descendents of the same.

Purpose: The purpose of the book is to share a compilation of nearly twenty years of research on this family, including genealogical information with endnotes, land records, tax lists and maps.

Author's qualifications: The compiler is a direct descendant of Ralph through Francis, Francis, William & Hannah Braddock, his great great grandmother.

Organization: The book is divided into the following sections: Seven Generation Descendants Chart pages 5-26, Braddock Family Genealogy pages 27-100, endnotes pages 101-170, Land Records pages 171-188, Extract of Green Co., Pennsylvania Tax Lists pages 189-202, Maps 203-

208, Bibliography 209-222, and Index 223-240.

Writing Style: The author utilizes the Modified Register style, with endnotes and index.

Accuracy: The extensive endnotes reflect the thoroughness with which Allen and Margaret Beatty compiled this work.

Content: This book traces some of the descendants of Ralph Braddock ca. 1695- ca. 1766, who immigrated to Maryland by 1728, and later to Virginia. His descendants followed the typical movement west to Pennsylvania, Ohio, Indiana, Iowa, Nebraska and points north, west, and south. Major families include Alter, Baskin(s), Beatty, Dinsmore, Gray, Kisor, Kirk, Martin, McCammet, Miller, Popham, Scoles, Sellers, and more than 200 others. It contains more than 1800 individuals and 3000+ citations. It updates and revises information found in some early-published material.

Conclusion: The book provides a collection of a vast amount of research on the Ralph Braddock family in a very formal format. It will assist future researchers of this family to connect to a wealth of knowledge about their ancestors. -SL

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Jeannine Walton Talwar, *Our Knudt Arfst Knudtsen Family and their Descendants into 8 Generations in Germany, United States, Australia, and Canada*, privately published, P.O. Box 61, Grants Pass, Oregon, 97528, phone: 541-773-9626, 2007, 1073 pages, plus a 60-page, double-columned index; no place index.

Audience: This descendant genealogy would be of specific interest for those who had ancestors originating from the Isle of Forth, a North Frisen Island in the North Sea just south of the border of Denmark and Germany.

Purpose: The author's purpose was to present the results of her extensive research on these families.

Content: This story begins just before 1800 and comes forward to the present day. There are over 700 specific family surnames in the extensive index. This should be a huge reference for individuals with ancestry on the Isle of Fohr or in the nearby North Frisian Islands. Many

descendants settled in the Western United States: Washington, Oregon, Montana, and California. Most of them came in the mid-1800s.

Organization: For the descendants of Knudt Arfst Knudtsen and Elena Margaretha Becker, pages 25 through 668 use an NEHGS standard numbering system for the descendants. Within the NEHGS system, record number systems from the island church and civil records are used in their original form, a system developed by a couple of authors in the islands. They use them to explain the specific sources with the use of the original notation system.

There is a unique structure to this family history. There are five specific sources listed at the end of the history of Insel Fohr. This is followed by the main family histories with the sources and references embedded within. Each main section starts with a narrative description of the family. That follows with a description of the descendants in their order of birth. There are no footnotes or end notes. Rather, the sources and references are incorporated into the text. At times, even though the huge amount of reference material is interesting, it does occasionally disrupt the story being told.

The Exhibits Section is organized in the same fashion as the much larger genealogy for Knudtsen and Becker. There are seven separate descendant histories listed for a specific couple in the Exhibits Section. The sources and references are displayed within the text.

Conclusion: This is a very large genealogy. If anyone had ancestors who originated in southern Denmark, the Frisen Islands, or Northeastern Germany, should browse the exceedingly large index to see if some of their family might be identified there. The text is well written with embedded descriptions of the sources. With the voluminous sources written into the text, it can cause ones mind to wander from the specific individual being presented, but the information in the detailed sources is often more interesting than the factual data it describes.

Gerry Lenzen, GSL

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Floyd Harold Reno and Martha Lyn Hooper Reno, *History of the Thomas N. Turner Farm in Meigs County, Tennessee, Baltimore, Maryland*, Gateway Press, Inc., 2007, 208 pages.

Audience: This book is for researchers interested in Meigs County, Maryland, and families who lived in this area. It provides examples of preserving records of genealogical value.

Purpose: To provide a format in which to share all of the personal records of Thomas N. Turner who kept the farm records originally and Thomas Walter Jenkins who took over the farm after working there as an employee.

Author's qualifications: Floyd and Martha Reno acquired the records and diligently recorded the original into a format to ensure preservation of the information within them. The records kept by Martha's maternal grandparents, Walter and Annie Jenkins, had deteriorated, were meticulously utilized, and then recorded by hand the information they contained.

Organization: The book includes chapters with reference to the type of records therein. The index in the back is in-depth.

Accuracy: It is a very carefully researched work, with a focus on detail and presentation.

Content: There is an introduction to the book with a few pictures. The chapters include: Journal I or account book 1885-1895, Guardianship and Executorships records, Journal II farm breeding records 1909-1912, Journal III 1913-1916, Journal IV 1913-1919, additional records 1918-1920, Martin Turner Settlement 1918-1920, Business records 1889-1922, Thomas N. Turner Settlement of Nathan Turner Estate, Misc. Business 1914-1920, Thomas N. Turner Estate, Census Information for the various families mentioned, with brief family history information, wills and Turner Jenkins Court Case. In the account books of the farm there are the names of many people of the area.

Conclusion: This is an amazing book, which provides genealogical data for people living in Meigs County, Tennessee. It is a wonderful resource for those interested in research of this area.-SL

Comments and suggestions should be sent to the Column Editor: Susan LeBlanc: dsleblanc@aol.com

Marriage Record of James H. Guild & Emma Richards

The faded sepia-toned writing on this old piece of tablet paper found in our library vertical files reads as follows:

This is to certify that Mr. James H. Guild & Miss Emma Richards were by me legally joined in marriage at the residence of Mr. W. D. Noland in Carson City State of Nevada May 24th A. D. 1865. (Signed) A. F. White, Pastor Presbyterian Church Carson City, State of Nevada, May 29th 1865.

The 1880 census of the state of Oregon shows that James & Emma Guild and their family are living in Portland, in Multnomah county, and James is working as a telegraph operator. They have one daughter, Leona, and three sons, Richard, Simon and George at this time.

The original of this document is placed in the vertical files under the surname Guild in the GFO library. Photocopies may be made as long as allowed by the library director.

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