

The Blandford Series
of
Yarbrough Genealogical Records



Old Blandford Church, Petersburg, Virginia
{Richard Yarbrough's grave marker is bottom center, above.}

Volume 88
Native American Research
Southern States

A Compendium of Information for Researchers

Leonard Yarbrough, Editor

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Dedication

Whether we wish to admit it or not, we are the future of our ancestors, as our descendants are our future. We owe our descendants our dreams and bequeath to them the legacy of our collective accomplishments – nothing more and nothing less. To our descendants, we charge you with the honoring of your heritage. Your ancestors were hardy folk, god-fearing and plain spoken, and who recognized that nothing was due them except that which they themselves earned. They were not ashamed to profess their belief in God, their country and the American ideal. Of course, there were a few rascallions in our collective history, but neither more nor less than in any other family.

We too easily forget what it took to forge a life in a new world, one rife with peril and with little at hand but a steadfast determination to not only survive but to thrive. Our ancestors bequeathed us with their genes, aspirations and talents. It is therefore fitting that the Blandford Series of Yarbrough Family Records be dedicated to them for making it possible for us to be who we are.

To paraphrase Robert Kincaid¹, “The dreams they had were good ones. They didn’t all come true, but they were worth having, all the same.”



Acknowledgement

The Yarbrough Association is greatly indebted to the vision and efforts of Cathy Y. Walker and William A. (Bill) Yarbrough, the late president and vice-president of the YNGHA, respectively, for beginning the project to digitize the 150+ volumes of records accumulated over the life of the Association. Fulfilment of the project was through the efforts of a number of officers and members, including Bill’s son Mark, Rachel and Don Yarbrough, Hal Yarbrough, Jan and Jim Yarbrough, Ann and Al Bush, Elaine and Lyle Wolf, Joan Y. Singlaub, and Joanne and Bill Augspurger.

It was my privilege to be a part of this dedicated team.

**Leonard Yarbrough,
Editor
Blountsville, AL
June 14, 2015**

¹ **The Bridges of Madison County**, Robert James Waller, Warner Books, Inc., New York, 1992

Preface

These records are the legacy of our Yarbrough family researchers, to whom much is owed. The known family researchers include Jean Baker, Ann Y. Broadbent, Mary Y. Daniel, Frances (Rea) Donohue, Betty Humrighouse, Pauline Gray, Evelyn Goble, Nelle Morris Jenkins, Ophelia Kessler, Frances Lockwood, Karen Mazock Renee Smelley, Dorothy Svec, Jeanette Wilson, Cleveland “Cy” Yarborough, Edna Yarbrough, George A. Yarbrough, and Robert Price Yarbrough.

The originals of these volumes are being kept for the benefit of future generations by the Williamson County Library, Franklin, Tennessee.

No claims of accuracy or authentication of the material herein are made or may be assumed. Many of these records have been superseded by subsequent research. Hence, there are records which are erroneous and unreliable; it would have been a Herculean task to attempt to correct all of them. Fortunately, there are only a few critical genealogical facts that are involved, and which are correctly stated here:

- Richard (the Immigrant) Yarborough was never married to Frances Proctor;
- Ambrose Yarbrough did not immigrate from Yorkshire; he is now believed to be a descendant of Richard the Immigrant;
- There are so far only two proven sons of Old Richard – John and Richard II;
- There is so far no evidence proving Joshua Yarborough I to be a descendant of Old Richard.
- The “Old Country” referred to in old documents and letters is the Colony of Virginia, not England or the Old World.
- There were not seven brothers who immigrated from “the old country”; in fact, it now appears there were three brothers and four sons of the brothers. Which were the fathers and which were the sons are so far unknown.

In spite of these inaccuracies, these records comprise much of our history and some of our accomplishments. There are pages whose print quality is so poor that word recognition was not possible. In spite of that, at least partial capability for searching these volumes is provided, as well as an index to each volume. Nonetheless, the viewer is cautioned to perform his/her own due diligence in connection with any use of this material.

The various spellings of the Yarbrough surname have never been applied consistently, even within a given family. To the extent possible, the names in the index reflect the names used on the source pages; where it wasn't clear as to which might be the proper spelling, the spelling used is “Yarbrough”.

The material contained herein is subject to the copyright laws of the United States. Material may be freely used by Yarbrough family researchers so long as proper attribution to the [Yarbrough National Genealogical & Historical Association, Inc.](#) is given. This material, in whole or in part, may not be used for any other purposes without the express written permission of the Yarbrough National Genealogical & Historical Association.

We welcome the [submission](#) of any Yarbrough family information that can be added to our growing data base. More information about the extended Yarbrough families can be found at our website, <http://www.yarbroughfamily.org>. If you are a Yarbrough or a member of one of our allied families, we invite you to [join our family association](#).

1852 Chapman Roll: This roll lists those Cherokee who actually received the payment based on the names Siler had.

1855 Cooper Roll: Listing of CHOCTAWS remaining in Mississippi, Alabama and Louisiana at this time.

1869 Swetland Roll: Lists those Eastern Cherokee and their descendants who were STILL LIVING IN NORTH CAROLINA in 1848 and who were considering removal to Indian Territory.

1883 Hester Roll: Lists the Eastern Band of Cherokees in 1883. These were the people who were still in the east and had not removed to Indian Territory. This roll contains ancestors, age and Indian name, plus English names.

1908 Churchill Roll: Again, lists only those members certified as Eastern Band of Cherokee. Includes degree of blood and lists rejected.

1924 Baker Roll: This was supposed to be the last roll of the Eastern Band of Cherokee. Their land remaining in the east was to be allotted to them individually rather than communally-held tribal lands, and they would become regular US citizens. Fortunately the Eastern Band of Cherokee was able to avoid termination of their tribal status, unlike those who had removed to Oklahoma. The Revised Baker Roll is the "base roll" for membership in the Eastern Band of Cherokee today. One must be able to PROVE a direct blood line back to someone listed on the Baker Roll, plus meet age and blood quantum requirements, to be enrolled today in the Eastern Band of Cherokee Indians in North Carolina.

Most newbies to Indian research seem to think that, at some point, those government bean-counters said to themselves, "let's sit down and make a list of all the Indians so their descendants can find them in 150 years." NOTHING could be further from the truth! The above-named tribes were removed from their homelands during the administration of Andrew Jackson (although plans for the removals had been started under the presidency of Thomas Jefferson) to free-up prime agricultural lands inhabited by indigenous people to white settlement. The long-range plan of the US government was to isolate those tribes in that portion of the southeast that had been designated "Indian Territory" (later to become part of the States of Arkansas and Oklahoma) and then to begin the total assimilation of all Indians into the encroaching white culture with the termination of all tribal governments and ties to their original nations.

The only reason we have the "rolls" or "censuses" that we have today is because Uncle Sam had to keep track of who he was moving, allotting land to, making payments to for treaties broken, etc. - not to make sure that everybody was counted. The rolls and censuses done are not complete and sometimes inaccurate, but they're all we have. There are dozens of different "rolls" (they were censuses first - later they became "rolls") for the different nations (tribes) done at different times for different reasons.

These rolls have been transferred to microfilm and are housed at the National Archives, the Ft. Worth, Texas branch being the primary home for those records dealing with the Five Civilized Tribes. Some are also housed at the branch in Atlanta, Georgia. Most of them have been published in some form, and are available for public research at libraries in larger towns (usually in the "Federal Records" division), on the Internet at various sites, and in printed form for private purchase. There is also available many other "lists" of names recording transactions between the nations and the federal government, both published and on microfilm.

The National Archives publishes a catalog of all it's holdings relating to Indian records which can be searched for the specific records you will need to research your particular tribe. That catalog is a good place to start. Most libraries have this catalog, or a copy can be ordered from any branch of the National Archives. Ask for "American Indians: A Select Catalog of National Archives Microfilm Publications". Records are listed by nation (tribe), so it's a good idea to first find out which nation your ancestor may have been a member of. Look at the nations that were living in the area where your ancestor was born at that time.

Another terrific source for researching the Five Civilized Tribes is the Oklahoma Historical Society, 2100 North Lincoln Blvd., Oklahoma City, OK 73105-4997. This Society is committed to preserving Oklahoma history and maintains a large library of documents, manuscripts, etc. They also publish a catalog of their holdings which can be ordered by contacting them at the above address.

Native American Rolls

Historical Overview: During the period of Indian Removal beginning in 1831 extensive records were generated through the turn of the century when Southeastern Indians were uprooted from their homelands in Georgia, Alabama, Mississippi and Florida. They were taken west of the Mississippi River in what is now Oklahoma. These records relate to treaties, trade, land claims, removal to Oklahoma, allotments, military affairs, military service and pensions, trust funds, and other activities.

Research for American Indian ancestors begins just like any other search for ancestors; you have to begin with what you know now. Prepare your ancestor charts beginning with yourself. Include all names, nicknames and any other identifying information on each person, be sure to check the more traditional resources: local and state records, census records, land records, court cases, probate records, church and school records...Jackie Matte, author of "They Say the Wind is Red".

Viewed by many as one of the most useful resources for researching your Native American (Indian) Ancestors. However, until you know who and where your ancestors resided the rolls will be of no value to you. Indian Genealogy is a guide to your research

Each roll is a link to a further explanation of that roll and why you need to search that roll.

Reservation Roll ~ 1817 History Cherokee Indians

A listing of those applying for a 640 acre tract in the East in lieu of removing to Arkansas. This was only good during their lifetime and then the property reverted back to the state.

This is only an index of applicants, the people listed here did not in most instances receive the reservation they requested. We will be posting the remaining documents surrounding the Reservation Roll including a list of actual recipients in the near future.

Reservation Roll Database

Armstrong Roll ~ 1830 History Choctaw Indians

Under the treaty of Dancing Rabbit Creek the information called for by the resolutions of the Senate of the 3d of March, in relation to the location of reservations under the treaty with the Choctaws of September 27th, 1830.

Armstrong Roll

Emigration Roll ~ 1817~1835 History Cherokee Indians

Those who filed to emigrate to Arkansas country, and after treaties in 1828 on to Oklahoma. These Cherokee became known as the Old Settlers after the Eastern Cherokee joined them in 1839

Henderson Roll ~ 1835 History Cherokee Indians

A Census of over 16,000 Cherokee residing in Alabama, Georgia, Tennessee and North Carolina to be removed to Oklahoma under the terms of the treaty of New Echota in 1835.

Trail of Tears Roll ~ 1835 History Cherokee Indians

This is actually a report from the Secretary of War, in compliance with resolutions of the Senate, statements showing the persons employed, the funds furnished, and the improvements valued under the Cherokee Treaty of December 1835.

Trail of Tears Roll

Mullay Roll ~ 1848 History Cherokee Indians

A census of 1,517 Cherokee remaining in North Carolina after the removal of 1838. John C. Mullay took the census pursuant to an act of congress in 1848.

Ha Cubbees Band Muster Roll ~ 1847 History Choctaw Indians

Muster roll of a party of immigrant Choctaw Indians of the Ha Cubbees Band who arrived at Fort Coffee, in the Choctaw Nation West, on the 23 of June 1847

Muster Roll of Big Black River Band ~ 1847 History Choctaw Indians

Muster roll of a party on immigrant Choctaw Indians, known as the Big Black River Band who arrived at Fort Coffee, in the Choctaw Nation West on the 10th of June 1847.

Chapman Roll ~ 1851 History Cherokee Indians

Prepared by Albert Chapman as a listing of those Cherokee actually receiving payment based on the Siler Census.

Old Settler Roll ~ 1851 History Cherokee Indians

A listing of Cherokee, still living in 1851, who were already residing in Oklahoma when the main body of the Cherokee arrived in the winter of 1839, as a result of the Treaty of New Echota. Approximately one third of the Cherokee people at that time were Old Settlers and two thirds were new arrivals.

Siler Roll ~ 1852 History Cherokee Indians

A listing of those Eastern Cherokee entitled to a per capita payment pursuant to an act of Congress in 1850.

Act of Congress Roll ~ 1854 History Cherokee Indians

An Act of Congress of July 31, 1854 (10 Stat 333) Authorized the addition of 88 individuals whose names were omitted by Siler but who were included on the Roll prepared by Mullay.

Drennen Roll ~ 1852 History Cherokee Indians

The first census of the new arrivals of 1839. The New Echota Treaty group.

Cooper Roll ~ 1855 History Choctaw Indians

Census Roll of Choctaw Families residing East of the Mississippi River and in the States of Mississippi, Louisiana and Alabama made by Douglas H. Cooper, US Agent for Choctaws, in conformity with Order of Commissioner of Indian Affairs dated May the 23rd, 1855.

This database allows you to search by surname or Clan.

Kansas Kickapoo Land Allotments ~ 1862 (hosted at [Native Americans in Kansas](#))

1863 Pottawatomie Land Roll ~ 1863 (hosted at [Native Americans in Kansas](#))

Swetland Roll ~ 1869 History Cherokee Indians

Prepared by S. H. Swetland as a listing of those Eastern Cherokee, and their descendants, who were listed as remaining in North Carolina by Mullay in 1848. Made pursuant to an act of Congress (1868) for a removal payment authorization.

Pottawatomie, Citizens Band in Kansas ~ 1870-1880 (hosted at [Native Americans in Kansas](#))

Potawatomie Roll - Prairie Band ~1880 (hosted at [Native Americans in Kansas](#))

Narragansett Tribal List 1881 - A-I J-Z

Final List of the Members of the Narragansett Tribe Entitled to a Share of the Purchase Money 1881

Hester Roll ~ 1883 History Cherokee Indians

Compiled by Joseph G. Hester as a roll of Eastern Band of Cherokee Indians in 1883. This Roll also provides the Chapman roll number and English and Indian name.

Land Allotment of Pottawatomie, Prairie Band ~ 1887 (hosted at [Native Americans in Kansas](#))

Citizens Band Land Allotment Roll Kansas Potawatomie ~ 1887 (hosted at [Native Americans in Kansas](#))

Index to the Final Rolls of Citizens and Freedmen of the Five Civilized Tribes in Indian Territory (Dawes) 1889-1914

- **1896 Applications** ~ History
- **Index**
If your ancestor was not living in Indian Territory at this time, they will not be listed on Dawes!!
- **Dawes Final Roll**
Please read Understanding the Final (Dawes) Roll

McKennon Roll ~ 1889 History Choctaw Indians

Proposed Legislation for the Full-blood and identified Choctaws of Mississippi, Louisiana, and Alabama: Memorial Evidence and Brief published I believe in 1913.

Wallace Roll ~ 1890 History Cherokee Freedmen

Of Cherokee Freedmen in Indian Territory of Cherokee freedmen created by Special Agent John W. Wallace. Individuals on the schedule were entitled to share with the Shawnee and Delaware in the per capita distribution of \$75,000, appropriated by Congress in October 1888, and issued under the supervision of his office.

Database allows search for names, age, roll numbers.

Kansas Kickapoo Land Allotment Roll ~ 1890 (hosted at [Native Americans in Kansas](#))**Kern Clifton Roll** ~ 1897 History Cherokee Freedmen

Census of the Freedmen and their descendants of the Cherokee Nation taken by the Commission appointed in the case of Moses Whitmire, Trustee of the Freedmen of the Cherokee Nation versus the Cherokee Nation and the United States in the Court of Claims at Washington, DC;

The Kern Clifton Roll came about due to the Cherokee Nation disputing the number of freedmen included in the Wallace Roll... yet the Kern Clifton Roll actually increased the number of people eligible for payment.

This database allows you to search by surname of district.

Churchill Roll ~ 1908 History Cherokee Indians

By Inspector Frank C. Churchill to certify members of the Eastern Band of Cherokee Indians. Like the Hester roll it includes a lot of information including degree of blood.

Guion Miller Roll ~ 1909 History Cherokee Indians

Compiled by Mr. Miller of all Eastern Cherokee, not old Settlers, residing either east or west of the Mississippi. Ordered by the Court of Claims as a result of a law suit won by the Eastern Cherokee for violations of certain treaties.

Baker Roll ~ 1924 History Cherokee Indians

This was supposed to be the final roll of the Eastern Band of Cherokee Indians. The land was to be allotted and all were to become regular citizens of the United States. Fortunately the Eastern Band of Cherokee avoided the termination procedures, unlike their brothers of the western nation.

The Baker Roll "Revised" is the current membership roll of the Eastern Band of Cherokee Indians of North Carolina.

Ute Roll ~ 1954 *Ute Indians*

The following database contains 2 rolls, the Full Blood Roll and the Mixed Blood Roll of the Ute Tribe of Uintah and Ouray Reservation in Utah. These are the PROPOSED rolls, and do not signify that the individuals listed upon it actually received any distribution under Title 25, Chapter 14, Subchapter 28, U.S. Code.

[Indian Genealogy](#)

How to Search

These pages are meant as a guide for researching you Cherokee, Choctaw, Chickasaw, Creek and Seminole ancestors, also known as the Five Civilized Tribes.

Dusty has provided us with a guide and suggestions on how to start the process, I have added URL's for additional information.

If you have additional questions please contact Dusty!!

Next Page

So, there's a story in your family that great, great grandma (or grandpa) was an Indian, and you'd like to find out if it's true? Good for you...it's about time the millions of descendants of this country's original inhabitants were reconnecting with their lost families. However, stepping off into the quagmire of Native American research can be, for beginners, a nightmare of rolls, numbers, changed names, etc., so here's a few suggestions that might help you track down that lost ancestor.

What I'd like to address here is "the rolls". Since my experience has been only with what is now called "The Five Civilized Tribes" of the southeast (Choctaw, Cherokee, Creek, Seminole and Chickasaw), these remarks will be limited to doing research on those tribes.

Let's take the Final Dawes rolls, for example, which are the most important rolls for those ancestors who removed to Indian Territory (Oklahoma) during the 1800's, as well as the Seminoles in Florida. The Dawes rolls lists those members of the Five Civilized Tribes who participated in what is called "The Trail of Tears". This is a census of those people who were awarded land allotments subsequent to the General Allotment Act of 1887, passed by Congress in an effort to do away with communally-held tribal lands and initiate individual land ownership among the Indians in Oklahoma. The mistake that most researchers make is to go immediately to one of the rolls without doing the proper research first. It is common for a researcher to find the name they are looking for, and assume that they have found their long-lost ancestor and the search is over. There are, however, tens of thousands of allottees listed on the Dawes alone, ensuring that you can find just about any name you are looking for. (There are 32 John Smith's listed on Dawes.) By the time you have searched the many extant rolls available for all five southeastern tribes, you can see the confusion that can abound.

I'm going to list the major rolls, when and where they were done and a brief explanation of why each census was made:

The Final Dawes Roll (1898-1914): Dawes is a list of those members of the Five Civilized Tribes who removed to Indian Territory (Oklahoma) during the 1800's and were living there during the above dates. **IF YOUR ANCESTOR WAS NOT LIVING IN INDIAN TERRITORY AT THIS TIME, THEY WILL NOT BE LISTED ON DAWES!!** This is a list of those Choctaws, Cherokees, Chickasaws, Seminoles and Creeks who were given land allotments in Indian Territory via the 1877 Dawes Act. It was the final step the US government took to break up the tribal status of these nations and to assimilate them into mainstream white society. The left-over land in Indian Territory was opened to white settlement and sold prior to statehood. This act opened the way for the famous "land runs" in Oklahoma at the turn of the century. Not until the Indian Reorganization Act

of the 1970's were these tribes re-established and their tribal governments reinstated. Does that mean that every person living in Oklahoma at this time is listed on Dawes?? NO! There were plenty of people there (intruders and others) who were not entitled to land allotments. Dawes lists only those Indians who RECEIVED LAND under the provisions of the Dawes Act. It also lists those Freedmen who received land allotments as provided for in the Dawes Act.

The Guion-Miller Roll (1909): In 1909 the US government was ordered by the courts to make payments to the descendants of the original Eastern Band of Cherokee (of North Carolina) for treaty violations on the part of the US that had occurred in the 1800's. Some 100,000 people made applications to be included in this payment, claiming they were descendants. Each application was reviewed and only 35,000 were proved to be actual descendants. Therefore, your ancestor may have applied for this roll, but found not eligible and rejected. There are records of these applications which include name, application number and the state the applicant was living in at the time it was made. Those who were found to be genuinely eligible for this payment are listed on the "Guion Miller Roll". This roll includes EASTERN CHEROKEE ONLY, but they may have been living in any state in 1909.

1817 Reservation Roll: A list of those Cherokee living in the "east" who stated they did not want to remove to Oklahoma and signed up to accept a 640 acre tract of land in the eastern part of the United States and remain there.

1817-1835 Emigration Rolls: This is a list of those Cherokees in the east who signed up to move west, first to Arkansas Territory and then on to Oklahoma.

1831 Armstrong Roll: This roll was done in Mississippi, Alabama and Louisiana and is a listing of CHOCTAWS living in those states, the number of acres farmed and number of people in the household. Made prior to the removal of the main body of Choctaws to Indian Territory under the provisions of the Dawes Act.

1835 Henderson Roll: These Cherokees were living in Alabama, Georgia, Tennessee and North Carolina IN 1835 and signed up to remove to Oklahoma under the 1835 Treaty of New Echota (contains 16,000 names). Just because they signed up doesn't mean they actually went, but they registered their intent to remove.

1848 Mullay Roll: This is a list of those Cherokees who REMAINED in NORTH CAROLINA after the others left in 1838. It contains 1,157 names.

1851 Siler Roll: An act of Congress in 1850 forced the United States government to make a payment to some members of the Eastern Band of Cherokees. These are the names of those who were found to be entitled to receive this payment. Contains 1700 names.

1851 Old Settler Roll: This roll lists those Cherokees IN OKLAHOMA who were still living in 1851 who were already living in Indian Territory when the main body of the Cherokee arrives in the winter of 1839. These people are known as the "Old Settlers". They were already in Oklahoma when the Cherokees who removed under the 1835 Treaty of New Echota got there.

1852 Drennen Roll: This was the first census of the new arrivals of 1839 and is today known as the "Trail of Tears" group.

McKennon Roll

Please Read!

Proposed Legislation for the Full-blood and identified Choctaws of Mississippi, Louisiana, and Alabama: Memorial Evidence and Brief published I believe in 1913.

"Disapproval of McKennon Roll Without Notice, Hearing or Investigation"

"The Indians identified by the Commission on the roll reported March 10, 1899, had in some instances, that is to say, in the cases of 539 individuals, not appeared before the subsequent hearing of the Commission and were therefore not included in the second roll of Identified Mississippi Choctaws, which was prepared by the Commission under the act of July 1, 1902, and was based upon the hearings conducted in Mississippi in 1900, 1901 and 1902. On March 1, 1907, this roll was disapproved without notice to anyone, without a hearing and without considering the merits of the rights of the individuals enrolled who were not included in the subsequent roll.

In the letter of Asst. Secretary Jesse E. Wilson of March 1, 1907; disapproving the roll, he states that the Indian Office recommends, "In order that the roll may be disposed of an no question may arise concerning it in the future, that it be disapproved..... In accordance with said recommendation I have this day disapproved the copy of the roll in possession of this office."

The injustice and illegality of this action is commented upon in the brief filed by the attorney for Robert L. Owen in the Court of Claims on April 20, 1913, in the following words:

"It will thus be seen that there was a secret underhanded opposition to the Mississippi Choctaws because it must be remembered that this roll of identification made by the Dawes Commission March 10, 1899 and submitted by "report to the Secretary of the Interior" was pigeon-holed for eight years and then disapproved without notice. This policy was ruinous, for many of the Mississippi Choctaw, full-blood Indians, relied upon the Interior Department to advise them when their identification was complete so the might move to the Choctaw country with safety. The Interior Department held those identified on this roll of 1899 in ignorance and uncertainty until it was too late to move and then disapproved the roll. The gross injustice of this procedure is manifest and no pretense can be made that the controlling officials of the Interior Department really entertained any genuine sympathy with the enrollment of the poor full-blood Mississippi Choctaws."

"The Secretary also refused to approve any plan proposed to finance the removal of the Mississippi Choctaws who were too poor to remove themselves, although plaintiff Owen urged that it be done from 1900 to 1903."

"The report declares that the Mississippi Choctaws were poor, ignorant and helpless. This report in behalf of the full-blood Mississippi Choctaws, signed and submitted by the Dawes Commission was disapproved eight years later by Mr. Secretary Hitchcock on March 4, 1907 without notice or warning so that no person upon this roll ever knew for eight years whether he was so far identified as to be entitled to remove as an identified Mississippi Choctaw, and finally the entire schedule was rejected without notice."

Released 17 January 2003

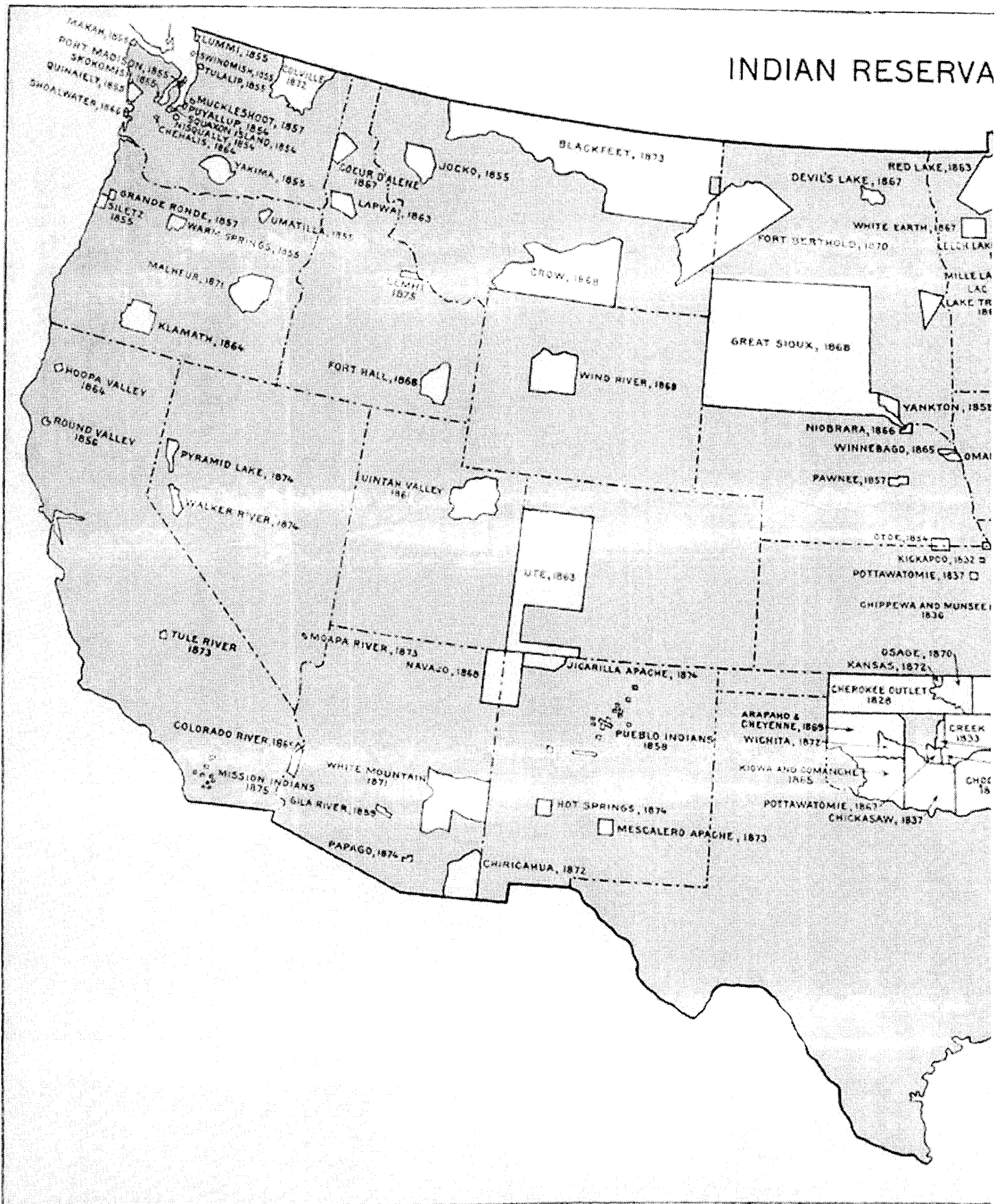
Cooper Roll

Neshoba County, Mississippi Bogue Chitto Clan	
L. M. Hickman	Ha-chi
Charles	Ah-took-him-tubbee
Hofro-ka-tubbee	Chok-ne-tubbee
Mo-han-yah	Ah-to-ble-chi
Ah-him-c-tubbee	Okish-tuk-tubbee
Im-mut-tubbee	Ben
In-ho-wat-tubbee	Mack
Ah-to-sho-ubbee	Isom
Ah-fra-sa-bee	Il-lap-ish-to-nah
Jesse	Lok-o-le-tubbee
On-ti-mah-chubbee	Ah-wah-to-nah
A-cha-fa-tubbee	Eab-tubbee
I-muth-la-ho-ka	Moi-tah
Corson (or Carson)	Kuneah-ewali
Fille-mo-tubbee	Yim-me
In-to-mah-chubbee	We-nah-ka
Win-ny	Ishmah-yah-tubbee
I-mel-tubbee	Mo-ha-ye
Noah	Im-mok-lan-be
Mensho-tubbee	No-le
Nok-sie-o-ca-tubbee	Ah-to-ble-chi
Ish-to-mo-chubbee	Ash-wat-hi-kah
Liza	Eat-am-bee
Ahin-tubbee	Co-chubbe-hoyo
Chin-tubbee	We-nah-ki
Hoon-tubbee	Tik-bah-ho-tima
Te-mah0ubbee	Ah-took-lah
E-tih-fah-mah	Pisah-ish-tumbee
Pesah-chi	Yok-o-tah
William	Nok-we-ho-nah
Fille-mo-ah	Fille-ma-chubbee
Ah-no-le-tah	Ah-ca-ma-tubbee
Ish-moon-tubbee	Oka-ham-tubbee
Yo-kah-chi	

INDIAN RESERVA



INDIAN RESERVA



Newton, Jasper and Lauderdale County Mississippi

Chunkee Clan

Alsh-fra-sa-hubbee (?)

On-tah-cha

A-no-la-honnah

Nok-ne-to-nubbee

Me-ha-tut-tubbee

File-ka-tubbee

Hith-la-ho-ka

Oka-fa-mah

Lal-a-tubbee

In-co-chubbee

Tak-lam-bee (or Tok-lam-bee)

Me-lo-tubbee

Ho-tubbee

Lou-a-chubbee

I-ath-le-fiah

Anah-chi-hat-tah

Co-chin-tubbee

Mok-ah-ho-ka

Ston-a-chubbee

Me-hah-tubbee

Co-mo-tubbee

Con-chi-ho-ka

File-kah-tubbee

Tub-bish

Me-asho-cubbee

Ish-tah-ah-ho-nah

Ho-ti-lubbee

Eah-hoka-tubbee

Co-chubbee

Pa-la-tubbee

Emah

note:...and off hunting about 20 families; and about the same number living near Harrisons who refused to give their names.

surnames

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Advertise on this si

Near Pearl River, Neshoba and Leake Counties, Mississippi	
Haloowlowah Clan	
Ah-be-chunk-tah	Thomas
Charley	Iat-tah-tubbee
Ah-fre-sah (or Ah-fu-sah)	I-tuk-lum-be
Muk-i-o-nubbee	Imah-ho-nah

Leake and Neshoba counties Mississippi Lobutchi Clan	
Oha-lin-tubbee	Wa-le
On-ti-e-mah	Mok-o-nubbee

Kemper County, Mississippi Luka-nache Clan	
Eluh-bah-cubbee Kan-chi-hoka	Un-ti-ah-tubbee Emah-li-ho-ka

Newton and Neshoba Counties, Mississippi
Moglusha Clan

Ano-sa-cubbee	Oou-tia-timah
Mok-a-tubbee	Tene-fra-ho-mah
Ish-ti-uk-la	Lo-sho-me-ho-nah
Eah-ho-nubbee	Heah-ca-tubbee
Ok-la-ho-yo	Fith-lea-homah
Um-o-ma	Ish-to-lah-bo-tubbee
Mut-tubbee	Im-mo-no-timah
Jim Porter or Hoyubbee	Cou-she-hemah
Il-leo-timah	Done-ya-tam-bee
Cun-eo-tubbee	On-tiah-chubbee
O-hah-tubbee	Tha-ko-fe-chi
Tah-fra-la-chubbee	Eli-ho-timah
Ma-hah	Ish-mi-ah
Imish-ah-hoka	Elah-tubbee
Pisah-hambee	Mesho-man-tuwah
A-sho-ma-ti-mah	Me-ab-ta-cubbee
Che-ah	How-tubbee
Illa-ho-timah	Kan-chi
Ho-tum-bee	Oo-a-ti-ah
Ish-tah-fris-ale	Pisa-ham-bee
Fe-chubbee	Ish-ti-ubbee
Po-tah	Ish-ta-ho-cubbee
Imuth-fre-sa-homah	A-tuk-la-ho-ka
Oou-tima-honah	Me-ha-chi
A-me-ha-tumah	Ah-fa-mah
Cone-masha-himah	Min-to-cubbee
Il-laf-ish-timah	Ha-Kah-tubbee
Oou-a-timah	Look-sa
Tik-ba-hi-cubbee	Tah-no-le
Cone-ma-tubbee	Ebah-no-tubbee

Note: 8 families who refused to give their names

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Pearl River, Mississippi Pearl River Clan	
Nock-ne-yah David Bell Kun-ne-a A-we-cha-honah A-no-le-honah Tuck-kea-tubbee	Bob Ta-nuf-ah-yah JosephKun-moon-tubbee Ta-hubbee No-frah

St. Tammany Parish and Parish of Orleans, Louisiana

Six-Towns Clan

August Charles	Ima-ho-tubbee
Posh-ish-tonah-homah	Ish-ti-ah
Im-am-bee	Po-tah
E-o-kah	Ok-le-ana
Pis-ti-ah	Oka-lin-tubbee
Yo-ko-to-nah	On-ti-emah
Lu-mah	Ubbe-timah
Tik-bah-he-mah	Wa-la
No-to-nah	Mok-o-nubbee
Eli-yo-cubbee	Ah-fro-yo-ah
Cam-ha-lubbee	Ah-kil-lo-ah
Po-tah	Wa-ki-a-ho-ka
Fillo-ka-chi	Hush-e-no-wah
Ho-tah-ho-nah	Hok-lo-tubbee
Ish-ti-of-cah (?)	Ceme-mah-tubbee (?)
On-tima-hoka	Laf-ho-sho-nah
Kah-nal-le-tubbee	

Jasper and Newton County Mississippi and Mobile, Alabama

Six-Towns Clan

Yim-ma-tubbee	Chil-an-took
On-a-hah-tubbee	Onan-chi-hoya (or Onun-chi-hoya)
Fo-lo-ka-che	Il-le-ah-ho-mah
Him-mok-la	La-ma-ho-nah
A-fa-la-honah	Jal-le-ho-nah (or Il-le-ho-nah)
Lou-in-chi	Yok-ma-ti-ah
Nok-nam-bee	Ela-ham-bu
Chuk-ma-himah	Il-lo-nah
Te-he-cubbee	Cune-a-to-nah
Cune-o-timah (?)	Elok-chiah
Nok-in-tah-hubbee	E-a-ham-bee
Elap-ah-hook-ta	Ok-la-hubbee
A-took-lam-bee	Im-e-la
A-to-ka-ah	Emah
Nok-ish-tam-bee (or Nok-ish-tum-bee)	Elafu-o-nubbee (?)
Cune-mah-tubbee	Man-ti-tubbee
Me-a-shia	Li-sho-ma

A note here of "two families at Ita -shimma, 5 families at Oka-chuk-ma and 20 families west of Baton Rouge, Louisiana.

Kemper County Mississippi

Talla-chu-lak Clan

To-sho-yo-tubbee
Me-show-ta-tubbee
Ish-to-minchi
Tim-ah-nale
Ha-chi
Imah-lubbee

Culberson
Anum-bo-lee
Og-la-nowah
Mo-shu-la-ka
Ah-took-la
Chun-nah-lah


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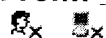
Scott County Mississippi Tush Ka La meta Clan	
Ho-ti-an-ah Mi-ho-nubbee	Asa-chi-ho-na

Carroll and Leake Counties, Mississippi Yok-nuk-ne Clan	
Rev. Leflore, children and grandchildren	Lo-mia-ka
Chib-le-tah	O-nubbee
Ah-to-na	Charles
Amos	Za-chi-a
Cal-lin	Lu-el (?)
Ah-fa-ma-tubbee	A-num-fro-la
Il-lah-na-tubbee	Ivy (or Jay/Joy)
Ho-ti-mah	John
Mar-tin (?)	Wallace
Cut-ta	Madison
Stick-la	Lockey
Sto-na-chubbee	William
Stil-lo-nah	Eak-an-to-nah
Anderson	Lal-in-tubbee
Ik-ban-nah	William Bilbo (or Zilbo)
Tus-ca-no-la	Elijah
Ho-yo-ho-tubbee	Moses
Ah-ti-yah	Zola
Yo-ku-tah	Gibson
Na-tubbee	John
Ela-ho-tea	Ima-ho-chubbee
Joshua	Min-cha
Pah-nee	Ea-Ho-ti-mah
Lo-ma-ta-ka	Emah-lubbee
Ta-ba-cha	

Date: Wed, 25 Jul 2007 15:46:21 -0000 

All headers

From: "gc-gateway@rootsweb.com" <gc-gateway@rootsweb.com> 



Reply-to: gc-gateway@rootsweb.com, yarbrough@rootsweb.com

To: <YARBROUGH-L@rootsweb.com>

Subject: [YARBROUGH] Yarborough orphans sent to America

All attachments

This is a Message Board Post that is gatewayed to this mailing list.

Author: JamesYarbrough51

Surnames: Yarborough

Classification: queries

Message Board URL:

<http://boards.rootsweb.com/surnames.yarbrough/1506/mb.ashx>

Message Board Post:

I found this article interesting on emigration out of Southampton and other ports to the Americas. Yarboroughs were on lists of those taken from poor houses and works houses. I regret that I failed to bookmark that URL to post here but I will search and do so.

Pauper Emigration under the New Poor law

[Workhouse Orphans] [British Home Children] [Other Agencies] [Bibliography] [Links]

The organised emigration of poor children dates back to a least 1619, when the London Common Council despatched 100 vagrant children to join the first permanent English settlement in North America, Jamestown in Virginia. A further party was sent in 1620, and more followed in 1622 to join the reinforcements sent following the Indian Massacre of the settlers in Virginia. From the mid-1600s, the demand for labour in Britain's colonies led to the illegal emigration of hundreds of children through their "spiriting", or kidnapping, a practice particularly associated with Scotland. This ended in 1757 after a number of Aberdeen businessmen and magistrates were exposed for their involvement in the trade.

In 1833, the year before the passing of the Poor Law Amendment Act, the Colonial Land and Emigration Commissioners (CLEC) were set up to manage the programme of emigration to Britain's colonies (Canada, Australia, New Zealand etc.). Under the new regime, some emigrants could qualify for a free passage if they were under forty, capable of labour, of good character, having been vaccinated against smallpox, and from occupations such as agricultural labourers, shepherds, or female domestic and farm servants. Young married couples, preferably without children were viewed as the ideal candidates. Assisted passages were also available with less stringent restrictions to healthy able-bodied labourers whose moral character could be vouched for. Workhouse inmates, however, or those in regular receipt of parish relief, were explicitly excluded from the CLEC schemes.

Provision for the emigration of the poor, with the cost being borne by an emigrant's home parish, was however included in section 62 of the 1834 Poor Law Amendment Act:

...it shall and may be lawful for the Rate-payers in any Parish... to direct that such Sum or Sums of Money, not exceeding Half the average yearly Rate for the three preceding Years, as the said Owners and Rate-payers so assembled at such Meeting may think proper, shall be raised or borrowed as a Fund, or in aid of any Fund or Contribution for defraying the

Expences of the Emigration of poor Persons having Settlements in such Parish, and willing to emigrate... Provided also, that all Sums of Money so raised... shall be recoverable against any such Person, being above the Age of Twenty-one Years, who or whose Family, or any Part thereof, having consented to emigrate, shall refuse to emigrate after such Expences shall have been so incurred, or having emigrated shall return...

This channel of emigration was overseen by the Poor Law Commissioners (PLC). The PLC, with a few exceptions, would sanction the emigration of any of its poor that a parish was prepared to fund. Those categories who were not acceptable included the wives and children of transported convicts, of soldiers, or of men who had deserted them and then gone overseas.

All such parish-funded emigration had to have the PLC's direct approval. The responsibility for conducting and managing individual emigration arrangements was, however, in the hands of the Board of Guardians for the union of which the parish was a member.

In their first annual report, in 1835, the Commissioners noted the modest uptake of the Act's provision with a total of 320 persons having emigrated from 80 parishes, mostly to Canada. However, a year later things were looking rather different with 5,241 persons having been funded to move. Almost three quarters of the total were from Norfolk and Suffolk, with 250 emigrants from a single parish - Banham in Norfolk. The total numbers emigrating from each county in the year from June 1835 to July 1836 are shown in the table below. As before, the large majority had Canada as their destination.

County Parishes Emigrants Cost (Â£)

Bedford	2	18	215
Buckingham	1	25	100
Berkshire	1	30	150
Cambridge	3	39	201
Huntingdon	2	27	200
Kent	18	320	1823
Lincoln	1	17	100
Middlesex	1	88	860
Northampton	2	23	135
Norfolk	91	3068	15198
Oxford	2	11	40
Somerset	2	11	50
Southampton	11	182	1068
Sussex	17	248	2032
Suffolk	32	787	4198
Wiltshire	5	347	2042
TOTAL	191	5241	28412

In the following year, ending July 1837, the total fell to 1,112 - a figure which was rarely again exceeded. The chart below shows the annual number of poor-law emigrants from England and Wales from 1835 to 1899 by which time the overall total of emigrants had reached 36,000.

<http://www.workhouses.org.uk/index.html?Aylesbury/Aylesbury.shtml>

Advertisement for Emigrant Ships, 1849..

Â© Peter Higginbotham.

Despite its enthusiastic take-up in Ireland, the CLEC's Australian scheme appears to have been rather less used in England and Wales by the newly created Poor Law Board (the

successors to the Poor Law Commissioners). However, the emigration of the poor from mainland Britain was given a boost in the late 1840s by two changes in the law. First, under the Poor Law Amendment Act of 1848, the financing of emigration could be charged to a common fund within each union, rather than having to be funded by the parish in which an emigrant was settled. Second, the 1850 Poor Law Amendment Act provided that a Poor Law Union could undertake the emigration of any "poor orphan or deserted child under the age of sixteen years" that was in its care. The resulting increase in emigration peaked at a total of 3,271 in 1852 and then, as in Ireland, declined to a few hundred a year.

After 1834

After 1836, Grimsby was part of the Caistor Poor Law Union. In 1890, increasing population in the area led to the formation of a separate Grimsby Poor Law Union. It included the parishes of: Ashby cum Fenby, Aylesby, Barnoldby-le-Beck, Beelsby, Bradley, Brigsley, Clee, Cleethorpes, East Ravendale, Great Coates, Great Grimsby, Habrough, Hatcliffe, Haverby cum Beesby, Healing, Humberston, Immingham, Irby, Laceby, Little Coates, Scartho, Stallingborough, Waltham, and West Ravendale.

A workhouse and infirmary for the new Union were built at a ten-acre site on the west side of Scartho Road to the south of Grimsby. The land was purchased from Lord Yarborough for the sum of £1,600.

The new buildings were opened on 9th October 1894 by the Right Honourable J Shaw-Le-Fevre. The architect was HC Scaping whose designs were based on a pavilion plan with a number of separate blocks for the administration and the various classes of inmate. The site layout can be seen on the 1905 OS map below

End of Extract.

NOTE: There are several such advertisements to recruit passengers to America. These ships may have been used to transport the orphans being sent to America.

May 16, 1774

Edinburgh Evening Courant

For CAPE FARE, NORTH CAROLINA,
And to touch at NEW-YORK,

The good Brigantine HARRIET, burthen 180 tuns, double decked, a prime sailer, and but one year old, with good accommodations, will be ready to sail with goods and passengers from Leith, in July next, or sooner if required, as several already have engaged their passage.-Any moderate number of persons that the vessel can conveniently carry, that are wanting their passage to either of the above places, may be accommodated on very moderate terms and the ship well victualled and manned; and for their better accommodation, as great inconveniencies have arisen from want of fresh air in bad weather, the vessel will be fitted with air-ports and grating hatches: A Surgeon also goes passenger, in order to settle in North America, who will be ready to give his assistance to any one whose situation may require it.

For further particulars enquire of Capt. Thomas Smith, at Mr James Young's brewer in Leith, or of Mr George Parker, Burntisland.

N.B. Good encouragement will be given to a few Coopers, House carpenters, and other tradesmen, who are wanting to go to North America.

(NOTE: Burtisland is a royal, municipal and burgh of Fife, Scotland, on the shore of the Firth of Forth, 54 m . S.W. of Kirkcaldy by the British railway . Pop . (1891) 4993)

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Alabama Indian Tribes

Abihka, see Creek Confederacy and Muskogee.

Alabama (See Alabama)

Apalachee. A part of this tribe lived for a time among the Lower Creeks and perhaps in this State. Another section settled near Mobile and remained there until West Florida was ceded to Great Britain when they crossed the Mississippi. A few seem to have joined the Creeks and migrated with them to Oklahoma. (See Florida.)

Apalachicola. Very early this tribe lived on the Apalachicola and Chattahoochee Rivers, partly in Alabama. Sometime after 1715 they settled in Russell County, on the Chattahoochee River where they occupied at least two different sites before removing with the rest of the Creeks to the other side of the Mississippi. (See Georgia.)

Atasi. A division or subtribe of the Muskogee.

Chatot. This tribe settled near Mobile after having been driven from Florida and moved to Louisiana about the same time as the Apalachee. (See Florida.)

Cherokee. In the latter part of the eighteenth century some Cherokee worked their way down the Tennessee River as far as Muscle Shoals, constituting the Chickamauga band. They had settlements at Turkeytown on the Coosa, Willstown on Wills Creek, and Coldwater near Tusculumbia, occupied jointly with the Creeks and destroyed by the Whites in 1787. All of their Alabama territory was surrendered in treaties made between 1807 and 1835. (See Tennessee.)

Chickasaw. The Chickasaw had a few settlements in northwestern Alabama, part of which State was within their hunting territories. At one time they also had a town called Ooe-asa (Wi-aca) among the Upper Creeks. (See Mississippi.)

Choctaw. This tribe hunted over and occupied, at least temporarily, parts of southwestern Alabama beyond the Tombigbee. (See Mississippi.)

Creek Confederacy. This name is given to a loose organization which constituted the principal political element in the territory of the present States of Georgia and Alabama from very early times, probably as far back as the period of De Soto. It was built around a dominant tribe, or rather a group of dominant tribes, called

Muskogee. The name Creek early became attached to these people because when they were first known to the Carolina colonists and for a considerable period afterward the body of them which the latter knew best was living upon a river, the present Ocmulgee, called by Europeans "Ocheese Creek." The Creeks were early divided geographically into two parts, one called Upper Creeks, on the Coosa and Tallapoosa Rivers; the other, the Lower Creeks, on the lower Chattahoochee and Ocmulgee. The former were also divided at times into the Coosa branch or Abihka and the Tallapoosa branch and the two were called Upper and Middle Creeks respectively. Bartram (1792) tends to confuse the student by denominating all of the true Creeks "Upper Creeks" and the Seminole "Lower Creeks." The dominant Muskogee gradually gathered about them, and to a certain extent under them, the Apalachicola, Hitchiti, Okmulgee, Sawokli, Chiaha, Osochi, Yuchi, Alabama, Tawasa, Pawokti, Muklasa, Koasati, Tuskegee, a part of the Shawnee, and for a time some Yamasee, not counting broken bands and families from various quarters. The first seven of the above were for the most part among the Lower Creeks, the remainder with the Upper Creeks. (For further information, see the separate tribal names under Alabama, Georgia, and Florida.)

Eufaula. A division or subtribe of the Muskogee.

Fus-hatchee. A division of the Muskogee.

Hilibi. A division or subtribe of the Muskogee.

Hitchiti. This tribe lived for considerable period close to, and at times within, the present territory of Alabama along its southeastern margin. (See Georgia.)

Kan-hatki. A division of the Muskogee.

Kealedji. A division of the Muskogee.

Koasati. Meaning unknown; often given as Coosawda and Coushatta, and sometimes abbreviated to Shati.

Connections. They belonged to the southern section of the Muskhogean linguistic group, and were particularly close to the Alabama.

Location. The historic location of the Koasati was just below the junction of the Coosa and Tallapoosa Rivers to form the Alabama and on the east side of the latter, where Coosada Creek and Station still bear the name. (See also Florida, Mississippi, Louisiana, Texas, and Oklahoma.)

Villages. Two Koasati towns are mentioned as having existed in very early times, one of which may have been the Kaskinampo. (See Tennessee.) At a later period a town known as Wetumpka on the east bank of Coosa River, in Elmore County, near the falls seems to have been occupied by Koasati Indians. During part of its existence Wetumpka was divided into two settlements, Big Wetumpka on the site of the modern town of the same name and Little Wetumpka above the falls of Coosa.

History. It is probable that from about 1500 until well along in the seventeenth century, perhaps to its very close, the Koasati lived upon Tennessee River. There is good reason to think that they are the Coste, Acoste, or Costehe of De Soto's chroniclers whose principal village was upon an island in the river, and in all probability this was what is now known as Pine Island. There is also a bare mention of them in the narrative of Pardo's expedition of 1567 inland Santa Elena, and judging by the entries made upon maps published early in the eighteenth century this tribe seems to have occupied the same position when the French and English made their settlements in the Southeast. About that time they were probably joined by the related Kaskinampo. Not long after they had become known to the Whites, a large part of the Koasati migrated south and established themselves at the point mentioned above. A portion seems to have remained behind for we find a village called Coosada at Larkin's Landing in Jackson County at a much later date. The main body all continued with the Upper Creeks until shortly after France ceded all of her territories east of the Mississippi to England in 1763, when a large part moved to Tombigbee River. These soon returned to their former position, but about 1795 another part crossed the Mississippi and settled on Red River. Soon afterward they seem to have split up, some continuing on the Red while others went to the Sabine and beyond to the Neches and Trinity Rivers, Tex. At a later date where few Texas bands united with the Alabama in Polk County, their descendants still live, but most returned to Louisiana and gathered into one neighborhood northeast of Kinder, La. The greater part of the Koasati who remained in Alabama accompanied the Creeks to Oklahoma, where a few are still to be found. Previous to this removal, some appear to have gone to Florida to cast in their lot with the Seminole.

Population. The earliest estimates of the Alabama Indians probably included the Koasati. In 1750 they are given 50 men; in 1760, 150 men. Marbury (1792) credits them with 130 men. In 1832, after the Louisiana branch had split off, those who remained numbered 82 and this is the last separate enumeration we have.

Sibley (1806) on native authority gives 200 hunters in the Louisiana bands; in 1814 Schermerhorn estimates that there were 600 on the Sabine; in 1817 Morse places the total Koasati population in Louisiana and Texas at 640; in 1829 Porter puts it at 180; in 1850 Bollaert gives the number of men in the two Koasati towns on Trinity River as 500. In 1882 the United States Indian Office reported 290 Alabama, Koasati, and Muskogee in Texas, but the Census of 1900 raised this to 470. The Census of 1910 returned 11 Koasati from Texas, 85 from Louisiana, and 2 from Nebraska; those in Oklahoma were not enumerated separately from the other Creeks. The 134 "Creeks" returned from Louisiana in 1930 were mainly Koasati.

Connection in which they have become noted. Coosada, a post village in Elmore County, Ala., near the old Koasati town, and Coushatta, the capital of Red River Parish, La, preserve the name of the Koasati.

Kolomi. A division of the Muskogee.

Mobile. Meaning unknown, but Halbert (1901) suggests that it may be from Choctaw moeli, "to paddle," since Mobile is pronounced moila by the Indians. It is the Mabila, Mauilla, Mavila, or Mauvila of the De Soto chroniclers.

Connections. The language of the tribe was closely connected with that of the Choctaw and gave its name to a trade jargon based upon Choctaw or Chickasaw.

Location. When the French settled the seacoast of Alabama the Mobile were living on the west side of Mobile River a few miles below the junction of the Alabama and Tombigbee.

History. When they make their first appearance in history in 1540 the Mobile were between the Alabama and Tombigbee Rivers, and on the east side of the former. Their chief, Tuscaloosa, was a very tall and commanding Indian with great influence throughout the surrounding country. He inspired his people to attack the invading Spaniards and a terrific battle was fought October 18, 1540, for the possession of one of his fortified towns (Mabila), which the Spaniards carried with heavy losses to themselves in killed and wounded, while of the Indians 2,500 or more fell. It is probable that the village of Nanipacna, through which a force of Spaniards of the De Luna colony passed in 1559, was occupied by some of the survivors of this tribe. At a later date they may have settled near Gees Bend of the Alabama River, in Wilcox County, because early French maps give a village site there which they call "Vieux Mobiliens." A Spanish letter of 1686 speaks of them as at war with the Pensacola tribe. When the French came into the country, the Mobile were, as stated above, settled not far below the junction of the Tombigbee and Alabama. After a post had been established on the spot where Mobile stands today, the Mobile Indians moved down nearer to it and remained there until about the time when the English obtained possession of the country. They do not appear to have gone to Louisiana like so many of the smaller tribes about them and were probably absorbed in the Choctaw Nation.

Population. After allowing for all exaggerations, the number of Mobile Indians when De Soto fought with them must have been very considerable, perhaps 6,000 to 7,000. Mooney (1828) estimates 2,000 Mobile and Tohome in 1650, over a hundred years after the great battle. In 1702 Iberville states that this tribe and the Tohome together embraced about 350 warriors; 1725-26 and Boenville (1932, vol. 3, p. 536), gives 60 for the Mobile alone, but in 1730 Regis de Rouillet (1732) cuts this half. among the Mobile, Tohome and Narrates at about 100.

Connection in which they have become noted. The Mobile have attained a fame altogether beyond anything which their later numerical importance would warrant: (1) on account of the desperate resistance which they offered to De Soto's forces (2) from the important Alabama city to which they gave their name. There is a place called Mobile in Maricopa County, Ariz.

Muklasa. Meaning in Alabama and Choctaw, "friends," or "people of one nation."

Connections. Since the Muklasa did not speak Muskogee and their name is from the Koasati, Alabama, or Choctaw language, and since they were near neighbors of the two former, it is evident that they were connected with one or the other of them.

Location. On the south bank of Tallapoosa River in Montgomery County. (See Florida and Oklahoma.)

History. When we first hear of the Muklasa in 1675 they were in the position above given and remained there until the end of the Creek-American War, when they are said to have emigrated to Florida in a body. Nothing is heard of them afterward, however, and although Gatschet (1884) states that there was a town of the name in the Creek Nation in the west in his time, I could learn nothing about it when I visited the Creeks in 1911-12.

Population.-In 1760 the Muklasa are said to have had 50 men, in 1761, 30, and in 1792, 30. These are the only figured available regarding their numbers.

Muskogee (See Muskogee)

Napochi. If connected with Choctaw Napissa, as seems not unlikely, the name means "those who see," or "those who look out," probably equivalent to "frontiersmen."

Connection.-They belonged to the southern division of the Muskogean proper, and were seemingly nearest to the Choctaw.

Location. Along Black Warrior River.

History. The tribe appears first in the account of an attempt to colonize the Gulf States in 1559 under Don Tristan de Luna. part of his forces being sent inland from Pensacola Bay came to Coosa in 1560 and assisted its people against the Napochi, whom they claimed to have reduced to "allegiance" to the former. After this the Napochi seem to have left the Black Warrior, and we know nothing certain of their fate, but the name was preserved down to very recent times among the Creeks as a war name, and it is probable that they are the Napissa spoken of by Iberville in 1699, as having recently and the Chickasaw. Possibly the Acolapissa of Pearl River and the Quinipissa of Louisiana were parts of the same tribe.

Population. Unknown.

Connection in which they have become noted. The only claim the Napochi have to distinction is their possible connection with the remarkable group of mounds at Moundville, Hale County, Ala.

Natchez. One section of the Natchez Indians settled among the the Abihka Creeks near Coosa River after 1731 and went to Oklahoma a century later with the rest of the Creeks. (See Mississippi.)

Okchai. A division of the Muskogee.

Okmulgee. A Creek tribe and town of the Hitchiti connection. (See Georgia.)

Osochi. Meaning unknown.

Connections. Within recent times the closest connections of this tribe have been with the Chiaha, though their language is said to have been Muskogee, but there is some reason to think that they may have been originally a part of the Timucua. (See below.)

Location. Their best known historic seat was in the great bend of Chattahoochee River, Russell County,

Ala., near the Chiaha. (See also Georgia and Florida.)

Villages. The town of Hotalgi-huyana was populated in part from this tribe and in part from the Chiaha. The census of 1832 gives two settlements, one on the Chattahoochee River and one on a stream called Opillike Hatchee.

History. The suggestion that the Osochi may have been Timucua is founded
 (1) on the resemblance of their name to that of a Timucua division in northwest Florida called by the Spaniards Ossachile or Ugachile,
 (2) on the fact that after the Timucua uprising of 1656 some of the rebels "fled to the woods," and
 (3) the later mention of a detached body of Timucua in the neighborhood of the Apalachicola.
 Early in the eighteenth century they seem to have been living with or near the Apalachicola at the junction of the Chattahoochee and Flint. From what Hawkins (1848) tells us regarding them, we must suppose that they moved up Flint River somewhat later and from there to the Chattahoochee, in the location near the Chiaha above given. They migrated to Oklahoma with the rest of the Lower Creeks, and maintained their separateness in that country for a while but were later absorbed in the general mass of the Creek Population.

Population. The following estimates of the effective male population of the Osochi occur: 1750, 30; 1760, 50; 1792, 50. The census of 1832-33 returned a total of 539, but one of the two towns inhabited by these Indians may have belonged to the Okmulgee.

Pakana. A division of the Muskogee.

Pawokti. This tribe moved from Florida to the neighborhood of Mobile along with the Alabama Indians and afterward established a town on the upper course of Alabama River. Still later they were absorbed into the Alabama division of the Creek Confederacy. (See Florida.)

Pilthlako. A division of the Creeks, probably related to the Muskogee, and possibly a division of the Okchai.

Sawokli. Possibly meaning "raccoon people," in the Hitchiti language, and, while this is not absolutely certain, the okli undoubtedly means "people."

Connections. The Sawokli belonged to the Muskhogean linguistic stock and to the subdivision called Atcik-hata. (See Apalachicola.)

Location. The best known historic location was on Chattahoochee River in the northeastern part of the present Barbour County, Ala. (See Florida and Georgia.)

Villages

Hatchee tcaba, probably on or near Hatchechubbee Creek, in Russell County, Ala.
 Okawaigi, on Cowikee Creek, in Barbour County, Ala.
 Okiti-yagani, in Clay County, Ga., not far from Fort Gaines.
 Sawokli, several different locations, the best known of which is given above.
 Sawoklutci, on the east bank of the Chattahoochee River, in Stewart County, Ga.
 Teawokli, probably on Chattahoochee River in the northeastern part of Russell County, Ala.

History. When first known to the Spaniards the Sawokli were living on Chattahoochee River below the falls. A Spanish mission, Santa Cruz de Sabacola, was established in one section of the tribe by Bishop Calderón of Cuba in 1675, and missionaries were sent to a larger body among the Creeks in 1679 and again in 1681. Most of the Indians surrounding these latter, however, soon became hostile and those who were

Christianized withdrew to the junction of the Chattahoochee and Flint Rivers, where they were settled not far from the newly established Chatot missions. The Sawokli appear to have remained in the same general region until 1706 or 1707, when they were displaced by hostile Indians, probably Creeks. At least part lived for a while on Ocmulgee River and returned to the Chattahoochee, as did the residents of many other Indian towns, about 1715, after which they gradually split up into several settlements but followed the fortunes of the Lower Creeks. In the seventeenth century there have been a detached body as far west as Yazoo River, since a map that period gives a "Sabougla" town there and the name is preserved to the present day in a creek and post village.

Population. In 1738 a Spanish report gives the Sawokli 20 men, evidently an underestimate. In 1750 four settlements are given with more than 50 men, and in 1760 the same number of settlements and 190 men, including perhaps the Tamali, but to these must be added 30 men of Okiti-yakani. In 1761, including the neighboring and probably related villages, they are reported to have had 50 hunters. Hawkins in 1799 gives 20 hunters in Sawoklutci but no figures for the other towns. (See Hawkins, 1848.) In 1821 Young (in Morse, 1822) estimates 150 inhabitants in a town probably identical with this, and, according to the census of 1832-33, there were 187 Indians in Sawokli besides 42 slaves, 157 Indians in Okawaigi, and 106 in Hatchetcaba; altogether, exclusive of the slaves, 450.

Connection in which. they have become noted.-Sawokla is the name of a small place in Oklahoma, and a branch of this town has had its name incorporated in that of a stream, the Chewokeleehatchee, in Macon County., Ala., and in a post office called Chewacla in Lee County, Ala.

Shawnee. In 1716 a band of Shawnee from Savannah River moved to the Chattahoochee and later to the Tallapoosa, where they remained until early in the nineteenth century. A second band settled near Sylacauga in 1747 and remained there until some time before 1761 when they returned north. (See Tennessee.)

Taensa. This tribe was moved from Louisiana in 1715 and given a location about 2 leagues from the French fort at Mobile, one which had been recently abandoned by the Tawasa, along a watercourse which was named from them Tensaw River. Soon after the cession of Mobile to Great Britain, the Taensa returned to Louisiana. (See Louisiana.)

Tohome. Said by Iberville to mean "little chief," but this is evidently an error.

Connections. They belonged to the southern branch of the Muskogean linguistic group, their closest relatives being the Mobile.

Location. About MacIntosh's Bluff on the west bank of Tombigbee River, some miles above its junction with the Alabama.

Subdivisions. Anciently there were two main branches of this tribe, sometimes called the Big Tohome and Little Tohome, but the Little Tohome are known more often as Naniaba, "people dwelling on a hill," or "people of the Forks;" the latter would be because they were where the Alabama and Tombigbee Rivers unite.

Villages. No others are known than those which received their names from the and its subdivisions.

History. Cartographical evidence suggests that the Tohome may once have lived on a creek formerly known as Oke Thome, now contracted into Catoma, which flows into Alabama River a short distance below Montgomery. When first discovered by the Whites, however, they were living at the point above indicated. In the De Luna narratives (1559-60) the Tombigbee River is called "River of the Tome." Iberville learned of this tribe in April 1700, and sent messengers who reached the Tohome village and returned in May. In 1702 he went to see them himself but seems not to have gone beyond the Naniaba. From this time on Tohome history

is identical with that of the Mobile and the two tribes appear usually to have been in alliance although a rupture between them was threatened upon one occasion on account of the murder of a Mobile woman by one of the Tohome. In 1715 a Tohome Indian killed an English trader named Hughes who had come overland from South Carolina, had been apprehended and taken to Mobile by the French and afterward liberated. A bare mention of the tribe occurs in 1763 and again in 1771-72. They and the Mobile probably united ultimately with the Choctaw.

Population. In 1700 Iberville estimated that the Tohome and Mobile each counted 300 warriors, but 2 years later he revised his figures so far that he gave 350 for the two together. In 1730 Regis de Rouillet estimated that there were 60 among the Tohome and 50 among the Naniaba. In 1758 Governor De Kerlerec estimated that the Mobile, Tohome, and Naniaba together had 100 warriors. (See Mobile.)

Tukabahchee. One of the four head tribes of the Muskogee.

Tuskegee. Meaning unknown, but apparently containing the Alabama term *taska*, "warrior."

Connections. The original Tuskegee language is unknown but it was probably affiliated with the Alabama, and hence with the southern branch of Muskogean.

Location. The later and best known location of this tribe was on the point of land between Coosa and Tallapoosa Rivers, but in 1685 part of them were on the Chattahoochee River near modern Columbus and the rest were on the upper Tennessee near Long Island. (See also Oklahoma and Tennessee.)

Villages. None are known under any except the tribal name.

History. In 1540 De Soto passed through a town called Tasqui 2 days before he entered Coosa. In 1567 Vandra was informed that there were two places in this neighborhood near together called Tasqui and Tasquiqui, both of which probably belonged to the Tuskegee. By the close of the seventeenth century the Tuskegee appear to have divided into two bands one of which Coxe (1705) places on an island in Tennessee River. This band continued to live on or near the Tennessee for a considerable period but in course of time settled among the Cherokee on the south side of Little Tennessee River, just above the mouth of Tellico, in the present Monroe County, Tenn. *Sequoya* lived there in his boyhood. Another place which retained this name, and was probably the site of an earlier settlement was on the north bank of Tennessee River, in a bend just below Chattanooga, while there was a Tuskegee Creek on the south bank of Little Tennessee River, north of Robbinsville, in Graham County, N. C. This band; or the greater part of it, was probably absorbed by the Cherokee. A second body of Tuskegee moved to the location mentioned above where the Coosa and Tallapoosa Rivers come together. It is possible that they first established themselves among the Creek towns on the Ocmulgee, moved with them to the Chattahoochee in 1715 and finally to the point just indicated, for we have at least two documentary notices of Tuskegee at those points and they appear so situated on a number of maps. It is more likely that these were the Tuskegee who finally settled at the Coosa-Tallapoosa confluence than a third division of the tribe but the fact is not yet established. In 1717 the French fort called Fort Toulouse or the Alabama Fort was built close to this town and therefore it continued in the French interest as long as French rule lasted. After the Creek removal, the Tuskegee formed a town in the southeastern part of the Creek territories in Oklahoma, but at a later date part moved farther to the northwest and established themselves near Beggs.

Population. There are no figures for the Tuskegee division which remained on Tennessee River. The southern band had 10 men according to the estimate of 1750, but this is evidently too low. Later enumerations are 50 men in 1760, 40 in 1761, including those of Coosa Old Town, 25 in 1772 and 1792, 35 in 1799. The census of 1832-33 returned a population of 216 Indians and 25 Negro slaves.

Connection in which they have become noted. The name Tuskegee became applied locally to several places

in eastern Tennessee and western North Carolina, and one in Creek County, Okla., but the most important place to receive it was Tuskegee or Tuskegee, the county seat of Macon County, Ala. The Tuskegee Normal and Industrial Institute for colored people, located at this place, has, under the guidance of the late Booker T. Washington, made the name better known than any other association.

Wakokai. A division or subtribe of the Muskogee.

Wiwohka. A division of the Muskogee made up from several different sources. (See Muskogee.)

Yamasee. There was a band of Yamasee on Mobile Bay shortly after 1715, at the mouth of Deer River, and such a band is entered on maps as late as 1744. It was possibly this same band which appears among the Upper Creeks during the same century and in particular is entered upon the Mitchell map of 1755. Later they seem to have moved across to Chattahoochee River and later to west Florida, where in 1823 they constituted a Seminole town. (See Florida.)

Yuchi. A band of Yuchi seems to have lived at a very early date near Muscle Shoals on Tennessee River, whence they probably moved into east Tennessee. A second body of the same tribe moved from Choctawhatchee River, Fla., to the Tallapoosa before 1760 and established themselves near the Tukabahchee, but they soon disappeared from the historical record. In 1715 the Westo Indians, who I believe to have been Yuchi, settled on the Alabama side of Chattahoochee River, probably on Little Uchee Creek. The year afterward another band, accompanied by Shawnee and Apalachicola Indians, established themselves farther down, perhaps at the mouth of Cowikee Creek in Barbour County, and not long afterward accompanied the Shawnee to Tallapoosa River. They settled beside the latter and some finally united with them. They seem to have occupied several towns in the neighborhood in succession and there is evidence that a part of them reached the lower Tombigbee. The main body of Yuchi shifted from the Savannah to Uchee Creek in Russell County between 1729 and 1740 and continued there until the westward migration of the Creek Nation. (See Georgia.)

Additional Alabama Indian Resources

- **Alabama Indian Tribes in the 1900 Indian Territory Census**
- **McKennon Roll**
- **Cooper Roll**

Return to Indian Genealogy

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