

Brighton Reservation, Florida

1935 - 1938

By James W. Covington*

If one travels along Florida State Highway 70 in a general eastwardly direction from Bradenton or in the opposite route from Fort Pierce, he will come to the hamlet of Brighton in Highlands County and then, if he turns southward for about ten miles, will move into one of the three Seminole Indian reservations in the state. The reservation is located in what might be called cattle range country interspaced with cabbage tree hammocks containing relatively good agricultural soil. With all of its problems stemming from remoteness, flooding, and poor pasture land, the reservation has developed into one of the best administered reservations in the United States and the cattle program has been a model. The following account relates how the Brighton Reservation was established and how a few problems were solved during the first several years of its existence.

The Seminole Indians of Florida, as known to the whites, were actually divided into two groups "speaking the related but not mutually intelligible, Muskogee (Creek) and Mikasuki (Hitchiti) languages."¹ During the post-Third Seminole War years, the Muskogee speaking Seminoles have tended to live north of Lake Okeechobee but the Mikasuki speakers have settled in the southeastern and southwestern areas below the lake. As a result of contacts made on visits from one camp to another and social interaction which occurred at the several Green Corn dances, some marriages took place between members of the two groups — thus neither could be called pure Muskogee or Mikasuki and the term Seminole fitted better.

The first two attempts to establish agencies for the Seminoles by the United States Government came on behalf of the Mikasukis. In 1891, the United States Government established an agency at present day Im-

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mokalee under the supervision of Industrial Teacher Dr. Jacob Brecht. Although Brecht had a store, school and sawmill erected for the Indians, few used the available services and when 23,040 acres were acquired to provide a reservation, none of the Indians would live on it and the agency was abandoned in 1900.² Almost at the same time the Missionary Jurisdiction of Southern Florida, Protestant Episcopal Church opened a mission which was sited in several different places during its duration from 1896 to 1914 but the mission proved to be almost as great a failure as the agency and eased operations by 1914.³

In the above two efforts the Muskogeas had been neglected but the Baptists paid attention to this group in their initial missionary efforts. In 1907, 1909, and 1912 A.J. Brown and W.L. Joseph, Seminole Baptist missionaries, and others travelled from Wewoka, Oklahoma to Jupiter, Florida on an enquiry trip to ascertain if missionary efforts would be productive. Although the Florida Seminoles regarded the visitors as outsiders with Indian features, the Creek, Seminole and Wichita Baptist Association decided to sponsor a mission and during the next thirty years some thirty missionaries visited the Muskogeas. Willie King, the best known and most vigorous of the missionaries who was a Creek from Oklahoma, became the first full time resident missionary and travelled about the various Muskogee camps and the Dania Reservation helping the Indians with their livestock, sickness, financial and legal problems. Nevertheless, little missionary progress was reported until 1935.⁴

During the 1885-1930 period the Muskogee speaking Seminoles had been forced from the Catfish Lake settlement (Lake Pierce) in Polk County and across the Kissimmee prairie to the area south of the headwaters of the St. John's River. Some camps were situated in St. Lucie County and others near Indian Town but none could be found in the region between Indian Town and the Atlantic Ocean. Although the Muskogee maintained permanent camps, they came and went about the countryside herding their hogs, gathering huckleberries to be sold in the towns, working in the vegetable fields owned by the whites during the spring and seeking medical aid from the medicine man or white doctor. Consequently, prior to the introduction of the automobile, their horse or oxen drawn wagons were commonplace along the sandy trails and the nearby towns. When they needed necessary products of civilization the Indians sold alligator skins and huckleberries at Joe Bowers Trading Post at Indian Town and the Bowers Trading Post at Indian Town and the Bowers Trading Post at Jupiter. They were not under white pressure to move for they were living on land undesired by the whites at this time.

In 1930, Roy Nash found three or four camps in the cabbage woods south of Brighton, some camps eight or ten miles northeast of Okeechobee City, several camps at Ten Mile Creek and the Blue Cypress; the camp of Billy Smith, the medicine man at a place six miles northeast of Fort Drum, several camps in western St. Lucie County and one family living between Indian Town and Lake Okeechobee in Martin County.⁵

The Seminole camps were usually erected on a high place within a grove of pine trees or a cluster of palm trees in a hammock. The camps, based on a general pattern, consisted of "a number of palm-thatched open-sided houses built around the outer zone of a clearing, with a cook house in the center."⁶ Each family in the camp had its own dwelling which served as sleeping quarters, a storage place for clothes, food, bedding and other items and as a site where the women could work on household tasks. Some of the equipment in the house included a Singer sewing machine, mosquito nets, lard cans and a portable phonograph and records. Other features found within the camp included pigs, chickens, mortar and pestle, various platforms and a pig pen.⁷ Since residence was based on matrilineal lineage, the camp included the woman, her daughters and their children and husbands and unmarried brothers. Should a divorce take place, the male would move back to his mother's or former camp.

Virtually all of the Seminoles lived on land which was owned by private parties, the State of Florida or the United States Government but only a handful on reservation land. Both the Federal and State governments had assigned a total of 125,000 acres to the Indians but the acreage was divided into many widely scattered tracts most of which was poor in nature and only suitable for limited cattle grazing. Of the tracts, the 2,000 acres lying in Martin County should have been of use to the Muskogees for it was the best of all land reserved for the Indians.⁸ Still, the bulk of the Indians would not move to Martin Reserve for they claimed that the land was not suitable for their hogs.⁹ However, Jim Gopher and Ada Tiger and her family had lived on the land near Indian Town and the children attended Indian Town school, but were forced to go to Dania Reservation when the agent refused to supply them with food.

At this time the only services provided by the Federal Government to the Muskogees were infrequent visits by the agent from Dania and a Health Program with the services of a contract physician at Okeechobee. In 1932-1933 Dr. C.L. Davis made 163 contacts with the Muskogees in

treating a variety of ailments which ranged from headaches to venereal disease.¹⁰

By 1935, the Seminoles seemed pressed against a hard economic wall. Cash income was derived from the sale of hides and furs, dolls and baskets, employment in the several exhibition Indian villages and seasonal work as field hands or guides. With the extension of roads into Southern Florida, white hunters were able to penetrate almost all of the area and their inroads, plus the canal development and drainage operations, greatly reduced the supply of wild life. Almost half of the Seminoles' food supply was purchased from white stores. The Seminoles needed land reserved for their own use which would provide hunting grounds, grazing area for stock and one which contained sufficient fertile soil capable of producing good crops.

In 1933, a fresh new interpretation of Federal-Indian relations took place when John Collier was appointed Commissioner of Indian Affairs. Under Collier's prodding, Congress passed the Indian Reorganization Act of 1934 which provided for the expansion of Indian reservations, development aid for Indian business ventures and encouragement of the Indian old way of life including religion and arts and crafts.

Accordingly in line with the new philosophy in January, 1934 Assistant to the Commissioner of Indian Affairs, A.C. Monahan, visited South Florida and made a detailed examination of the Indian land requirements. A program was agreed upon to consolidate the land holdings and to acquire new tracts. Plans were set in motion to secure a re-settlement area near Miles City in Collier County by obtaining options on four sections of land and, in addition, options were taken on four sections near Brighton.

In 1935, on the occasion of the one hundredth anniversary of the beginning of the Second Seminole War (1835-1842) Superintendent James L. Glenn received a letter from Washington containing the news of a pending visit from Secretary of the Interior Harold Ickes and Commissioner of Indian Affairs John Collier. In response, Glenn informed Ickes and Collier of several tracts of land desired by the Indians and their need for an additional benefit of an annuity of ten or fifteen dollars a month per family. When the two visitors from Washington and their staff came to West Palm Beach after visiting Johnny Buster's camp in Collier County, they were able to meet with some of the tribal leaders as part of the annual "Sun Dance"—a tourist attracting event sponsored by the West Palm Beach Chamber of Commerce. In a ceremony held at Bethesada Park on March 20, 1935, Sam Tommie and other Indians, after

removing their shoes, approached the officials in a respectful manner and presented the following petition:

“We a group of the Seminole Indians of Florida, assembled in conference on the one hundredth anniversary of the Seminole War, beg you to hear us:

The Seminole Indians have not been at war with the United States for one hundred years. The Seminole Indians live in peace and happiness in the Everglades and have pleasant relations with the United States government. The Seminole Indians want a better understanding with the United States government and want to hear no more about war.

We have learned from our forefathers of the losses of our people in the Seminole War, and during recent years have witnessed the coming of the white man into the last remnant of our homeland.

We have seen them drain our lakes and waterways, cultivate our fields, harvest our forests, kill our game, and take possession of our hunting grounds and homes. We have found that it now grows more and more difficult to provide food and clothing for our wives and children.

We request and petition you to use your influence with the Congress and the President of the United States to obtain for us the following lands and benefits:

I. All of the lands in the state of Florida as marked on the map attached hereto, including:

(a) Lands in Collier, Hendry, Broward, and Dade counties known as the Big Cypress.

(b) Lands in Glades County known as Indian Prairie.

(c) Lands in Martin and St. Lucie counties known as the Cow Creek country and the Blue Field section.

(d) Lands in Indian River and Okeechobee counties known as the Ft. Drum swamp.

II. For the loss of our other lands and our property an annuity of \$15 per capita per month.

III. The full time nursing services of Indian nurses.¹¹

After presenting the petition, the Seminoles including Sam Tommie, Willie Jumper, Billie Stuart, Josie Billie, Jimmie Gopher, Charley Billie and Amos Marks and Willie King missionary-interpreters from Oklahoma were able to express some views to Ickes and Collier. Jimmie Gopher said “I want land. My cattle have vanished.”¹² Charley Cypress, the last of the canoe makers, expressed the same views stating that he was happy but, since he had no hunting grounds, he wanted some land. After these conversations took place, a ceremony was held by the Florida National Guard unit in which the “end” of the Second Seminole War was proclaimed. Despite the tourist atmosphere and “grand standing,” the

message came through loud and clear that the Muskogee speaking Seminoles needed a reservation.

Orders came from Washington to Superintendent Glenn on May 10, 1935 to commence negotiations for the purchase of the tracts of land requested by the Indians. Since the Regional Director of the Resettlement Administration Dr. W.A. Hartman had control of the necessary funds to make the purchase, all recommended tracts had to be approved by the Resettlement Administration. After Glenn conferred with Hartman ten days later, he found that, of the several tracts proposed by his office and the Indians, only four sections of land in Indian Prairie was acceptable to Hartman. Such reasoning was not pleasant to Glenn for he believed the Fort Drum Swamp was "potentially fitted for handling all phases of the social and economic life of these Indians."¹³ Nevertheless he had to go along with Hartman's ideas for the Resettlement Administrator controlled the funds and believed other tracts were not suited for the Indians or "real estate promoter's schemes to make more money."¹⁴ Next, Glenn tried to persuade the Federal administrators to purchase land along the northwest shore of Lake Okeechobee for service as a game preserve or cattle range for the Indians and received some support from State of Florida officials but the Commissioner of Indian Affairs would not sanction the plan.¹⁵

The 2,500 acre tract of land known as Indian Prairie lying northwest of Lake Okeechobee, acquired for the Indians for a reservation became known as Brighton Reservation. Under the terms of the Appropriation Act of 1935, the sum of \$25,000 was set aside for the purchase of additional land and a comprehensive study of Seminole land needs was planned.¹⁶ With additional land purchases and exchanges by 1938 the Brighton Reservation included 27,081 acres purchased by Resettlement Administration funds, 6,278 acres acquired with Indian Reorganization Agency funds, and 1,920 acres obtained by exchange with the State of Florida.¹⁷ It would take many years for the land acquired by the Resettlement Administration to be transferred to the Office of Indian Affairs.¹⁸

The newly acquired reservation for the Muskogees seemed ideal for it contained a considerable number of palm hammocks ranging in size from one to twenty acres in area.¹⁹ Those Seminoles living in St. Lucie and Martin counties had used these fertile hammocks for agricultural sites during the Spring of each year to plant corn, pumpkins and potatoes. In addition, the heavy jungle-like undergrowth found in the uncleared hammocks served as a protective haven for wild hogs, rac-

coons, quail, turkeys and deer which could be hunted by the Indians. Since there was an abundance of high ground in the hammocks, family groups would be able to establish camp sites in separated areas as had been their custom. At the time of acquisition, there were ten Seminole families living on the tract and plans were made to invite thirty more families to settle there.²⁰

Within a short time several negative features became known concerning the newly acquired reservation. When development of lands about the reservation took place, the white owners resorted to the construction of dikes, flood water ditches and canals causing an excessive amount of water to flow into the Indian reserve. Consequently since most of the land was covered with water during the rainy season much water-control work was needed. The reservation land was not an intact area for the Lykes Brothers owned 480 acres and, during the Boom of the 1920's some forty or more persons acquired title to 11,640 acres all lying within the reservation.²¹

Brighton Reservation made remarkable progress during the next several years due to the combined efforts of six or more persons: Richard Osceola, James Glenn, Fred Montesdeoca, Mr. and Mrs. William Boehmer and Alice Marriott. Richard Osceola had paved the way for all when he appealed again and again for a reservation to be provided for the use of the Muskogeas and finally gained his objective. James Glenn, Superintendent of Seminole Indian agency, had as a master plan the establishment of a permanent reservation, a cattle industry and a community center for the Indians. It was Glenn who handled the negotiations with the Resettlement Administration, and had he been a little more successful in achieving his goals, the Seminoles would have obtained a much better reservation. The role of the others in making the reservation will be mentioned later in this narrative.

A livestock program was instituted among the Seminoles in a somewhat unusual manner. During the pre-Seminole War days the Seminoles possessed large herds of cattle and, as recently as 1925, Ada Tiger owned as many as forty head but the end of the open range forced her out of business. Dr. Philip Weltner, Regional Director of the Resettlement Administration, decided to save the lives of some cattle and help the Seminoles by transferring five hundred and forty-seven head of beef from the Southwestern "dust bowl" to the Brighton Reservation and planned to ship fifteen hundred more. On arrival, most of the initial shipment died because of a half-starved condition and lack of proper grazing lands but the survivors provided a nucleus for a growing herd.²²

It was Fred Montesdeoca, Agricultural Agent, Okeechobee County appointed January 1, 1937 to his position who did most to put the Muskogeas on the road to self-sufficiency.²³ He encouraged the Indians to take an interest in the proper care management and treatment of cattle and hogs and to assist them in proper range control and improvement. According to Fred, he found a few people who were trained to work as range hands and he was forced to teach the rest what was needed. Next, he had to get fertilizer, improve the grass and place the cattle in suitable ranges. Cattle raising techniques such as weaning yearlings, rotating pastures and use of good bulls had to be taught. Besides teaching almost all of the facts concerning modern ranching to those who knew very little, he had to overcome poor native grass, no drainage, high water and the winter drought.²⁴

From the beginning of the cattle program the Federal Government had assumed all of the expenses but on August 10, 1939 three trustees were elected by the Brighton Indians to supervise the program. Under the terms of this new procedure, the project was made self-sufficient and a promise was given to repay the Government in eighteen years for the past expenditures. In 1940, receipts from the sale of bull calves and steers amounted to nearly five thousand dollars: a sum sufficient to cover operating expenses and to provide for the purchase of forty-six head of yearling Hereford heifers from the Apaches at San Carlos, Arizona.²⁵ By 1953, the United States Government was paid back by the Seminoles \$95,900 for cattle appraised in 1936 at \$79,550 and the Indians realized an average net profit of \$19,000 a year; a sum from which the loan was repaid.²⁶ Still, the average income per Indian had climbed to only seven hundred dollars.

There were other interests at Brighton besides the ranch business. Each family was allotted a five acre fenced field where sugar cane, pumpkins, potatoes could be grown and, in addition, orange and grapefruit trees and banana plants were planted in the eighty acres of cleared rich soil in the hammocks scattered about the reservation. Some wild hogs were owned by almost every family—forage was based upon wild nuts and cabbage palm berries. When requested, the Glades County Agricultural Agent came to the reservation and for a small fee vaccinated the hogs against cholera. This sideline of hog raising became so profitable that in a two month time period, \$1,000 worth of hogs were sold to a packer from Tampa.²⁷ Close cooperation was maintained with the Everglades Experiment Station, Belle Glade, Florida and the Florida State Extension Service.

For the women the field of handicrafts provided a profitable venture. At first the handicraft done by the women was inferior and few attempts were made to sell any products at all. Finally the Indian Arts and Crafts Board at Washington, D.C. was contacted by Mrs. William Boehmer and in response Alice Marriott was assigned to the project rendering assistance in the form of advice and writing a constitution and by-laws for a proposed Muskogee Seminole group.²⁸ Within a short time, dolls, costumes, beadwork, small canoes, and basketry were made by the women and young girls according to standards established by the Seminole Arts Guild composed of thirty members and five elected trustees. Each article was inspected and, if passed, was given a tag issued by the Seminole Indian Agency and sold to tourists who visited Brighton School.²⁹ Those articles not meeting standards were exchanged for gas and groceries with neighboring stores or service stations. Arising from the high standards established by the Guild, high quality Seminole products were able to be sold to tourists at Indian villages, commercial camps and gift shops throughout Florida. After the guild had accumulated a revolving fund it was able to pay cash to the women when they had finished their products. As a result of this income, some single women became financially independent.

The Civilian Conservation Corps, Indian Division provided some needed income and employment during the early years of the reservation. Seminoles from all over southern Florida erected and repaired fences, improved the range grass, trees and scrubs, dug wells and installed windmills, laid out trails, erected a telephone line and built a garage and bridge.³⁰ Money for this work was not accepted by the Indians until they fully understood that it was not a dole but payment for work performed. Some, remembering frauds perpetrated one hundred years before, refused to make their mark on receipts.³¹

In 1938, the Muskogees requested that a day school be opened at the reservation. On May 25, 1938 a conference was held between the leaders of the Muskogee Seminoles and H.A. Zimmerman, Assistant Commissioner of Indian Affairs. At this meeting, Richard Osceola stressed the Seminole need for a school, hospital, community building and better cattle and horses. Accordingly, a husband and wife team, Mr. and Mrs. William D. Boehmer, responsible for educational work and community development, was hired. When Mr. and Mrs. Boehmer arrived, they found the school being constructed by Indian labor, Civilian Conservation Corps, Indian Division, and of necessity lived in a small trailer until

construction of school and home was finished. During opening day on January 9, 1939, it was necessary for Boehmer to travel over sandy trails leading from one chickee to another picking up the children in a makeshift bus and taking them to school.³² Besides schooling in English and the usual studies, activities at the school included poultry husbandry, garden making and homemaking. Mrs. Boehmer, whose official title was school housekeeper, assisted the Seminole women and advised the crafts organization.³³ Although some progress had been made in the field of education, the overall picture was not favorable. Of the 165 young Seminoles eligible to attend school in 1942 only thirty percent were actually enrolled with an average daily attendance figure of seventy-five percent. Of the number enrolled in school, 46 students were at Brighton and Big Cypress, 3 at Cherokee and one at Haskell Institute in Kansas.

By 1940 the Muskogeas consisted of 175 persons living in twenty camps in the Brighton reservation and at scattered sites situated west of Fort Pierce or Vero Beach. The two times all of the various bands assembled were the Green Corn Dance in the Summer and the Hunting Dance in the Fall. Leadership especially in matters concerned with the Green Corn Dance rested in the hands of a small council of elderly medicine men with the chief medicine man being the acknowledged leader.³⁴ As the men became more and more active in ranch activities, the women worked as vegetable pickers in rancher owned fields or picked huckleberries to be sold in the nearby towns. Food included sofkee, fry bread, boiled meat, boiled vegetables, coffee, boiled turtle, and fresh citrus fruit.³⁵

The clan played an important role in the lives of the Muskogeas during this period. There were five matrilineal exogamous clans — Panther, Bird, Tallahassee, Deer and Snake. When the women worked picking vegetables in the fields near Fort Pierce, Vero Beach and Lake Istokpoga, they stayed in separate camps according to their clan and worked in clan groups. When a man and his wife visited for an overnight stay they stayed at one where women belonged to the wife's clan. Likewise, the clan played an important political and ceremonial role during the annual Green Corn Dance.³⁶

Through white contacts, the Seminoles developed wants for certain material products of civilization. Virtually all of the men wished to own an automobile and the young people listened to records and owned portable phonographs. Shopping trips were made to Okeechobee and Fort Pierce to buy dress goods for the women and Stetson hats and riding

boots for the young men. Every camp possessed a sewing machine, iron pots, pans and tools. The desire to possess these material things would bring about considerable change in Muskogee life. Perhaps these gains were made as one anthropologist put it because "they do not reject the outsider. Some of the women have children by white or Negro fathers. (Still), the Big Cypress (Indians) consider the Cow Creeks (Muskogees) to be lazy appeasers."³⁷ Yet, the cattle raising and handicraft guild projects spread from Brighton to Big Cypress and became successful there. Much more progress remained to be made for even with several years of the range cattle and handicraft industries, the one hundred and seventy-two Seminole families had attained by 1943 an income of less than five hundred dollars apiece.³⁸

NOTES

1. John M. Goggin "Source Materials for the Study of the Florida Indians" *Laboratory Notes* 3 Anthropology Laboratory, University of Florida (August, 1959), 1.
2. James W. Covington "Federal and State Relations with the Florida Seminoles, 1875-1901," *Tequesta* (1972) 17-27.
3. For details of the mission see James W. Covington "Florida Seminoles: 1900-1920," *Florida Historical Society LIII* (October, 1974) 181-197 and Harry A. Kersey and Donald E. Pulease "Bishop William Crane Gray's Mission to the Seminole Indians in Florida: 1893-1914," *The Historical Magazine of the Protestant Episcopal Church XLII* (September, 1973), 257-273.
4. James O. Buswell III "Florida Seminole Religious Ritual: Resistance and Change," unpublished doctoral dissertation, 1972, St. Louis University, 259-263.
5. Roy Nash "Survey of the Seminole Indians of Florida" 71st Congress, 3rd Session, *Senate Document 314* (Washington, 1931), 21.
6. Alexander Spoehr "Camp Clan and Kin Among the Cow Creek Seminole of Florida," *Anthropological Series XXXIII*, no. 1, Field Museum of Natural History (August, 1941), 12.
7. *Ibid.*
8. Nash "Survey," 71.
9. Annual Narrative Report, 1933 Bureau of Indian Affairs, Letter Group 75, National Archives. Hereinafter referred to as BIA.
10. *Ibid.*, Dr. Anna Darrow of Okeechobee who treated the Seminoles on a private basis found their troubles to be hookworm, malaria, tonsillities, neuralgia and bad teeth. Lawrence Will, *Cracker History of Okeechobee* (St. Petersburg, 1964), 145.
11. Annual Narrative Report, 1935 BIA.
12. *The Palm Beach Post* March 21, 1935.
13. Annual Narrative Report, 1935 BIA.
14. J.W. Stewart, Director of Lands to Lawrence E. Lindley, Washington Representative, Indian Rights Association May 7, 1936 Central Files 1907-1937 17027-34-310 Seminole Part I, BIA.
15. Annual Narrative Report, 1935.
16. Stewart to Lindley.

17. J.E. Scott, Superintendent Seminole Indian Agency to Commissioner of Indian Affairs February 19, 1938 10581-1938 BIA.

18. Although some reports indicate that Brighton was acquired in 1936, it was purchased in 1935. See John Collier to Ruth Bryan Owen November 16, 1935 (no file number) BIA. As late as 1955 title to the land rested within the Department of Agriculture; not the Interior Department.

19. Preliminary Report, "Federal Indian Reorganizational Land Program, Seminole Indians in South Florida," Central Files 1907-1937, 17027-34-310 Seminole Part 2, BIA.

20. A description of Billie Stewart's and Billie Buster's camps in the cabbage palm region near Brighton in 1932 can be found in "Seminole Music" by Frances Densmore, Bureau of American Ethnology, *Bulletin No. 161*, Smithsonian Institution (Washington, 1956), 11-12.

21. George H. Dacy, Assistant Economist, Bureau of Indian Affairs, Report on the Seminole Indians of Florida for the National Resources Planning Board, Dania, Florida, BIA, hereafter cited as Dacy Report.

22. *Ibid.*

23. Fred Montesdeoca, a native of Keenansville, Fla., had a degree in animal husbandry from the University of Florida; owned a ranch at Lorida and had developed an interest in the Indians during his days as an University student. In 1955 he was given the unofficial title of "assistant county agent for Indian affairs." He stayed on his job until 1969 when he retired to work on his ranch. Montesdeoca died on December 11, 1974. *Tampa Tribune* December 15, 1974.

24. Merwyn S. Garbarino *Big Cypress: A Changing Seminole Community*, Case Studies in Cultural Anthropology (New York, 1972), 106.

25. Dacy Report.

26. *Termination of Federal Supervision over Certain Tribes of Indians, Joint Hearing before the Sub-Committee of the Committees on Interior and Insular Affairs*, 83rd Congress, 1st session, on S 2747 and HR 7321, Part 8, Seminole Indian, Florida (Washington, 1954), 1105.

27. Dacy Report.

28. At this time Alice Marriott worked for the Indian Arts and Crafts Section, Department of the Interior.

29. *Ibid.*, Deaconess Bedell was doing the same type of work at this time among the Mikasukis.

30. *Ibid.*

31. Ethel C. Freeman "Our Unique Indians, the Seminoles of Florida," *the American Indian* II (Winter, 1944), 12.

32. Telephone conversation with William Boehmer February 22, 1976.

33. Dacy Report; Mr. and Mrs. Boehmer had come from educational work with the Sioux of South Dakota.

34. Spoehr "Camp, Clan and Kin," 10.

35. *Ibid.*, 15-16.

36. *Ibid.*

37. Ethel C. Freeman "Cultural Stability and Change Among the Seminoles of Florida," in *Men and Cultures* ed. by A.F.C. Wallace, Selected Papers of the 5th International Congress of Anthropological and Ethnological Sciences, Philadelphia, September 1-9, 1956 (Philadelphia, 1960) 250.

38. Freeman, "Our Unique Indians," 12.