

## Proof of Descent

There are several ways of providing proof that you are a legitimate descendant of one of the tribal communities.

*Your Responsibilities.* PLEASE PRACTICE CARE IN TRACING YOUR ANCESTRY AND ENSURE YOUR DATES MATCH UP. NAME MATCHES ALONE ARE NOT SUFFICIENT PROOF. WE PROVIDE NUMEROUS OPPORTUNITIES TO CAST A WIDE NET FOR OUR RELATIVES, BUT WE MUST BE RIGOROUS TO MAINTAIN LEGITIMACY. IF DESCENDANCY CANNOT BE ESTABLISHED, THERE ARE OTHER WAYS OF BEING INCLUDED WITH DIGNITY IN THIS COMMUNITY.

*Our Commitment to Data Privacy.* Your genealogy and DNA data (if you submit it for gedmatch purposes) will be stored in an encrypted server with our Indigenous data storage partners. Your genealogy will not become public knowledge by our organization.

### **Descending from someone on the base rolls of existing tribes, but excluded for other reasons (Easiest)**

Some tribes have enrollment moratoria, blood quantum, residency restrictions, social contact, and race laws that may prevent a lineal descendant from being eligible for enrollment. If you can prove you are a lineal descendant from the current tribal base rolls of any of the tribes mentioned, you are eligible for membership.

*You must identify which criteria you did not meet during your application AND state whether you applied for enrollment.*

### **Descending from a person, sibling, parent, and grandparents on the Mooney Census, Speck Census, US Federal Indian Census of 1900, 1910.**

The Mooney Census includes Chickahominy, Mattaponi, Nansemond, and Pamunkey Records. Specks Rappahannock Indians of Virginia include a few names. At this point in history, if your direct ancestor is on one of these lists unless you are Chickahominy and don't meet the 1/4 Blood Quantum (BQ), you likely qualify for tribal enrollment. The members included in these records were those who weren't purged due to phenotype or marriages with people considered Black.

Why do we include grandparents? Because on the US Federal Census, the practice was to list the tribe of the individual and the tribe of their parents. This means that the parents are documented with a tribe. At least one of the parent's parents would have to be of that tribe as

well. Of course, that logic applies back infinitely, but with greater uncertainty on lines. Use the following resources to help you.<sup>1</sup>

- Mooney, J. (1907). The Powhatan confederacy, past and present. *American Anthropologist*, 9(1), 129-152.
- Speck, F. G. (1925). *The Rappahannock Indians of Virginia* (Vol. 5, No. 3). Museum of the American Indian, Heye Foundation.
- Speck, F. G. (1928). *Chapters on the Ethnology of the Powhatan Tribes of Virginia* (Vol. 1, No. 5). Museum of the American Indian, Heye Foundation.
- US FEDERAL 1900, 1910 CENSUS RECORDS

**Descending from a person or siblings and parents listed as Indian on any US Federal Census before 1900 in a county whose territories overlap with historical and modern boundaries of tribes associated with the Powhatan Confederacy.**

We don't include grandparents here because of the increased uncertainty of who is Indian. Other resources can be used in combination to go further back. Those will be provided in later sections.

**Descending from a person or siblings and parents listed as an Indian or specific tribal community from academic papers, books, media articles, court documents, church documents, well-respected genealogy blogs, tax records, government records**

This is not an exhaustive list, but it provides a few authoritative resources that will be accepted.

- [https://www.dhr.virginia.gov/wp-content/uploads/2019/11/KW-045\\_Mattaponi\\_Indian\\_Re-servation\\_Heritage\\_Properties\\_Indian\\_Town\\_2017\\_WM\\_report.pdf](https://www.dhr.virginia.gov/wp-content/uploads/2019/11/KW-045_Mattaponi_Indian_Re-servation_Heritage_Properties_Indian_Town_2017_WM_report.pdf)
- <https://nativeamericanroots.wordpress.com/about/>
- <https://freeafricanamericans.com/Virginia-NC.htm> (If your ancestor is listed as Indian here, please ensure that you still do a proper genealogical review to ensure appropriate parent-to-child relationships. This website is fantastic but has inaccuracies.)

**Descending from an FPOC, whether listed as Indian or not, who has an English surname associated with Indian families before 1830, whose family demonstrates consistent marriage patterns<sup>2</sup> with other people of known Indian ancestry, or who carries English surnames related to Indian families before 1870.**

This list is incomplete, but it has a few starting resources. A more complete list will be provided later.

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<sup>1</sup> In some cases, different generations may appear in the 1900/1910 census. If the generation differences allow you to make inferences about the great-grandparents of those on the census records, highlight that in your application.

<sup>2</sup> Consistent marriage patterns means your ancestors family continued to marry within certain families over a period of time. If about 50% of the names of spouses of your ancestors are associated with other Indigenous families this would be considered endogamy.

- Woods, J. C. (2004). Lumbee Origins: The Weyanoke-Kearsey Connection. *Southern Anthropologist*, 30(2), 3.
- Wiipongwii, Troy, The Brown Family of Charles City and New Kent County, VA: A Biographic Study of a Triracial Chickahominy Family and their Kinship Patterns between 1700-1900 (December 14, 2023). Available at SSRN: <https://ssrn.com/abstract=4664949> or <http://dx.doi.org/10.2139/ssrn.4664949>
- <https://freeafricanamericans.com/introduction.htm> (This resource has good documentation, but Paul Heinneg takes a colonial view of race and identity. African American was a term used for mixed-race people following the Civil War. Mulatto was a different racial designation than black. Mulatto referred to mixed African and white, mixed Indigenous and white, and tri-racial people as well. Mixed ancestry doesn't diminish Indigeneity. But not all Mixed people maintained deep kinship ties within these communities either.)