

## Prologue

It is good that we seek to expand our knowledge of our ancestors' lives because we owe our very existence to them; we bless and thank them for the legacy. Guided by their unrivaled perseverance and principles, this legacy must continue in the lives of the young people of this family as they strive to excel and make their mark in this world, locally, nationally, and globally. Let us take pride in our ancestors and their achievements and use wisely the knowledge which they have handed down to us.

Collectively our task is to...

*“Preserve the Past, Celebrate the Present, and Prepare for the Future”.*

*I am very grateful to those individuals who contributed to the oral history of this book.  
I sincerely appreciate your contributions.*

*\*Denotes our lineage.*

## ► Verifying Family Research

An assortment of sources was used to confirm the information obtained on our family. Death certificates, marriage licenses, oral interviews, Ancestry.com, census records, oral history, land patents, cemetery markers, etc. Sometimes it was difficult to trace various family members because many shared the same first names. Some surname spellings were not standardized several generations ago. Many people spelled their own name in a variety of ways, as you can see with the name Leflore and how it changed from generation to generation. Here are but a few of the spellings of the Leflore surname that I have encountered in my research: LAFLORE, LEFLEAU, LAFLEUR, LEFLO, LEFLORE and LEFLEUR.

Many people couldn't read or write, and sometimes those who wrote for them, when the need arose, sometimes had minimal spelling skills and just spelled phonetically, writing down what they heard. Spelling mistakes that occurred were simply due to human error. Record-keepers and transcribers often made mistakes because sometimes they had to guess at more difficult name spelling, doing their best to spell out what they heard. This was the case in Solomon Leflore's Dawes application; Solomon gave his children's names as "Nine" and "Luvertus", when their given names were "Linah" and "Lubertha". Similar problems in census records existed when the enumerator interviewed newly-arrived immigrants and slaves.

Perhaps one of the most useful tools in the research of the Leflore family was Solomon Leflore's Dawes application. Solomon's goal was to prove that he was a descendant of someone with Indian blood. That person was his father, Jackson Leflore. If he could prove that he had Indian blood, this would make him eligible to get on the Dawes Rolls, and then he and each of his children would be entitled to an allotment of land. Solomon was not successful in his attempt to get on the rolls. His application was rejected; however he left his descendants something much more valuable than the land he would have gotten, a LEGACY.

We are grateful to Solomon Leflore for the legacy that he has given us, because without the information on his Dawes application, it would have been difficult to trace our family's history. His application has made a tremendous impact on our family's research.

*[Due to the extensive listing of known descendants, a blank family-tree diagram has been provided on the next page for each family to complete their own family-tree independently.]*

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# Leflore Ties that Bind



## ► In the Beginning

Leflore history can be traced back to the late 1600s to Rene Lefleau. Rene Lefleau was born in St. Crosse Parish, Versailles, France around 1670. He married Anne Garochat around 1695. Rene Lefleau and his wife had two children. Their names were Pierre Andre Lefleau and Jacques Lefleau\*. Jacques was born in Versailles, Ile-de-France. He worked in the stables of the King. Jacques married Marie Magdalene Vichete, born in 1690 in Ile-de-France. Jacques Lefleau and Marie Magdalene Vichete had a son; Jean Baptiste Lefleau\* was born on November 3, 1712 in St. Croisse Parrish, Versailles, France. Jacques Lefleau died on September 15, 1780 in Mobile, West Florida. In Jean Baptiste's christening records, it states that he is the "son of Jacques Lefleau, horse-trooper in the Orleans Regiment". On June 19, 1735, Jean Baptiste LeFleau\* married Jeanne Boissinot, a native of Mobile. Jean Baptiste LeFleau's age was not known at the time of his marriage, but his bride was barely fourteen. Jean Baptiste LeFleau was a French soldier who came to the Mobile French Territory, West Florida area as a member of a company of French Infantry sent to the garrison of Mobile. The exact date of the arrival of Jean Baptiste Lefleau was around 1725 [some reports say 1735]. Jeanne Boissinot died on August 11, 1752. Jean Baptiste worked for Jean Girard [His father-in-law] and learned to operate keelboats and flatboats, and in turn, taught his son, Louis, these skills. Early in 1753, Jean Baptiste Lefleau married Marie Jeanne Girard at the Notre Dame cathedral in French Louisiana on January 16th, 1753. They had 10 children:

- Marie Anne Lefleau (1753 - 1782)
- Jean Claude Lefleau (1755 - 1785)
- Jean Francois Lefleau (1756 - 1799)
- Jean Bertrand Lefleau (1758 - 1780)
- Marguerite Lefleau (1760 - 1787)
- Louis Lefleur\* (1762 - 1833)
- Jean Pierre Lefleau (1764 - unknown)
- Louise Lefleau (1765 - 1813)
- Michael Lefleau (1767 - 1832)
- Marie Francoise Lefleau (1769 - 1789)

Jean Baptiste Lefleau and Marie Jeanne Girard died of Yellow Fever in Mobile, West Florida in September, 1780. Their deaths were in the same month and several days apart. They both were buried in Campo Santo, Cemetery. Jean Baptiste and Marie Jeanne lived in what was called the Sheffield Place in Mobile. Possibly one of the other siblings continued living in the home upon their deaths. The death records for Jean Baptiste Lefleau state that several of his children were present at his burial; daughter Marie Ann LeFleau Guillory, 27 years old, her husband Pierre Guillory and their son Mathieu Guillory aged 4 years old; son Jean Claude LeFleau, 24 years old; daughter Marguerite LeFleau, 20 years old; son Louis LeFleau,\* 18 years old; son Jean Pierre LeFleau, 16

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years old; daughter Louisa LeFleau, 15 years old; son Michael LeFleau, 13 years old; and daughter Marie Françoise LeFleau, almost 11 years old.

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## ► Adventures of Louis Lefleur

After the death of his parents, Louis Lefleur\* left Mobile and as a teen, operated his own boats for trade and became very prosperous for the times. He operated keelboats across West Florida, Alabama, Mississippi and east Louisiana coasts and up the rivers which flowed into the Gulf of Mexico. He was a frequent visitor to Pass Christian, Choctaw Nation, Mississippi Territory, and Natchez on the Mississippi River. He made many trips to Canada and back. Michael Lefleur, his younger brother, was only 13 when his parents passed away so possibly he went with his older brother Louis. History reports later that Michael and Louis trapped and hunted together and traded with the Choctaw Nation. Michael Lefleur, married a Choctaw, but his wife was of another clan; and the lives of him and Louis were in a manner separated. Michael settled near the Tombigbee River and became very prosperous as a trader, merchant, farmer and stockman. Louis brought luxury items and fine apparel to Natchez which had been ordered from Panton, Leslie, and Company of St. Marks, East Florida. He also carried less luxurious items which Louis Lefleur used in his trade with the Choctaws. The pelts obtained from the Choctaw Indians through trading were sold at the trading houses at St. Marks and in Pensacola. In the late 1790's, Louis and Michael Lefleur brought cattle into the western part of Choctaw Nation, on the Yazoo River. Louis Lefleur was one of the major agents of change in the Choctaw homeland. He was referred to by the Indians as "Dancing Flower". He established an extensive plantation and cattle ranch in Yazoo Valley, in the present county of Holmes. Louis had 100 slaves and many Indians living about him. Around 1820, he allowed his slaves to help missionaries build a school for Choctaw boys. The slaves that helped the missionaries were also allowed to attend church with the missionaries. Later in 1824, he became unhappy with the missionaries in charge of the Choctaw school because one of his sons had been suspended for "obstinate and incorrigible behavior," he then took back two of his slaves who had been helping there and would not allow his other slaves to attend church with the missionaries.

In addition to being a trader with the Choctaw Indians, Louis Lefleur was, during the War of 1812, a Major in the United States Army, participating in campaigns against the Creek Indians in Alabama and in the Battle of New Orleans under General Pushmataha and General Andrew Jackson. He was promoted to the rank of Major for "Valor in the field". Louis Leflore was also in command of a Company in 1814 for three months in Russell's expedition to Alabama and in the campaign to Pensacola in 1814-15.

In the late 18th century, Louis Lefleur established a trading post on the Pearl River on what would become known as Lefleur's Bluff. This area later became the location of the old state capitol building in Jackson, Mississippi. Later, around 1801, Louis Lefleur moved his family to a location on the Natchez Trace, the Wilderness Road that ran between Nashville, Tennessee and Natchez, in the Mississippi Territory. Here he established a trading post and an inn, known as a "Stand". Many stands were located all along the trace, from Natchez to Nashville. Louis Lefleur's stand soon became known as French Camp Stand. Today, the location of Louis's trading post and inn is still known as French Camp Stand in Choctaw County, Mississippi.

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Although Louis Lefleur was a small man, he commanded great respect. He was an outstanding hunter and often spent whole days in overflowed swamps and prairies. He hunted until he was well over eighty years old. Louis Lefleur lived to a ripe old age and during his long lifetime amassed a considerable fortune. He died a few years after the last treaty with the Choctaws in Hot Springs, Arkansas Territory in 1833. [Louis changed the spelling of his last name from *LeFleau* to *Lefleur*.]

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## ► Our Choctaw Ties

Louis Lefleur along with other white traders was among the first white men to come into the territory of the Choctaw Indians. Among those that Louis Lefleur traded with was Roscoe Cole, an Englishman with an Indian wife. Roscoe Cole married his Indian wife, Shumaka, around 1760. One of the daughters of this marriage, Nahomtima, became the wife of John Cravat. Louis Lefleur married Nancy and Rebecca Cravat\*, the twin daughters of Nahomtima and John Cravat. Rebecca\* and her sister Nancy both became wives of Louis Lefleur around 1790 on the Tombigbee River, in Okla Hannali, Six Towns District, in Choctaw Nation East. These two Choctaw women each had children by Louis Lefleur and raised mixed-bloods. Being a mixed-blood allowed these offspring to have great influence in tribal politics in later years. Our line goes back to Jackson Leflore,\* Louis Lefleur's and Rebecca Cravat's son. He was named after the seventh president of the United States, Andrew Jackson. Jackson Leflore was the younger brother of Greenwood Leflore and was the youngest child of Louis and Rebecca Cravat-Leflore. He was not full Choctaw; he was a mixed-blood because his mother was of French-English-Choctaw heritage. All of Louis's children by both women were mixed bloods. Neither Jackson nor any of his brothers and sisters, children of Louis Lefleur and Rebecca Cravat, nor those of Louis Lefleur's children by Nancy Cravat, could have been ½ Choctaw because their grandmother, Shumaka married Roscoe Cole, an Englishman. Shumaka's daughter, Nahomtima married a Frenchman, Jean Cravat. Their daughters, Nancy and Rebecca would be ¼, so Nancy and Rebecca's children would not have been more than ⅛ Choctaw.

The following story is told by early writers as to how Shumaka was adopted by the Choctaws after the massacre of her tribe: In the early 1700's the Chakchiuma Indian tribe was located in the general area now occupied by present-day Greenwood, Leflore County, Mississippi. They were generally situated between the Chickasaw Indians to the north and northeast, and the Choctaw Indians to the east and south. The Chakchimua Indians lived principally around the confluence of the Yalobusha and Tallahatchie Rivers which form the beginning of the Yazoo River. The Chakachiumas were a very aggressive, warlike people and frequently were at war against the Chickasaws and the Choctaws. These two tribes formed a joint war party and made a raid on the Chakchiumas and completely eliminated them as a tribe. The only survivors were a few women who came to live with the Choctaws and were assimilated into the tribe. One of the survivors of the raid was a Chakchiuma maiden named Shumaka. Shumaka became the wife of Roscoe Cole.

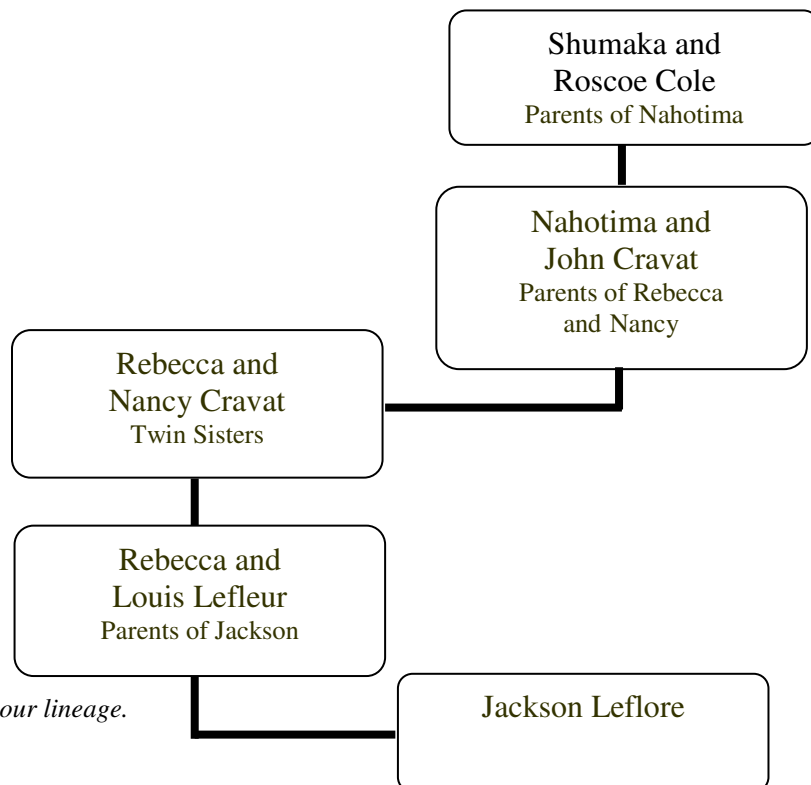
\*Denotes our lineage.

Many researchers link Pushmataha to Rebecca and Nancy Cravat, stating he is their uncle. It is believed that their mother Nahomtima was a sister to Pushmataha. Other researchers disagree with this speculation and state that Pushmataha being related to Rebecca and Nancy Cravat is unlikely.

Louis had children by both Rebecca and Nancy Cravat. At that time in history, having multiple wives was a common practice among Indians; therefore, the white men that married Indian women adopted Indian customs, especially when it benefited them. It was also Indian custom to either live with both wives in one house or to travel the circuit, which meant splitting time between the two wives. It is difficult to tell if Louis traveled the circuit, sharing time with each family, or if he resided with both wives. It appears that all of his children by Rebecca and Nancy Cravat were born at Lefleur's Bluff, Choctaw Nation, except for our ancestor Jackson Leflore, who was born at Frenchmen's Camp, Choctaw Nation, Mississippi. Louis married his third wife, Ho-Ke-Hoke in 1793 in Oklafalayah, Choctaw Nation, Mississippi Territory. She was born about 1775 in Pass Christian, Choctaw Nation, Mississippi Territory and died unknown in Pass Christian, Choctaw Nation, Mississippi. Rebecca Cravat and Nancy Cravat were born about 1770. Nancy died around 1810 and Rebecca died around 1820 in Lefleur's Bluff, Pearl River, Choctaw Territory.

In his last will and testament, Louis Lefleur<sup>1</sup> made provisions for his children, two of his nephews, and his nieces who were children of his sister, Louisa Lefleau-Krebs, who was deceased. Most of his land and his slaves went to his children. The practice of willing slaves and property to family members continued with the children of Louis Lefleur.

Below is an ancestral chart that shows the relationship of each individual to Rebecca Cravat. <sup>1</sup> *Louis Lefleur's Will can be found in the Document Section of this booklet.*



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The children of Louis Lefleur and Rebecca Cravat, Nancy Cravat, and Ho-Ke-Hoke are shown below. We are descendants through Rebecca and her son Jackson Leflore.

Children of Louis Lefleur and Rebecca Cravat:

- Benjamin Leflore 1792 – 1863
- Santiago Mathius LeFlore 1793 -1793
- Felicity Leflore 1795-1840
- Sylvia Leflore, born May 1797-1855
- Greenwood Leflore 1800-1865
- Isabella Leflore, born 1804- died unknown
- William Leflore 1806- 1844
- Basil LeFlore 1810- 1886
- \*Jackson Leflore 1815- 1854

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Children of Louis Lefleur and Nancy Cravat:

- Louisa Leflore 1791-died unknown
- Clarissa Leflore 1792 - 1872
- Winna Leflore 1796- 1840
- Tobias Leflore 1806 -1832
- Forbis Leflore 1810 -1881

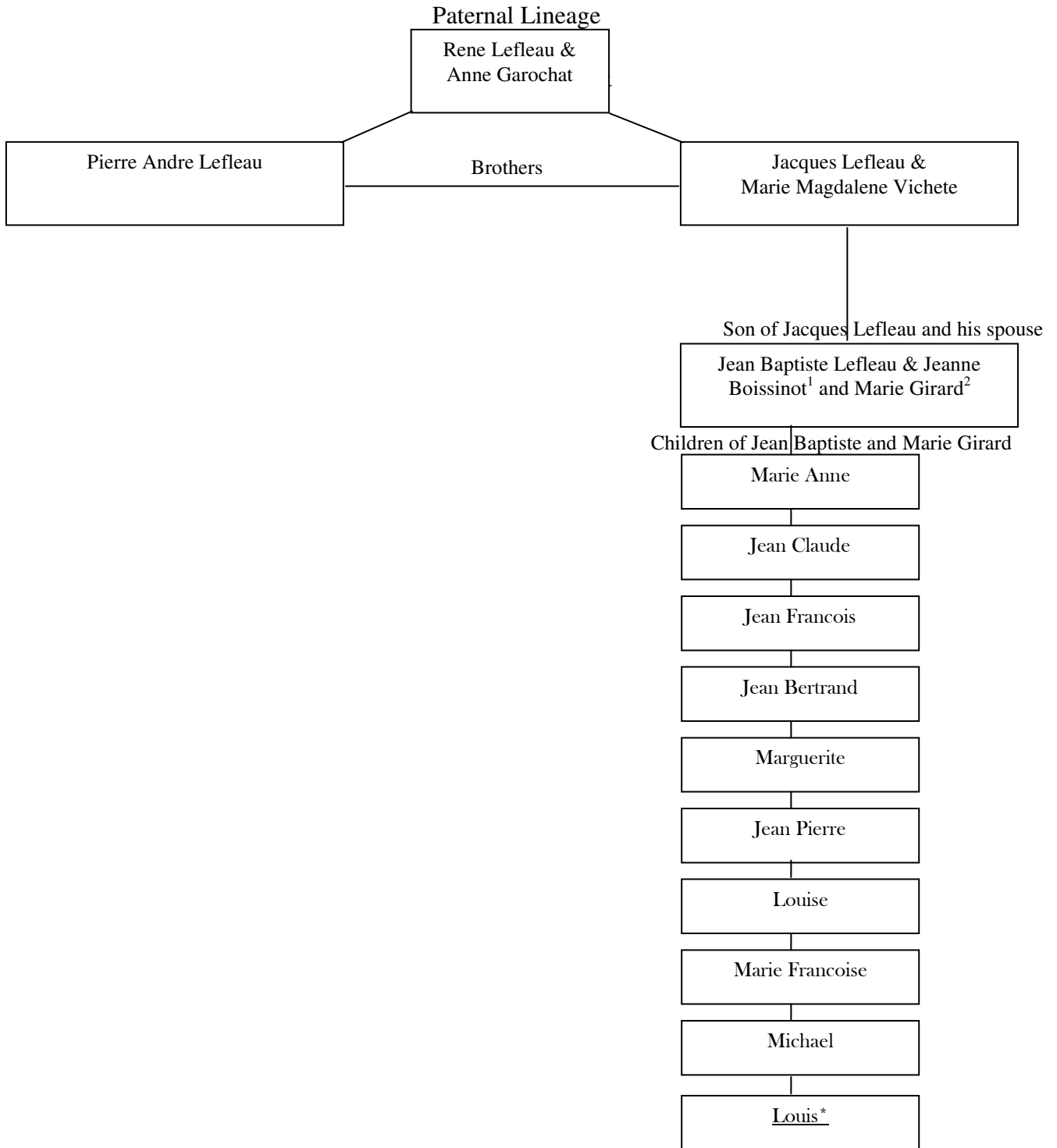
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Children of Louis Lefleur and Ho-Ke-Hoke:

- Margarita Leflore, born 1794- died unknown
- Marie Leflore, born 1797- died unknown

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*[The spelling of the Leflore surname changed from Lefleur to Leflore with the children of Louis Lefleur. This generation started to spell or call their last name Leflore, adopting a more southern accent than French.]*

## ► Jackson Leflore

Jackson Leflore was the youngest child of Louis Lefleur and Rebecca Cravat. He was born in 1815. Jackson's mother Rebecca died when he was five years old. When he was 17 years old, he was listed among the students of the Choctaw Academy boarding school in Kentucky on a roll made August 1, 1832. He was named in the Supplemental Articles to the Treaty of Dancing Rabbit Creek and was not eligible to receive reservation land because he was not head of a household at that time. In 1833, Jackson received a full share of his father's estate, even though he was under 21, there was no guardian appointed for him.

Caroline Leflore\*, a mulatto slave, and Jackson Leflore\* had four children together. The children from this relationship are: Daniel Leflore\*, Solomon Leflore\*, Mary Witt\*, and Delia Leflore\*. Daniel Leflore, Solomon Leflore, Mary Witt, and Delia Leflore were our great, great ancestors, and for some they were great, great, great relations.

In the Removal Roll of Choctaws going to the Western Nation, Jackson Leflore was listed as "Captain". It is not known how long he stayed in Choctaw Nation West [*Present day Oklahoma*]. According to Choctaw Emigration Records, Volume II, Jackson arrived in Choctaw Nation West on May 1, 1834. [*Jackson would have been 19 years old at that time.*] Place of arrival not indicated. He had no wife. It is evident that Jackson stayed in Choctaw Nation West [*Present day Oklahoma*] for a short period because in 1835, he signed the release for the sale of his father's land in Carroll County. [*Solomon Leflore stated in his Dawes application that Jackson Leflore did not remain in Choctaw Nation West for very long because he became ill. Solomon was the son of Caroline and Jackson*] Jackson had the following slaves when he traveled to Choctaw Nation West: Joe 40, Henry 40, Anna 38, Peter 6, Martin 2, Amy 35, Sina 4, Squire 2, Caroline 18\*, Eliza 18, Harriet 20, Selina 4, Patsy 2, Mary 25, George 14, Andrew 13, Prince 50, Sylvia 50, Jefferson 18, Eli 13, Robin 11, Temsee 8, Ben 42, Sally 15, and Mourning 15. At this time, Jackson Leflore owned 25 slaves. Upon Jackson's death in 1854, his estate records showed that he still had nine of the slaves listed above. It is believed that Caroline, whose name is underlined above, is the mother of Jackson's children. This Caroline did travel to Choctaw Nation West with Jackson. It appears that Caroline was a year younger than Jackson. Jackson and Caroline's first child, Daniel, was born around 1833 or 1834.

Church records show that Jackson permitted Caroline and Cesar to attend church. According to church records from Bethel Church, in Carrollton, Mississippi, Caroline and Cesar are listed as attending church during the years 1845, 1847, and 1849. Bethel

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Church in Carrollton had a white congregation with the exception of slaves that were allowed to attend by their various slave owners<sup>2</sup>.

<sup>2</sup>*A list of the slaves that were allowed to attend Bethel Church in Carrollton is shown in the Document Section of this book.*

In 1840, Jackson lived on his plantation in Carrollton in Carroll County. He appears on the Carroll County census as owning 360 acres of land. The 1850 census of Carroll County gives Jackson's age as 25; he is listed as a farmer and has real estate valued at \$2,000. This census shows that he is not married. [*Either Jackson or the census enumerator made a mistake of ten years on his age, because if he was born in 1815, in 1850 his age would have been 35.*]

The directions to Jackson Leflore plantation home are given below:

The remains of Jackson's plantation is a cemetery with graves from that era located in Carroll County. One of the graves is that of a slave who belonged to Leflore. The last name of the slave is the same as that of the owner. In addition to being treated as property, slaves were also thought of as part of the family. Jackson Leflore's home is just a pile of rubble but is said to have once been the center of a large plantation. At the base of the bluff was once the site of a saloon. The trail also branches off and passes by a huge grove of pecan trees.

#### Directions to Hike

•From I-55 take highway 8 west to Holcomb. Then take Highway 7 South almost to the town of Avalon where there is a sign. The trailhead is across the gravel road from the large metal building.

Jackson Leflore died at his home in the Northern District of Carroll County on March 9, 1854 at the age of 39. There is no record that gives the cause of his death. Jackson died intestate; he did not have a will. Because Carolyn Lefleur was Black, back then she was deprived of all legal rights to go to court to make a claim for her share of Jackson's estate as his widow. I doubt if the thought ever entered her mind. The Probate Court of Carroll County appointed Jackson's nephew, John D. Leflore, son of Greenwood Leflore, and Abraham A. Halsey, the son-in-law of Greenwood Leflore as administrators of his estate on November 4, 1855. At the time of their appointment, the Administrators posted bond of \$22,000.

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In 1857, the final division of Jackson Leflore's estate was settled. As usual in such cases, an inventory was taken of Jackson's property [all of which were nearly slaves], and, being apportioned in shares, lots were drawn, and, as one might chance, his children fell to their several masters and mistresses, his whole brothers and sisters, were declared heirs of his estate. Each received one-seventh of the estate. The brothers and sisters receiving a share of Jackson Leflore's estate were:

- Benjamin Leflore
- Felicity Leflore Long
- Sylvia Leflore Grant
- Greenwood Leflore
- Basil Leflore
- Isabelle Leflore Brashears [*Her share of the estate was divided among her heirs, as she was deceased*]
- William Leflore [*His share of the estate was divided among his heirs, as he was deceased*]

Each full share of the estate was valued at \$2,300 after administration expenses; this included the sale of real estate and personal property.

Jackson Leflore's children by Caroline including Caroline were assigned by lot as follows to Jackson's brothers and sisters:

- Caroline and Daniel were assigned to Jackson's sister, Sylvia-Leflore Grant; [*Sylvia Leflore Grant passed away before the estate was settled.*]
- Mary was assigned to Greenwood Leflore; (I've since changed my mind about this Mary being our ancestor. Our Mary would have been too young.)
- Delia was assigned to Brazil Leflore; (Basil)
- Solomon was assigned to Benjamin Leflore.

The values placed on each of Jackson Leflore's children and Caroline are given below<sup>3</sup>:

- Caroline valued at \$600.00
- Daniel valued at \$1,400.00
- Mary valued at \$600.00  
(Since this Mary was given the same value as Caroline, then this Mary would have been the same age as Caroline, who was about 40 at this time.)
- Delia valued at \$1,100.00
- Solomon valued at \$850.00

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It is not known if the Delia listed in Jackson Leflore's estate records is Daniel's wife Delianne, or if she is the sibling of Daniel, Solomon, and Mary. A slave named John was also assigned to Sylvia Leflore Grant along with Caroline and Daniel. He was valued at \$200.00. This amount suggests that this could have been an older person or an infant. This John could have possibly been the son of Daniel and Delianne which may have been about a year old at the time. However, various census documents show that John was born in 1859 or 1860 which was two years after the estate of Jackson was settled. The estate of Jackson was settled in 1857. [*This John may or may not have been my great grandfather.*]

***This group of individuals, Caroline, Daniel, Delia, Mary, and Solomon, are our ancestors through our African-American lineage.***

[At least nine of the slaves that went to Choctaw Nation West with Jackson Leflore in 1832 are listed in his Estate Records, so they along with Caroline remained with Jackson for about 22 years, until he passed away in 1854.]

<sup>3</sup>A complete copy of Jackson's Leflore's estate is found in the Document Section of this book.

\*Denotes our lineage.

## ► Bondage and Freedom

Benjamin Leflore acquired Caroline, Daniel, Mary, and Delia, our ancestors. He was already assigned Solomon. It is not known why they did not go to the masters and mistresses to whom they were assigned. Did Benjamin Leflore take all 21 of Jackson's slaves and pay his brothers and sisters the \$2,300 each for their share? From the 1870 census of Leake County, Carthage, Mississippi, it shows that Caroline, Daniel, Mary, Solomon, and Delia remained together. Evidence shows that after Jackson's estate was settled, our ancestors were in Benjamin Leflore's possession. Benjamin Leflore had a large plantation, and over 7,000 acres of land. The 1850 slave schedule showed that Benjamin had 60 slaves. According to the 1860 slave schedule, Benjamin had about 67 slaves at that time. This implies that he possibly only took Caroline, Daniel, Mary, and Delia. In Benjamin Leflore's property listed in his estate records, there was a Solomon and a "Big" Solomon listed as his chattel along with a slave whose name was Mary. I was unable to identify anyone else on the document as it was difficult to read. The slave schedules gave only slaves' ages and the category to which they belong, Black or mulatto. Slave names were not specified.

The estate of Jackson Leflore was settled in 1857, which is when Benjamin Leflore acquired Caroline, Daniel, Mary, Solomon, and Delia, our ancestors. There is no account of the events of our ancestors during the period of their bondage. Our ancestor's lives in slavery were comparatively devoid of hardships as Benjamin Leflore had the reputation of being a humane and fair man. The Leflores were known to be fair slave owners. Slavery didn't last for very long for our ancestors. On January 1, 1863, President Abraham Lincoln issued the Emancipation Proclamation. From the time that Jackson Leflore's estate was settled in 1857 and the time that the Emancipation Proclamation was signed in 1863, strongly suggests that our ancestors were in bondage for about 6 years. Their presumed slave owner and uncle, Benjamin Leflore died in 1862 and his wife Mary Juzan-Leflore, died in 1868. Benjamin died one year before the signing of the Emancipation Proclamation. It is not known who managed Benjamin's plantation upon his death. Perhaps either Mary, his widow, or one of his children, or grandchildren managed the plantation.

In 1870, Caroline, Daniel, Solomon, Mary, and Delianne, our ancestors were on the census for that year. [*This was the first census in which Blacks were listed by name. It is not known what happened to Delia.*] Caroline and her children were listed on the census under race as mulatto, a term used to describe someone who has one black and one Caucasian parent. [*They were not considered mixed-bloods because they were part Black. To be labeled a "mixed-blood", you had to be mixed with Indian and white.*] The census of 1870 also showed that Mary, Solomon, and Daniel were married and had children. Daniel was married to Delianne. Their children at this time were, John, Henrietta, and Caroline. John, my great grandfather was 11 years old on this census. Henrietta and Caroline were my great aunts. Solomon was married to Rachel and they

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had a son named Joseph. Solomon was my great uncle. Mary was married to Nathan Witt and they had Caroline, Missouri, and John Witt. Mary was my great great aunt. The census shows both Solomon and Mary's ages as 25; an assumption would be that they were twins. The death certificates of Solomon and Mary specify that they had different birthdates and that they were not twins. The death certificate for Solomon states that he was born in 1836 and that Mary was born in 1847. There is much confusion about Solomon's birth year because Solomon stated on his Dawes application that his father died when he was about 10 years old. If Jackson died in 1854, then Solomon would have been born in 1844. It is difficult to give an accurate birth year for Solomon and his siblings because they along with Caroline could not read or write to record the day and year of birth. Further, they did not have birth records for Blacks at that time. Therefore, estimates are given for each of our ancestors' birth years.

Leake County deed books show that each of our ancestors, including Caroline acquired land. Caroline acquired 40.36 acres of land, Solomon acquired 80.29 acres of land, Daniel acquired 80.29 acres of land and Mary and her husband Nathan, acquired 160 acres of land. Mary and Nathan had a vast amount of land because they both acquired land in each of their names in 1875 and in 1882<sup>4</sup>. This was a major accomplishment, because a few years earlier, they were all slaves. This family unit, Carolyn, Daniel, Delianne, Mary and Nathan, and Solomon and Rachel, acquired their land through the Homestead Act of 1862.

Our ancestors attended Tribulation Baptist Church in Carthage, Mississippi, and are buried in the church's cemetery.

The relationship between Caroline and her children shows a powerful sense of family. Perhaps the most powerful survival skill used by our ancestors was the emphasis that they placed on family. Caroline and her children proved to be hard-working, flourishing, and models of Christian humility. The hardships that they encountered helped them grow both in moral and spiritual strength. The common sense, ethics, and values of our ancestors, have been emulated by the generations that followed them.

<sup>4</sup>*The certificates of ownership of the land our ancestors acquired are shown in the Document Section of this book.*

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The provisions of the Homestead Act are given below:

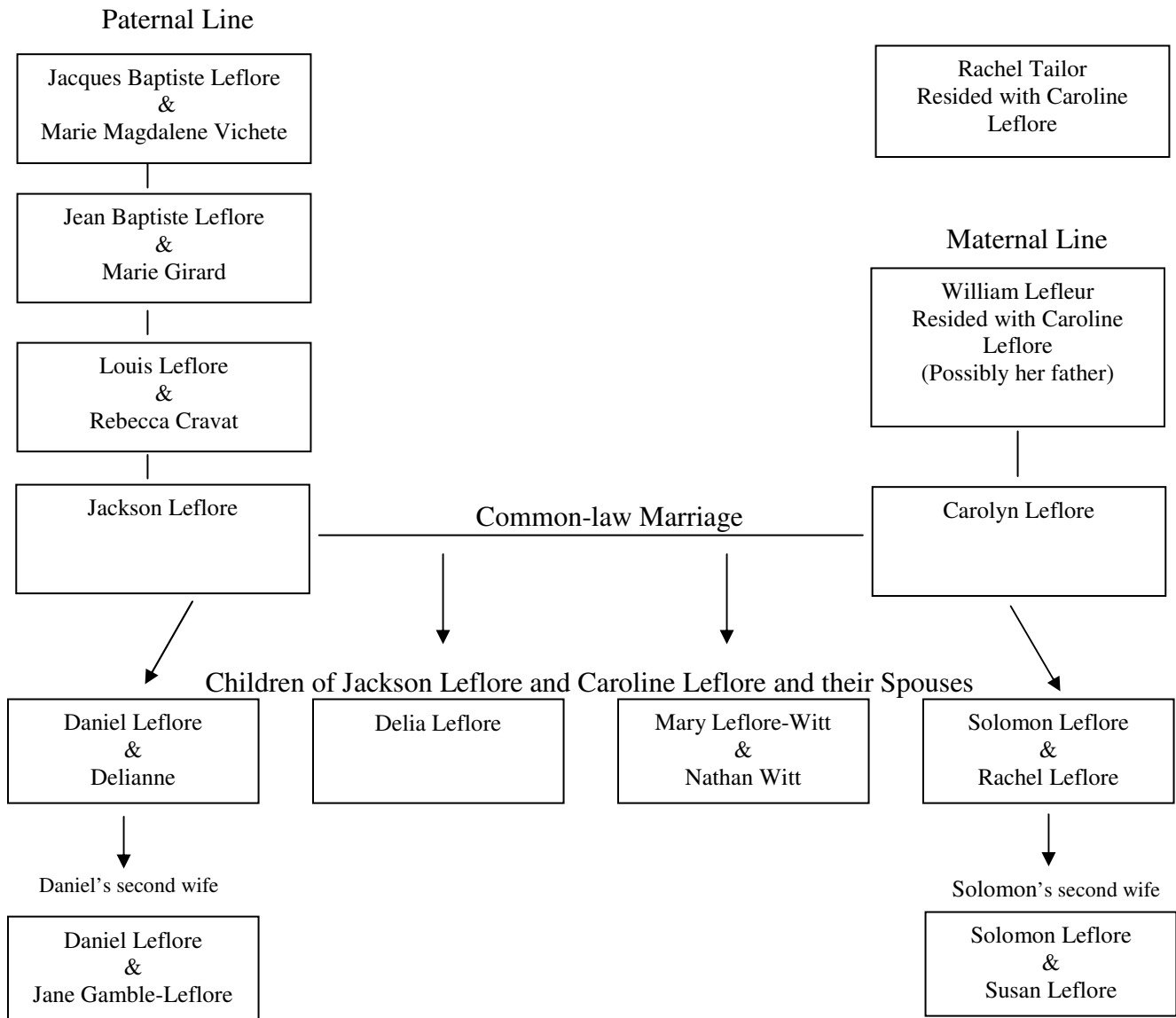
The Homestead Act of 1862 has been called one the most important pieces of Legislation in the history of the United States. Signed into law in 1862 by Abraham Lincoln after the secession of southern states, this Act turned over vast amounts of the public domain to private citizens. A homesteader had only to be the head of a household and at least 21 years of age to claim a 160 acre parcel of land. Settlers from all walks of life including newly arrived immigrants, farmers without land of their own from the East, single women and former slaves came to meet the challenge of "proving up" and keeping this "free land". Each homesteader had to live on the land, build a home, and make improvements and farm for 5 years before they were eligible to "prove up". A total filing fee of \$18 was the only money required. People interested in Homesteading first had to file their intentions at the nearest Land Office. A brief check for previous ownership claims was made for the plot of land in question, usually described by its survey coordinates. The prospective homesteader paid a filing fee of \$10 to claim the land temporarily, as well as a \$2 commission to the land agent.



With application and receipt in hand, the homesteader then returned to the land to begin the process of building a home and farming the land, both requirements for "proving" up at the end of five years. When all requirements had been completed and the homesteader was ready to take legal possession, the homesteader found two neighbors or friends willing to vouch for the truth of his or her statements about the land's improvements and sign the "proof" document.

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The diagram below shows the family tree of Caroline and Jackson Leflore.



*\*Denotes our lineage.*

Profiles of Caroline Leflore and her children, Daniel and Delianne Leflore, Mary Leflore Witt and Nathan Witt, and Solomon and Rachel, and their descendants are shown as follows:

## ► Caroline Leflore

Caroline Leflore lived in Carroll County around 1835 on the plantation of Jackson Leflore, a young “mixed-blood”. He was the son of Louis Lefleur and Rebecca Cravat-Lefleur. Caroline’s son Solomon, described Caroline as being a “yellow” woman in his Dawes application. What is alleged, is that Jackson Leflore and Caroline Leflore began an intimate relationship and she became the mother of his four children: Daniel, Solomon, Mary, and Delia. After a careful rendering of the approximate birth dates of each child, puts Jackson Leflore as the possible father during a "conception window" for each of the children born to Caroline. The very light skin of each child and their being categorized as mulatto on the census lends additional proof that Jackson could have been their father. Did Caroline see her experience with Jackson Leflore as almost certain doom that is to submit to the unbridled lust of her slave-owner? Or did Jackson love Caroline and they lived as husband and wife? Did Jackson take Caroline for his concubine for twenty-five years, a relationship that resulted in four children? These are all questions that have no answers to date. It can be noted however, that Caroline and her children were part of the slave inventory of the estate of Jackson Leflore. Caroline was also among the slaves that traveled to Choctaw Nation West, [*Present day Oklahoma*] with Jackson.

Caroline was, of course, not educated to read or write. It is not known if Caroline had to do household chores or if she was assigned work as a field hand on Jackson’s plantation. Her son, Solomon stated in his Dawes application that she was not a slave prior to Jackson’s death. Caroline’s life is moving; she became a single parent in 1854 after the death of Jackson Leflore, she was a Christian, she became a landowner and farmer after she was granted freedom. The unfortunate circumstances of her children being distributed among Jackson Leflore’s brothers and sisters, their uncles and aunts, did not deter her. She remained strong throughout this experience, and probably it was this experience that contributed to her strength. Caroline had firm Christian principles as she established a pattern of attending church wherever she settled. She attended Bethel Church in Carroll County and she also attended Tribulation Baptist Church in Carthage, Mississippi. She is buried in Tribulation Cemetery. It is evident that she taught her children survival skills because they took advantage of various opportunities that they encountered to make themselves and their families more productive.

*\*Denotes our lineage.*

The 1870 census shows William Leflore, age 85 as living in Caroline Leflore's household along with her son Solomon Leflore and his wife Rachel and child Joseph. It is surmised that William Leflore was Carolyn's father and that he was a slave of Louis Lefleur. When Louis died, William went to Jackson. His daughter Caroline, it is presumed, accompanied him. Caroline's mother is not known. Rachel Taylor, another person living in the household of Caroline Leflore, was a slave of a man named John J. Hutchins of Carthage, Leake County, Mississippi. Rachel Taylor was 105 years old in 1860 and 110 years old on the 1870 census. Rachel was listed on the 1860 slave schedule, census enumerators were instructed to provide the names of all slaves age 100 years or more on that document. There is no evidence that Rachel was related to Caroline. I believe that Rachel Taylor had no place to live after slaves were freed and Caroline was kind enough to allow her to live in her household.

Through perseverance, hard work, faith in God and in herself, Caroline and her children overcame many obstacles that were typically imposed upon former slaves; poverty, poor self-esteem, uneducated, and thusly they became landowners and farmers as they paved the way for future generations.

### ► **Delia Leflore and her Descendants [Unknown]**

The only information that is known on this child of Jackson's and Caroline is what her brother Solomon gave in his Dawes application. Solomon stated in the application that he had another sister named Delia who lived in Indian Territory. [*Indian Territory is assumed to be Oklahoma*] He didn't know if she was married. He said that her name was Delia Leflore when she left. It is not known if she left from Leake County or Carroll County. Delia Leflore's whereabouts remains an unsolved mystery.

**OLDEST CHILD OF CAROLINE AND JACKSON LEFLORE**

**DANIEL LEFLORE'S descendants are given below:**

**CHILDREN of DANIEL LEFLORE and SPOUSE <sup>1</sup> DELIANNE are:**

**i. JOHN LEFLORE, b. 1859**

⇒ John LEFLORE married Ella Morris on January 11, 1881

**JOHN LEFLORE'S CHILDREN WITH ELLA MORRIS<sup>1</sup>:**

1. Ardenia Foreman, b. 1882; Spouse- Issac Foreman;

*[Children of Ardenia Foreman and Issac Foreman: Arthur Foreman, Hattie Foreman, Louella Foreman, Mose Foreman, Lonnie Foreman, Johnny Foreman, Charlie Foreman, Annie Mae Foreman, L. Lee Foreman, Zettie Foreman]*

2. Charley Leflore, b. 1883; Spouse-Jane Webb-Leflore;

*[Children of Charley Leflore and Jane Webb-Leflore: Nathaniel Leflore, Rosie Leflore, Thanttine Leflore, Jeffrey Leflore, Roberta Leflore, Leslie Leflore, Johnny Leflore, Alfreda Leflore]*

3. Lula Bassey, b. 1885; Spouse- George Bassey;

*[Children of Lula Bassey and George Bassey: Flora Bassey, Olivia Bassey, Louis "Buddy" Bassey, Emma Bassey, Skeeno Bassey\*, Tint Bassey\*]*

4. Jenny Broom, b. 1888; Spouse<sup>1</sup>-Jim Broom, Spouse<sup>2</sup>- Chester Walton, married him in 1935;

*[Children of Jenny Broom and Jim Broom: Jessie Broom, Robert Broom, Roy Broom; Stepchild of Jenny and child of Chester Walton: Geneva Dulaney]*

5. Georgia Reed, b. April 15, 1892- d. 1972; Spouse- Quiller Reed, b. Feb. 7, 1893- d. 1968

*[Children of Georgia Reed and Quiller Reed: Henry Reed b. September 15, 1909, d. November, 1971- Spouse Ollie Mae Reed, b. October 5, 1915, d. Feb. 3, 2000, Chatham Reed b. September 22, 1913 – d. June 1983]*

*\*Denotes our lineage.*

6. Daisy Leflore b. 1896 [Stillborn\*]

*\*Died as a baby.*

**JOHN LEFLORE'S CHILDREN WITH ANN TRIPLETT<sup>2</sup>:**

⇒ John LEFLORE married Ann Triplett on April 5, 1903

1. Solomon Edward Leflore, b. 1904; Spouse<sup>1</sup> -Walker; Spouse<sup>2</sup>-Lillie Currie;

*[Children of Solomon Edward Leflore and Walker: Johnnie Walker, Larry Walker, Annie Laura Walker, Michael Walker]*

*[Children of Solomon Edward Leflore and Lillie Currie: Dorothy Pearl Leflore Solomon Leflore, Roosevelt Leflore, Cornelius Leflore Martha Hunter Leflore]*

2. Ceaser Leflore, Sr. b. 1906; Spouse<sup>1</sup>- Martha Ann; Spouse<sup>2</sup>-Easter;

*[Children of Ceaser Leflore and Martha Ann: Ceaser Leflore, Jr., Thelma Leflore, Odessa Leflore, Carrie "Mickey" Leflore]*

3. Ollie Mae Gross, b. 1912; Spouse- Purvis Gross;

*[Children of Ollie Mae Gross and Purvis Gross: Leon Gross, Harrison Gross, Charles Gross]*

4. Jules Leflore, b. 1917; Spouse- Ida Bell Cummings

*[Children of Jules Leflore and Ida Bell Cummings: Doretha Leflore, Catherine Leflore, Annie Bell Leflore, Mary Helen Leflore]*

5. Carrie Leflore\*

*\*Denotes our lineage.*

ii. **CAROLINE (CALLIE) LEFLORE b. 1863**

⇒ Caroline LEFLORE married Wesley on December 25, 1884

**CHILDREN WITH WESLEY LEFLORE, SR.:**

1. Ollie Leflore b. 1880; Spouse- Winnie Wilder;

*[Children of Ollie Leflore and Winnie Wilder: Jonas Leflore, Letha Leflore, Birtha Leflore, Elit Leflore, Jeff Leflore, Otha Leflore]*

2. Henrietta Leflore 1884 - 1990

3. Hattie Leflore, 1894-1973; Spouse<sup>1</sup>- Frank Wilder 1883-1955;  
Spouse<sup>2</sup>- Reuben Leflore 1886-1960; Spouse<sup>3</sup>- Jesse Griffin 1906 –1990  
*\*Died as a baby.*

*[Children of Hattie Leflore and Frank Wilder: Lula Wilder, Frank Wilder, Fletcher Wilder, Ora Wilder, Callie (Alley) Wilder, Essie Wilder, Jesse Frank Wilder, Henrietta Wilder, Annie Pearl Wilder]*

*[Child of Hattie Leflore and Reuben Leflore: Robert Leflore]*

*[Child of Hattie Leflore and Jesse Griffin: Wesley Griffin]*

4. Lillie Bell Leflore, b. 1895; Spouse-Willie Stokes;

*[Children of Lillie Bell Leflore and Willie Stokes: L.V. Stokes, Sonny Stokes, Walter Stokes, Ann Stokes, Lillie Bell Stokes, Bessie Mae Stokes, Annie Bell Stokes, Bud Stokes]*

5. Ada Leflore, b. 1896;

6. L.E. Leflore, 1897-1989; Spouse-Della Ross;

7. Minnie Leflore, 1898-1995;

8. Bessie Leflore, 1907-1964; Spouse<sup>1</sup>- James Leflore, Spouse<sup>2</sup>- Joe Johnson, 1908-1987

*[Children of Bessie Leflore and James Leflore: Joe Bell Leflore, Callie Mae Leflore, Odessa Leflore, Wesley James Leflore, Melvin “Dude” Leflore, James Robert Leflore]*

9. Wesley “Chubby” Leflore, 1902-1999; Spouse – Olivia Johnson;

*[Children of Wesley “Chubby” and Olivia Johnson: Allee Leflore, Eddie Leflore, Dorsey Leflore, Sam Wesley Leflore, Lillie Pearl Leflore, Alexander Leflore, Tonnie Mae Leflore, Olivia Lavera Leflore, Paul Leflore, Ellen Carolyn Leflore, Patricia Leflore, Solomon Leflore]*

10. Delia Anne Leflore, 1915; Spouse – Booker T. Luckett b. 1909

*[Children of Delia Anne Leflore and Booker T. Luckett: Hillie D. Luckett, Johnnie B. Luckett, James Luckett, Patrick Luckett, Theodore “Ray” Luckett]*

iii. **HENRIETTA LEFLORE, b. 1867**

⇒Henrietta married Albert Jones on November 1, 1888

**CHILDREN WITH ALBERT JONES:**

1. Roosevelt Jones, b. 1902; Spouse<sup>1</sup> – Fannie Tate; Spouse<sup>2</sup> – Ruby Elizabeth Moher-Jones

*[Children of Roosevelt Jones and Fannie Tate: Albert Jones, Roosevelt Jones, Minnie Henrietta Jones, Pelma Jones]*

*[Children of Roosevelt Jones and Ruby Elizabeth Moher-Jones: Mary Jones, Juanita Jones, Muriel Jones, Bertha Jones, Lorenzo Jones, Richard Jones, Elaine Jones, Russell Jones, Jr., Morris Jones, Bennie Jones, Gary Jones]*

2. Albert Jones II; Spouse – Unknown

*[Children of Albert Jones II: A. J. Jones and Kercelia Jones]*

iv. **SOLOMON LEFLORE, b 1869**



## **CHILDREN of DANIEL LEFLORE and SPOUSE <sup>2</sup> JANE GAMBLE are:**

- i. MARY JANE LEFLORE-JONES b. 1875; Spouse – Hannibal Jones  
b. 1865**

*[Children of Mary Jane and Hannibal Jones: Fannie Jones and James Jones]*

- ii. ALABAMA LEFLORE b. 1876**

- iii. DELIA (DEE) LEFLORE b. 1877**

- iv. WESLEY LEFLORE, b. 1878  
**CHILDREN WITH MAHALIA SMITH-LEFLORE****

1. Richard Jackson Leflore 1902-1970

*[Children of Richard Jackson Leflore and Edna Smith: James Leflore,  
Hubert Leflore, Dorothy Leflore, Mary Leflore]*

2. Solomon (Buddy) Leflore 1905-1993

3. Mary Jane (Tia) Allen 1908-1993

*[Child of Mary Jane Allen and Allen: Rosa Lee Allen]*

4. John Wesley Leflore 1910-1926

3. Cecilia Leflore 1913-1980

4. Mattie George Leflore 1916-1993

5. Beatrice Leflore-Matthews 1919-2001

*[Child of Beatrice Matthews-Leflore and Leroy Smith: Tyrone Smith]*

*[Child of Beatrice Matthews and Luis Lorenzo: Luis Lorenzo, Jr.]*

6. George Boyd Leflore 1920-1999

7. Juanita Leflore 1923-1969

**WESLEY LEFLORE'S CHILDREN WITH LOUELLA LEFLORE**

1. Velia Leflore 1902-1967

2. John Wesley Leflore 1903-1988; Spouse – Mary-Henry Leflore

*[Children of John Wesley Leflore and Mary-Henry Leflore:  
John Wesley Leflore, Jr., Rainey Leflore, Zenobia Leflore, Ella Mae  
Leflore, Earnest James Leflore, William Henry Leflore, Bulas Elmo  
Leflore, Janie Mae Leflore, Leon Buford Leflore, Frank Delano Leflore,  
Dosia Leflore, Leonard Kennedy Leflore]*

v. **NOONA LEFLORE b. 1879-1959**

vi. **JEFFIE LEFLORE-RODGERS b. January 6, 1882;  
Spouse- Marcellus “M.C.” Rodgers**

*[Children of Jeffie Leflore Rodgers and Marcellus “M.C.” Rodgers:  
Alice Rodgers -Nason, Minnie Rodgers-Simmons, Dannie Rodgers-Hays]*

vii. **DOSHIE LEFLORE-JONES b. 1883; Spouse – Hannibal Jones b. 1865**

*[Children of Doshie Leflore -Jones and Hannibal Jones: Mary Jones,  
Eunice Jones, John Jones, Hannibal Jones, Jr., Mamie Lee Jones]*

viii. **BEATRICE MARIE STRONG b. 1886; Spouse – Alf Strong**

*[Children of Beatrice Leflore- Jones and Alf Strong: Willie Strong,  
George “Chubby” Strong]*

ix. **LILY “MOOCH” LEFLORE-GLENN-RODGERS b. 1895- died 1935;  
Spouse<sup>1</sup> – Joe Glenn; Spouse<sup>2</sup> – Henry Rodgers**

*[Children of Lily Leflore- Joe Glenn: Simon Lee Glenn, Cleveland Glenn,  
Evelyn Glenn, Marie Glenn-Randall, Lillian Glenn-Morey]*

*[Child of Lily Leflore- Henry Rodgers: Charley Rodgers]*

x. **EBENEZER “E.B.” “DUDE” LEFLORE b. June 1, 1899 – d. February  
15, 1972; Spouse –Leola Matthews-Leflore b. October 16, 1903 –  
d. Nov. 1981**

*[Child of Ebenezer Leflore and Leola Matthews-Leflore: Ebenezer Leflore, Jr.]*

## ► Daniel Leflore and his Descendants

Daniel “Danny” Leflore was the oldest child of Jackson and Caroline Leflore. Daniel, like his siblings, was listed on the 1870 census as mulatto. He could not read or write. Daniel is on the first voter registration list compiled after the Reconstruction Act became law.

*[The 1866 Civil Rights Reconstruction Act granted citizenship and the same rights enjoyed by white citizens to all male persons in the United States "without distinction of race or color, or previous condition of slavery or involuntary servitude."]*

Now we find that not only was Daniel a landowner, he was also a good citizen who took advantage of the opportunity to exercise his right to vote. Daniel was a farmer and landowner. Conflicting age information is given on various census reports as to the year that Daniel was born. On the 1870 census, Daniel’s birth year can be calculated in 1840. In 1880, his birth year can be calculated in 1836, and in 1900, his birth year can be calculated in 1830. It is surmised that a reasonable birth year for Daniel Leflore is 1834 or 1835. [His parents, Jackson and Caroline returned from Choctaw Nation West around 1835.] Daniel Leflore was married twice. His first wife, Delianne Leflore was born June 30, 1833. Daniel married Delianne about 1857. His four children with Delianne are as follows: John Leflore, Caroline Leflore, Henrietta Leflore-Jones, and Solomon Leflore. Delianne died on July 2, 1871.

He married his second wife Jane Gamble, on October 15, 1872. Daniel’s brother-in-law, Nathan Witt, was a witness at the marriage of Daniel and Jane Gamble-Leflore<sup>5</sup>. Nathan Witt’s name, and his mark X, are on the marriage license of Daniel and Jane. Daniel’s children with Delianne were teenagers and still living in his household with him and his second wife Jane in 1880. The various census documents also give conflicting age information on Jane Gamble-Leflore, Daniel’s second wife. On the 1870 census of Leake County, Carthage, Mississippi, Jane is listed as a 19 year old farm laborer from Alabama. According to this census, her birth year can be calculated in 1851. In 1880, her birth year can be calculated in 1845, and in 1900, her birth year can be calculated in 1832 and in 1920, her birth year can be calculated in 1854. The year 1854 is a more logical birth year for Jane, because she had her last child in 1899. This would have made Jane 45 when she gave birth to her last child as opposed to 54 or 64. It is unlikely that a woman can have children or would have a desire to have children at 54 and 64 years old.

The 1900 census shows that Daniel lived within a few miles from his older children with Delianne, who had families and homes of their own at this time. He also lived near his daughter Mary Jane, his oldest child with Jane.

Daniel had 80 acres of land. Land records show that in February 1904, Daniel sold half of the southeast portion of this land to his son-in-law, Albert Jones for \$100<sup>6</sup>.

<sup>5</sup>The marriage license of Daniel and Jane Gamble-Leflore is shown in the Document Section of this book.

<sup>6</sup>The handwritten deed of this transaction is shown in the Document Section of this book.

\*Denotes our lineage.

### ◆Daniel's Children with Delianne

John Leflore was Daniel's oldest child with his first wife Delianne. John was married twice. He married Ella Morris on January 11, 1881<sup>7</sup>. John Leflore is shown on the 1900 census living in Carthage with his children with Ella Morris. John's marital status on this census was widow. Therefore, it can be assumed that Ella had passed away. In 1920, John is shown on the census as living in Robinet Precinct, Beat 3, Yazoo City, Mississippi. Oral tradition reports that John Leflore wore his hair long, was always neatly dressed, and had a distinct way of speaking. He spoke slowly, taking time to enunciate each syllable. John was labeled mulatto on various census reports.

*[John's children with Ella Morris: Ardenia Leflore-Foreman, Charley Leflore, Lula Leflore-Bassey, Jenny Leflore-Broom, Georgia Leflore-Reed, and Daisy Leflore\*]*

*[Ella Morris was my great grandmother and was also John Leflore's first wife. Ella's father's name was George Morris and her mother's name was Lucy Morris. George and Lucy Morris had 7 children, including Ella Morris.]*

On the 1930 census, John is found in Yazoo, City. He married Ann Triplett on April 5, 1903 in Yazoo City, Mississippi<sup>8</sup>. John and Ann Triplett had 4 children together.

*[John Leflore's children with his second wife, Ann Triplett-Leflore: Solomon Leflore, Ceaser Leflore, Ollie Mae Gross, Jules Leflore, Carrie Leflore\*]*

Daniel's second child with his first wife Delianne was Caroline or "Callie" Leflore. Callie married a man named Wesley "Big Wes" Leflore<sup>9</sup>. They remained in Carthage until they passed away. Callie had 10 children with her husband Wesley Leflore. Wesley was a Leflore when he married Callie, they were not related. Because Callie's surname was already Leflore, she did not have to change her last name when she married "Big Wes". There were many people with the Leflore surname that resided in Carthage who had been slaves of Benjamin Leflore and so they assumed his last name, as was common practice with slaves. Callie named one of her children after her sister, Henrietta. Oral history reports that Caroline or Callie was killed in a tragic accident. She was helping her husband cut down a tree and the tree fell on her breaking her collarbone. Callie died February 13, 1937.

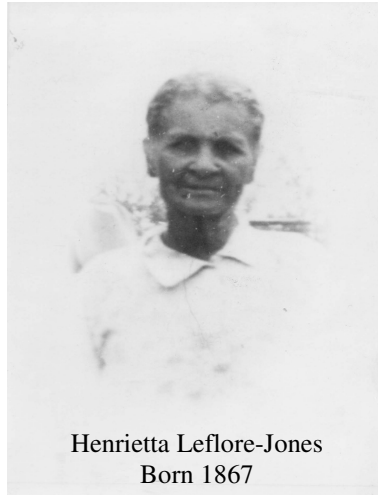
*[Caroline or "Callie" Leflore's children with Wesley "Big Wes" Leflore: Ollie Leflore, Henrietta Leflore, Hattie Leflore, Lillie Bell Leflore, Ada Leflore, L.E. Leflore, Minnie Leflore, Bessie Leflore, Wesley "Chubby" Leflore, and Dealey Mae Leflore]*

Henrietta was the third child of Daniel and Delianne. Benjamin Leflore also had a daughter named Henrietta. It is possible that Daniel named his daughter after Benjamin Leflore's daughter. Henrietta Leflore married Albert Jones, son of Garnett Jones<sup>10</sup>. Albert Jones was born in 1864. Henrietta had two children with Albert Jones. Many of

\*Denotes our lineage.

Henrietta's and Albert Jones's descendants reside in Michigan. Daniel Leflore sold land to Albert Jones in 1904.

[*Henrietta's picture is shown below.*]



There is no information on Daniel's and Delianne's fourth child Solomon Leflore.

[*Henrietta Leflore's children with Albert Jones: Roosevelt Jones and Albert Jones II*]

◆**Daniel's Children with Jane Gamble-Leflore**

[*Daniel's children with Jane Gamble-Leflore are as follows: Mary Jane Leflore-Jones, Alabama Leflore, Delia Leflore, Wesley Leflore, Noona Leflore, Jeffie Leflore, Doshie Leflore-Jones, Beatrice Leflore-Strong, Lily "Mooch" Leflore-Rodgers, and Ebenezer Leflore. ]*

According to the 1880 census, Daniel had 15 children with Jane Gamble-Leflore. The census report showed that 5 of those children died. Daniel's and Jane's first child was Mary Jane Leflore-Jones. Mary Jane married Hannibal Jones on May 16, 1894. Mary Jane and Hannibal had two children, Fannie Jones, born 1891, and James Jones, born 1896.

Daniel's and Jane's second and third children were Alabama and Delia. Jane possibly named this child Alabama, because Jane was from Alabama. I have no information on them. I could not verify Delia through relatives, however, there was a sibling referred to as "Hon", maybe Delia's nickname is "Hon".

\*Denotes our lineage.

Wesley Leflore was Daniel's and Jane's third child. He was referred to on the 1880 census as "Sonney". [*Keep in mind that Carolyn, Wesley's half-sister's husband's name was Wesley. These are not the same individuals.*] Wesley was still living in Daniel's household on the 1900 census. The census gave his age as 30 years old at that time. However, the age information is incorrect on this census, either an error on the part of the enumerator or again ages were incorrectly given because the informant could not read or write and did not have number sense. It is unlikely that a 30 year old man would still be residing in the home of his parents. A more reasonable age for Wesley in 1900 is 22. Wesley had children with Lou Leflore in Carthage in 1902 and in 1903. They were not married. Family Maps of Leake County show that a Wesley Leflore on May 13, 1907 acquired 80 acres of land right next to Daniel Leflore's land. It is not known if this Wesley Leflore was Daniel Leflore's son or if it was his son-in-law, as both their names were Wesley. Land deeds of Leake County show that Daniel Leflore willed some of his land to his son Wesley Leflore. Records indicate that this land was lost due to unpaid taxes. Sources say that Wesley Leflore, Daniel's son, left Carthage, Leake County unexpectedly around 1903. Oral accounts state that Wesley left Carthage with a white woman. The white woman he supposedly left Carthage with, was mixed, she was mulatto. [*Benjamin Leflore's son-in-law, Iredell C. Groves had a son named Preston Groves. He is said to have been the father of Mahalia Smith's father.*] Wesley Leflore married Mahalia Smith on February 17, 1902 in Carthage, Mississippi. It is not known exactly when he left Carthage as we did not find him on the 1910 census. Wesley and Mahalia are listed on the 1920 census with seven children and residents of Tallahatchie County. It is my belief that Wesley encouraged his siblings and his mother to relocate from Carthage to Greenwood, Mississippi around 1920 because Tallahatchie County is not very far from Leflore County. Wesley's and Mahalia's children were born in Tallahatchie County, Leflore County, Yazoo County, and Cleveland, Ohio. The census of 1930 shows Wesley and Mahalia in Cleveland, Ohio. This census also shows that Wesley and Mahalia had 10 children together. Wesley died in Cleveland in 1931 and Mahalia died in Cleveland in 1961. There are many Leflore descendants from this union that reside in Cleveland, Ohio. These relatives had a Leflore Family Reunion in Cleveland, Ohio in 2005 attended by over 100 family members.

*\*Denotes our lineage.*

[Wesley Leflore's children with Lou Leflore are as follows: Velia Leflore, John Wesley Leflore.]

[Wesley Leflore's children with Mahalia Smith-Leflore are as follows: Richard Leflore, Solomon Leflore, Mary Jane Leflore-Allen, John Wesley Leflore, Cecilia Leflore, Mattie Leflore, Beatrice Leflore, George Leflore, and Juanita Leflore.]



[Mahalia's picture]

Mahalia Smith-Leflore  
Born 11-17-1886  
Died 12-22-1961

Noona Leflore was the fifth child of Daniel and Jane Leflore. He married C. Bell Turnbolt-Leflore. Noona, like his other siblings moved to Greenwood from Carthage, perhaps to be near their mother Jane because she had moved to Greenwood from Carthage after the death of Daniel, her husband. Noona lived in Greenwood and then he moved to Milestone. After moving to Milestone, he later convinced other relatives to move from Greenwood to Milestone. A family member described Noona as being the "nucleus" of the family. He loved his family and kept in constant contact with them. His nieces and nephews lovingly called him "Uncle Noona." Noona was acquainted with many members of his extended family and was quick to help family members in need of assistance. A relative stated that Uncle Noona paid a fine for her so that she wouldn't be incarcerated. After this incident, the relative stayed with Noona and Aunt C. Bell for several months until she was able to take care of herself. Uncle Noona also paid for another cousin's, Mickey Leflore-Elliot's high school graduation ring. From these kind acts, I can tell that Noona was a generous, family oriented man. C. Bell had a child named Percy that she and Noona raised. Noona also helped raise his younger brother Ebenezer. He and C. Bell had no children together.

Daniel's and Jane's sixth child was Jeffie Leflore-Rogers, affectionately referred to by her family as "Shug". Jeffie and her family also lived in Greenwood in the same Beat as her mother Jane and her siblings. She later moved to Swiftown, Mississippi.

Daniel's and Jane's seventh child was Doshie Jones. On the 1900 census, Doshie was 17 years old. Doshie married her sister Mary Jane's husband, Hannibal Jones, after Mary Jane passed away. Hannibal Jones was born in 1865 and Doshie was born in 1883.

*\*Denotes our lineage.*

Doshie and Hannibal Jones had six children together. A family member recalls that Mary Jane's children stayed with Doshie and Hannibal for a period of time. Doshie and her family also lived in Greenwood and then later they moved to Milestone. She like her other siblings resided in the same Beat as their mother Jane in the 1920's.

*[Hannibal Jones was the brother of Albert Jones, husband of Henrietta Leflore-Jones, Daniel's third child with his wife Delianne.]*

Daniel's and Jane's eighth child was Beatrice Marie Strong. On the 1900 census, Beatrice was 13 years old. Beatrice, her husband Alf, and sons Willie and George are listed on the 1920 and 1930 census reports living in Greenwood near her mother and siblings in Beat 5.

Daniel's and Jane's ninth child was Lily "Mooch" Leflore- Glenn-Rodgers. Lily's given name is not listed on the 1900 census. She is listed as "Mooch" on this census. It was very difficult to determine the correct spelling of her nickname. Also, I did not know who this extra sibling was until a family member told me that Lily's nickname was "Mooch". After Lily's first husband, Joe Glenn passed away, she married Henry Rodgers. In 1930, Lily was listed as married to her second husband, Henry Rodgers however; he was not included as a resident of her household. Lilly and her children, Cleveland Glenn, Evelyn Glenn, Lillian Glenn, and Charley Rodgers resided at 218 Fisk Street, in Belzoni, Mississippi. I find this to be coincidental as we lived at 731 Fisk Street in Belzoni, Mississippi, about 50 years later. Lily had 5 children with her husband Joe Glenn and she had one child with Henry Rodgers, who was 6 years old in 1930, his name is Charley Rodgers. Simon Lee Glenn resided with his grandmother Jane Leflore in 1920 it is unknown who he resided with in 1930; his age would have been 19 in 1930. *[He may have continued to reside with his Uncle E.B. or "Dude", upon the death of his grandmother, Jane Leflore.]* Marie Glenn resided with another family member in 1930. Lily did laundry work for others out of her home. Her son Cleveland is listed on the census as a laborer at a service station and Evelyn worked as a private family servant. Lillian and Charley did not work. According to her death certificate, Lily was born May 23, 1895. Cleveland Glenn continued to reside in Belzoni and his mother moved to Sidon, Mississippi in Leflore County, perhaps to be closer to her siblings. She died on March 3, 1935 in Leflore County<sup>12</sup>. That would have made her 40 years old when she died. Her son, Cleveland, signed the death certificate as the informant. Lillian Morey and Charley Rodgers, reside in Buffalo, New York. Marie Randle resides in New York City.

Daniel's and Jane's tenth and youngest child was Ebenezer E. B. "Dude" Leflore. On the 1900 census, Ebenezer "Dude" is 3 years old. Jane is listed as a widow and is 66 years old. After Daniel passed away, his children and his widow Jane left Carthage and relocated to Greenwood. It can be concluded that the family sold Daniel's property before moving to the Delta and the funds perhaps were used to support the cost of living expenses for Jane. The 1920 census shows that Ebenezer "Dude" remained in the

*\*Denotes our lineage.*



household of his mother, Jane. He was 20 years old and Jane was 66 years old. Jane was renting a house in Beat 5 of Leflore County. The census shows that Jane Leflore also had a grandson named Simon Lee Glenn living in her household. He was 9 years old. Family sources verify that Lily Glenn had a son named Simon Lee Glenn. The Simon that resided with Jane Gamble- Leflore was Lily Glenn-Rodger's son. Marriage records show that Ebenezer E. B. "Dude" Leflore married Leola Matthews on May 7, 1921 in Humphreys County, Belzoni, Mississippi. The 1930 census shows that Ebenezer" Leflore and Leola Matthews continued to live in his mother's home in Beat 5. Ebenezer "Dude" Leflore died in Greenwood, Mississippi in 1972. Ebenezer and Leola had a child named E. B. Leflore, Jr. They raised another child as their own, Margaret Harrell-Womack, providing her with a private school education at a Catholic school.

Jane's and her children with Daniel were a close knit family. After moving from Carthage to Greenwood, they all remained very close to Jane, all residing in the same neighborhood. Doshie and her family moved to Milestone to be near Uncle Noona. The exact year that they moved to Milestone is not known.

<sup>7</sup>*The marriage license of John Leflore and Ella Morris is shown in the Document Section of this book.*

<sup>8</sup>*The marriage license of John Leflore and Ann Triplett is shown in the Document Section of this book.*

<sup>9</sup>*The marriage license of Carolyn and Wesley Leflore is shown in the Document Section of this book.*

<sup>10</sup>*The marriage license of Henrietta and Albert Jones is shown in the Document Section of this book.*

*\*Died as an infant.*

<sup>11</sup>*The marriage license of Wesley Leflore and Mahalia Smith is shown in the Document Section of this book.*

<sup>12</sup>*The death certificate of Lily Leflore-Glenn-Rodgers is shown in the Document Section of this book.*

## 2<sup>nd</sup> CHILD OF CAROLINE AND JACKSON LEFLORE

### SOLOMON LEFLORE'S descendants are given below:

#### Children of SOLOMON LEFLORE and RACHEL LEFLORE<sup>1</sup> are:

i. JOSEPH LEFLORE b. 1869

ii. BENJAMIN LEFLORE

#### Children of SOLOMON LEFLORE and SUSAN LEFLORE<sup>2</sup> are:

i. LUBERTHA LEFLORE-ROWE

##### CHILDREN WITH WALTER ROWE:

1. Mabel Brown; Spouse – Joe Brown

*[Children of Mabel Brown and Joe Brown: John Watson and Otha Odom]*

2. Mattie Mae Jones; Spouse –Stanford Jones

*[Children of Mattie Mae Jones and Stanford Jones: Stanford Jones, Jr., John Jones, Delia Mae Jones, Christine Jones, Jennifer Jones, Shirley Jones, Viola Jones, Paul Jones, Buck Jones]*

3. Ophelia Wells; Spouse –Edgar Wells

*[Children of Ophelia Wells and Edgar Wells: Gloria Wells, Magnolia Wells, Edgar Wells Jr., Alvin Wells, Dorothy Wells, Herman Wells, Elvis Wells, Glenda Wells]*

4. Garnett Johnson; Spouse – Emmett Johnson

*[Garnett Johnson and Emmett Johnson raised Barbara Johnson]*

6. Walter Rowe; Spouse – Desiree Rowe

*[Children of Walter Rowe and Desiree Rowe: Katrina Rowe, Jackie Rowe, Walter Rowe Jr.]*

7. Thelma Jordan; Spouse –Buddy Jordan

*[Children of Thelma Jordan and Buddy Jordan: Ann Jordan, Janice Jordan, Carl Jordan]*

8. John Rowe; Spouse –Carnelius Rowe

*[Children of John Rowe and Carnelius Rowe: Tracy Rowe, Demetrius Rowe, Bee Rowe, John Rowe Jr., Johnny Rowe]*

*\*Denotes our lineage.*

9. James Rowe; Spouse – Earacine Rowe

*[Children of James Rowe and Earacine: Teresa Rowe, Rosalyn Rowe, Susan Rowe, Cecille Rowe, Rebecca Rowe, James Rowe, Jr.]*

**ii. LINAH LEFLORE – CHISM  
CHILDREN WITH LEONARD CHISM**

1. Geneva Pitchford; Spouse – Shedrach Pitchford

*[Children of Geneva Pitchford and Shedrach Pitchford: Dave Pitchford, Ruthel Pitchford, Mary Dean Pitchford, Melvina Pitchford, Yvonne Pitchford, George Pitchford, Marie Pitchford, Herman Pitchford, Catherine Pitchford, Beatrice Pitchford, Sylvester Pitchford, Shedrach Pitchford, Jr.]*

2. Solomon Chism; Spouse<sup>1</sup> – Caroline Adams, Spouse<sup>2</sup> – Mary Hinds, Spouse<sup>3</sup> – Roseanne Quinn, Spouse – Hattie Bell Jones<sup>4</sup>

*[Children of Solomon Chism and Caroline Adams<sup>1</sup>: Albert Chism, Berneice Chism]*

*[Children of Solomon Chism and Mary Hinds<sup>2</sup>: Leonard Chism, Solomon Chism, Jr.]*

*[Child of Solomon Chism and Roseanne Quinn<sup>3</sup>: Clarence Chism]*

*[Child of Solomon Chism and Hattie Bell Jones<sup>4</sup>: Virginia Chism]*

3. Tolliver Chism; Spouse – Melinda Chism

*[Child of Solomon Tolliver Chism and Melinda Chism: Tolbert Chism, Joe Louis Chism, Lavern Chism, Ruby Chism, Maxine Chism, Melvin Chism, Velmatine Chism, Luthearl Chism, Catherine Chism, Irene Chism, Clementine Chism]*

4. Sallie Chism; Spouse<sup>1</sup> – David “Bo” Nelson ; Spouse<sup>2</sup> – Cass Bell

*[Children of Sallie Chism and David “Bo” Nelson<sup>1</sup>: Fannie Mae Wade, Willie D. Nelson, David Nelson, Josephine Nelson, Lorene Nelson, Catherine Nelson, Gladys Nelson]*

*[Children of Sallie Chism and Cass Bell<sup>2</sup>: Dorothy Bell, Claudine Bell, Laurin Bell, Keith Bell]*

*\*Denotes our lineage.*

5. Susie Chism; Spouse<sup>1</sup> –Powell, Spouse<sup>2</sup> –Beamon  
     [*Children of Susie Chism and Powell: Lucille Chism, Calvin Rhodes, Bernice Rhodes*]  
  
     [*Children of Susie Chism and Beamon: Rita Beamon, Roland Beamon, Kitty Beamon, Jean Beamon*]
6. Bennie Chism; Spouse – Alberdine Chism  
     [*Children of Bennie Chism and Alberdine Chism: Francis Beatrice Gertrude Chism-Williams, Edward Earl Chism, Emma Chism*]
7. Walter Chism; Spouse – Viola Chism  
     [*Children of Walter Chism and Viola: Linah Chism, Shirley Chism, Walter Chism Jr., Laverne Chism*]

**iii. MARTHA LEFLORE-NELSON  
 CHILDREN WITH CASS NELSON:**

1. Millie Nelson-Harrell; Spouse – Henry Harrell  
     [*Children of Millie Nelson-Harrell and Henry Harrell: Margaret Harrell- Womack, Jessie Lee Harrell, Mary Denise Harrell, Theresa Harrell-Robinson, Edward Harrell, Susan Harrell-Peace, Leola Harrell, Valerie Harrell, James Carr, Jr.*]
2. Dillie Nelson-Peck; Spouse – Waldo Peck  
     [*Children of Dillie Leflore-Nelson and Waldo Peck: Victoria Peck, Victor Peck, Desiree Peck, Roetta Peck, LeRoy Peck, Jr.*]
3. Allen Nelson
4. Clorie Lloyd-Jones; Spouse – Rev. Matthew Jones  
     [*Children of Clorie Lloyd-Jones and Rev. Matthew Jones: Rodney “Wood” Hill, Matthew Jones, Jr., C.J. Jones, Mary Jones, Willie Jones*]
5. Gladys Lloyd; Spouse – Max L. “Dip” Brown
6. Tom Nelson
7. Walter Nelson  
     [*Child of Walter Nelson: Jeffrey Britton*]

\*Denotes our lineage.

**iv. BETTIE-LEFLORE (RAINBOW) SLY  
NO CHILDREN WITH DOC RAINBOW  
CHILDREN WITH JEFF SLY**

1. Willie Mae Sly

**v. SALLIE LEFLORE-CHISM  
CHILDREN WITH LEWIS CHISM**

**vi. MARY WILLIE LEFLORE-EPPS**

*\*Denotes our lineage.*

## ► Solomon Leflore and his Descendants

Solomon was the second child of Jackson and Caroline Leflore. Solomon's death certificate gives his birth year as 1832<sup>13</sup>. His age on the death certificate is 87. Solomon's died November 11, 1925. The year of birth on the death certificate does not coincide with the age that is given on the death certificate. According to the information that he gave to the interpreter on his Dawes application, he stated that he was going to be 67 on March 16. If the interview was conducted in February, 1902, an estimate for his birth year is 1836. He was presumably 87 years old when he died as stated on his death certificate. On Solomon's death certificate, his race is listed as Indian. Rachel Leflore, Solomon's first wife, was born in 1830 in Carthage, Mississippi. Susan Leflore<sup>14</sup>, Solomon's second wife, was born December 26, 1838 in Carthage, Mississippi. Solomon had 80+ acres of land in 1870-1875 in Leake County. It is not known what happened to that land.

According to the 1870 census, Solomon lived in Leake County, Carthage, Mississippi and was married to a woman named Rachel; they had a son named Joseph who was 2 months old at the time. Solomon had another son with Rachel named, Benjamin. Thelma Jordan recalls her grandmother telling her that her grandmother had brothers named Joseph and Benjamin, but she never met them. Solomon married Susan Juzan-Leflore and later moved to Holmes County. It can be assumed that Solomon left Carthage around 1877 and moved to Holmes County; he stated in his Dawes application, that he had been in Holmes County for 25 years. The date of the application was 1902.

Solomon and Susan had six children together. Susan's maiden name was the same as Benjamin Leflore's wife's maiden name, Mary Juzan. Mary Juzan was one of the children of Charles Juzan. Charles Juzan was an accomplished trader, who spoke English, French, Spanish, and Choctaw. It is not known if Susan Juzan-Leflore is a direct descendant of Charles Juzan who was part Choctaw or if she acquired her last name from her master. Some say she was part Choctaw. In Solomon's Dawes application, he stated that Susan's father's name was Frances Juzan and her mother's name was Mary. Solomon also acknowledged that Susan had a sister that lived in Leake County, named Eliza Ridley. Susan's had the appearance of an Indian. She was light-complected and had long, straight hair that her grandchildren loved to comb.

Much of what we know about the relationship of Jackson Leflore and Caroline Leflore was based on an interview for the Dawes Commission application for Mississippi Choctaws given by Solomon Leflore. At that time, Solomon was seeking land from the government through the provisions of Article 14 of the Treaty of Dancing Rabbit Creek. The Choctaw Indians choosing to stay in Mississippi rather than move to Oklahoma, Choctaw Nation West, were given land in Mississippi through this treaty. In his Dawes application, Solomon was trying to prove that his father was Choctaw in order for him to get on the Dawes Roll, thereby entitling him to land. In 1902, a representative from the Department of Interior granted Solomon an oral interview. His application was later

*\*Denotes our lineage.*

<sup>13</sup>The death certificate of Solomon Leflore is shown in the Document Section of this book.

<sup>14</sup>The death certificate of Susan Leflore is shown in the Document Section of this book.

<sup>15</sup>A copy of Solomon Leflore's deposition is shown in the Document Section of this book.

rejected for the Dawes Roll, consequently giving him no entitlement to land under Article 14 of the Treaty of Dancing Rabbit Creek.<sup>15</sup>

Some of the information in Solomon's Dawes application may appear to be untrue, but given the fact that Solomon was under oath, and most the information he gave in his application was confirmed through various documents, the facts that he gave in his application are assumed to be correct.

#### **About the Dawes Rolls**

The Commission to the Five Civilized Tribes was appointed by President Grover Cleveland in 1893 to negotiate land with the Cherokee, Creek, Choctaw, Chickasaw and Seminole tribes. It is commonly called the Dawes Commission, after its chairman, Henry L. Dawes. In return for abolishing their tribal governments and recognizing state and federal laws, tribe members were allotted a share of common property. Heads of families and children could receive 40 to 160 acres of land by proving their tribal membership.

The first application process for enrollment began in 1896, but was declared invalid. So the Dawes Commission started all over again in 1898. People had to re-apply in order to be considered, even if they had already applied in 1896.

The resulting lists of those who were accepted as eligible became known as the Dawes Rolls. Their formal name is the "Final Rolls of the Citizens and Freedmen of the Five Civilized Tribes in Indian Territory". The Commission enrolled more than 101,000 persons from 1898 until 1907, with a few additional people accepted by an Act of Congress in 1914. Conversely, they rejected the applications of over 150,000 people.

Following is an excerpt from a letter written to the DEPARTMENT OF THE INTERIOR OFFICE OF INDIAN AFFAIRS, WASHINGTON

"The records of the Office do not contain the name of Felicity (LeFlore) Long or Silvia Ann Harris, Neither do they contain any evidence concerning who were the children of Benjamin LeFlore or Jackson LeFlore. There was no person named OON-On-TUBBEE, who was an applicant, either successful or unsuccessful, for benefits under the 14th article of the Choctaw Treaty of 1830. The record contains satisfactory evidence of the descent of the applicants from the LeFlore family with the one exception of SUSAN LeFLORE, wife of SOLOMON LeFLORE. They give the names of other members of the LeFlore family, of which the Office has record, such as Greenwood, Bazel (Basil) and Forbis (Forbes). Mention was also made of Robert Jones as being a relative and a resident of the Choctaw Nation west. In fact Robert N. Jones was the Principal Chief of the Choctaw Nation west during a number of years. The LeFlore family was a large and influential one and all its prominent members were especially provided for either in the Treaty of September 27, 1830, or in the supplemental articles adopted September 28, 1830. A large part of the family removed west with the Choctaws in the first or second emigration. The following families were

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transported to the present Choctaw Nation in 1832: William LeFlore; Brasil (Basil); Forbis (Forbes); Isaac; Mitchell and Ward LeFlore. Those removed in 1833 were Captain Jackson LeFlore and Captain Thomas LeFlore. Jackson LeFlore, a young man of 20 years, was transported west in 1834; and Michael LeFlore, with his family, was transported west in 1845. There appears to be no doubt of the Choctaw ancestry of these applicants, but none of them are descended from persons who either applied for or received land under the 14<sup>th</sup> article of the Choctaw Treaty of 1830. For this reason they do not come within the category of those who are entitled to identification as Mississippi Choctaws, and I therefore recommend that the adverse decision of the Commission be approved."

Very Respectfully,  
C.F. Larrabee  
Acting Commissioner

[The letter states that there was no OON-On-TUBBEE, this does not necessarily mean that the man didn't exist...just that he had not applied to be provided for in the Treaty.]

Solomon's application gave us a glimpse into our ancestors' lives. There were many essential details in his Dawes application, such as his children's, his mother's, father's, sisters' and brother's names. This information has been confirmed by oral history, census reports, and through death certificates. However, a discrepancy on Solomon's death certificate states that Solomon's father was Benjamin Leflore and his mother was Caroline Leflore. In his deposition, Solomon stated that Jackson Leflore was his father, not Benjamin Leflore. The informant that signed the death certificate apparently was confused about Solomon's father's name. Because Solomon resided on the plantation of Benjamin Leflore after the estate of his father, Jackson Leflore was settled; possibly he talked more about Benjamin Leflore than about his father, Jackson Leflore.

I have no information on Solomon's two children with his first wife, Rachel, Joseph Leflore and Benjamin Leflore. I believe that Solomon named his second child with Rachel after his uncle and slave owner, Benjamin Leflore, a man he had come to know and respect.

*[Solomon had the following children with his second wife, Susan Leflore: Lubertha Leflore-Rowe, Linah Leflore-Chism, Martha Leflore-Nelson, Bettie Leflore-(Rainbow) Sly, Sallie Leflore-Chism, and Mary Willie Leflore-Epps.]*

In the Dawes application, Solomon was asked how many children he had living that were less than 21 years of age. His response was 3. He was asked to give their names and ages.

*\*Denotes our lineage.*



Solomon's replies were as follows:

- Mary W., about 14, I believe.
- Luvertus, (Lubertha), about 11.
- Martha, about 7.

Solomon was also asked if he had any children over age or married. His gave the following names as being his children:

- Nine (Linah) Chisholm
- Bettie Rainbow
- Sallie Chisholm

Some of Solomon's replies to the interpreter's questions were spelled phonetically as in the pronunciation and spelling of his daughters' names, Luvertus and Nine. The correct spellings of their names are Lubertha and Linah.

The interpreter that interviewed Solomon in his Dawes application stated that Solomon understood a few Choctaw words, but he could not carry on a conversation in Choctaw. He also stated that Solomon had the appearance of being possessed by a small portion of Indian Blood as his hair was almost straight.

The table below shows the card number for Solomon and his children after his application for the Choctaw Rolls. The MCR in the card number represents, Mississippi Choctaw Rejected, Solomon, therefore, was denied his claim.

Tribe	Last	First	Middle	Age	Sex	Blood	Card	Roll	Misc	Type
Choctaw	Juzon	Francis		0	F		MCR4701			P
Choctaw	Juzon	Mary		0	F		MCR4701			P
Choctaw	Leflore	Caroline		0	F		MCR4701			P
Choctaw	Leflore	Jackson		0	M		MCR4701			P
Choctaw	Leflore	Luvertus		11	F	1/4	MCR4701			MCR
Choctaw	Leflore	Martha		7	F	1/4	MCR4701			MCR
Choctaw	Leflore	Mary	W	14	F	1/4	MCR4701			MCR
Choctaw	Leflore	Solomon		66	M	1/4	MCR4701			MCR
Choctaw	Leflore	Susan		40	F	1/4	MCR4701			MCR

*\*Denotes our lineage.*

Each one of Solomon's and Susan's children, all girls, had their own families and they resided in Holmes County. On the 1930 census, Susan Leflore is shown as head of her household and Sallie is residing in the house. According to this census, Susan was 70 years old and Sallie was 30 years old and single. Lee Moore was also a resident of Susan's household, he was 29 years old and single.

Land Deed Record 47 of Holmes County shows that Solomon Leflore owned 470 acres of land in Holmes county dated the December 5, 1932. The children that Solomon had with Susan were very well provided for by Solomon. That is, he gave each of his eight children 100 acres of land. Some of the sisters' and brothers' children, [*the grandchildren of Solomon and Susan*] have retained possession of their land. According to a cousin, Dave Pitchford, when Solomon was asked how he gained this land, Solomon's reply was, "*Any land you put a fence around, you own.*" This statement gives credence to how Solomon, his mother, and his siblings, acquired the land that they owned in Carthage. It can be assumed that Solomon acquired the land that he owned in Holmes County through the Homestead Act, based on the quote. Solomon's home that he shared with his wife Susan is still standing in Holmes County today. Dave said that the ceilings of Solomon's house are made of pure oak.

Though Solomon had no formal education, he was a very wise and shrewd business man. He not only made provisions for his family; he and his wife Susan, also donated land for the Sharp School for Black children in Holmes County. Solomon Leflore has greatly impacted our family's history.

*\*Denotes our lineage.*

**3<sup>rd</sup> CHILD OF CAROLINE AND JACKSON LEFLORE**

**MARY LEFLORE-WITT'S descendants are given below:**

**Children of MARY LEFLORE-WITT and NATHAN WITT are:**

- i. GRANVILLE WITT, b. 1870**  
**NO CHILDREN WITH Spouse - LUDELL STOKES<sup>1</sup>**  
**NO CHILDREN WITH Spouse - ZENNIE LEFLORE<sup>2</sup>**  
**CHILDREN WITH Spouse - LULA LEFLORE<sup>3</sup>:**
  - 1. Nathan Witt, b. 1890
  - 2. Georgia Witt, b. 1900
  - 3. Doshie Witt, b. 1901;
  - 4. Paul Witt, b. 1905;
  - 5. Nelson Witt, b. 1909;
  - 6. Thomas Witt, b. 1912;
  - 7. Louise Witt, b. 1912;
  - 8. Bud Witt, b. 1917;
  - 9. Ozie Witt, b. 1920
  
- ii. THOMAS WITT, b. 1872; Spouse LILLIE WITT**
  
- iii. FLORENCE WITT, b. 1876**
  
- iv. HASTON WITT, b. 1879**  
⇒Haston Witt married Lula Leflore on December 30, 1900
  
- v. OZA WITT, b. 1881**

*\*Denotes our lineage.*

**vi. DAISY WITT, b. 1888**  
**CHILDREN WITH Spouse JOSEPH HENRY:**

1. Mary Henry, b. 1908;
2. Joseph Henry, b. 1909;
3. Daisy Henry, b. 1912;
4. Dora Henry, b. 1912;
5. Ruth Henry, b. 1913;
6. Rufus Henry, b. 1914;
7. Frances Henry, b. 1917;
8. Persian Henry b. 1919

**vii. CAROLINE WITT, b. 1864**

**viii. MISSOURI WITT, b. 1866**

**ix. JOHN F. WITT, b. 1868**

**x. OZZIE WITT, b. 1882**  
**CHILDREN WITH Spouse FRANKLIN LEFLORE:**

⇒Franklin and Ozzie married December 25, 1900

1. Emma Leflore, b. 1902;
2. Frank K. Leflore (stepchild), b. 1907;
3. Macon Leflore, b. 1911;
4. Granville Leflore, b. 1915;
5. Ollie Beall Leflore, b. 1918;
6. Annie Elizabeth Leflore, b. 1921;
7. L.T. Leflore, b. 1924

## ► Mary Leflore-Witt and her Descendants

Mary could have been the third or fourth child of Jackson and Caroline Leflore, it is not known because Delia's age is not known, Mary's sister. Mary Witt was born March 16, 1847. Given the fact that she was 75 years old when she died, this would give an estimate for her birth year to be 1847, corresponding with the information on her death certificate. According to the 1870 census, Mary Witt was married to a man named Nathan Witt. Nathan Witt was born in 1830. The 1870 Census showed that they had 3 children. A later census showed that they had 9 children. They had a total of 10 children; another child was born after the census.

Nathan was a witness to his brother-in-law Daniel's second marriage to his wife Jane Gamble. Nathan X is shown on their marriage license as being a witness. [*The cost of a marriage license back then, in the 1870-1880's was \$200.*]

Benjamin Leflore had a daughter named Sophie Leflore. Sophie married a man named Jesse B. Witt. Oral history states that Sophie and Jesse Witt had a son named Daniel who impregnated a slave. Nathan was supposed to be the result of that relationship. After further research, the likelihood of Nathan being the son of Daniel is impossible because in 1870, Daniel Witt was 37 years old and in 1870, Nathan Witt was 40 years. It appears that Nathan was older than Daniel. For that reason, Daniel could not have been the father of Nathan Witt. Jesse B. Witt, Daniel's father and Benjamin Leflore's son-in-law was more likely to have been the father of Nathan than Daniel. Daniel Witt resided with his grandparents, Benjamin and Mary Leflore on their plantation. In 1860, Daniel Witt did own a few slaves, so another theory could be that Nathan Witt was a slave of Daniel's and Nathan used the surname Witt from his owner.

According to the 1870 census, Mary and Nathan owned 160 acres of land. They proved to be very wise and astute business people. Both Nathan and Mary are listed in the same household on the 1870 and 1880 census reports. Mary is a widow on the 1900 census. She did not remarry after Nathan died. Mary remained in Carthage until her death on June 4, 1922, she was 75 years old.

The habit of acquiring land through the Homestead Act was continued by the children of Mary and Nathan Witt, as their sons Granville<sup>16</sup> and Thomas Witt are shown in the Leake County Family Land Book as owning several acres of land and as acquiring the said land through the Homestead Act. The Witts sold land to various people and agencies. The Witt brothers and sisters even sold and traded land amongst themselves. Land Deed Book of Leake County shows that in 1909 Thomas Witt sold or gave land to the Henry Public Schools. In 1942, he also sold land to Stanoline Oil and Gas Company. There were numerous transactions, such as timber deeds, guaranty warranty, and oil, gas, and mineral leases in the Land Deed Book of Leake County.

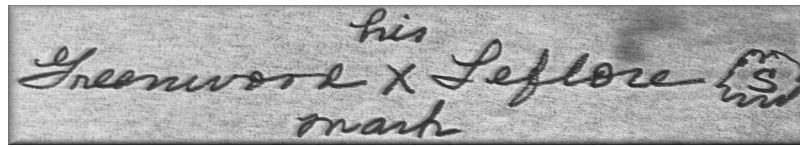
\*Denotes our lineage.

A senior resident of Carthage told me that Granville Witt and Thomas Witt, Mary and Nathan's sons, were very successful businessmen, both brothers owned sawmills.

<sup>16</sup>*The marriage license and will of Granville Witt are shown in the Document Section of this book.*

*\*Denotes our lineage.*

## ► Greenwood Leflore



Greenwood Leflore was an older brother of Jackson Leflore. He was named in honor of a friend and former partner of his father's. When he reached the age of 12, his father, Louis Lefleur, moved to Choctaw County, Mississippi, and settled on the stage line between Nashville, Tennessee, and Natchez, Mississippi, where he kept an inn. One of his most frequent guests was Major John Donly, who held the contract to carry the mail between these points. Major Donly was impressed by the intelligence that young Greenwood displayed, so he asked Greenwood's father if he could take Greenwood with him to Nashville and educate him. Louis Leflore readily consented because he realized that this was a good opportunity for his son. Greenwood stayed with the Donly family for six years and made the very best of his educational advantages. He also fell in love with Rosa Donly, the oldest daughter of John Donly. Greenwood told Rosa's father about his feelings for Rosa. He even asked her father for permission to marry her, but Major Donly and his wife objected to the marriage because they felt they were too young. "What would you do, Major," asked Greenwood Leflore one day after this youthful episode was apparently forgotten, "if you loved a girl and her parents objected?" "I would run away with her," thoughtlessly replied the major, not thinking that his advice would be followed by his would-be son-in-law and his daughter, but such was the case. Major Donly forgave them and sent for them to return, and they did, but soon after they moved to Mississippi where Greenwood Leflore rapidly grew into great prominence.

Rosa died after several years of marriage to Greenwood Leflore. He then married Betsy Coody. Betsy's brother was Cherokee chief William Shorey Coody. Betsy Coody died a year after they were married. His third wife was the sister of his first wife, Priscilla Donly. Greenwood's children with his first wife Rosa were Elizabeth Donly-Leflore, John Donly-Leflore, and Jane G. Leflore. Child with his second wife Priscilla was Rebecca Cravat Leflore. [*Named after Greenwood Leflore's mother, her grandmother's maiden name was included in her name.*]

*\*Denotes our lineage.*

In 1824, at age 22, Greenwood returned to Choctaw Nation in Mississippi, and was soon elected chief of one of the three Choctaw districts in succession to the late Pushmataha. At the first popular election held by the Choctaws, Greenwood Leflore was the preferred chief. Four years later he was re-elected and became the most prominent man of his nation. Greenwood Leflore set himself to the task of civilizing and uplifting his people. He introduced many reforms and encouraged education among his people. He put down witchcraft and sorcery, and instituted a fair trial for homicide despite the unwritten law of "blood for blood and life for life," making no distinction between accident and premeditated intent. He prevented the sale, of intoxicants, encouraged civil and religious marriage and permanent homes, cultivation of the soil and Christianity.

Probably the most important act of Greenwood Leflore's life was the signing of the Treaty of Dancing Rabbit. The Dancing Rabbit territory was a famous hunting ground during old Indian times, and it was here that the council met to discuss the treaty, and from the hunting ground the treaty took its name. The Choctaw leaders assembled for a council to decide on a course of action in the dilemma which they faced. There were 6,000 Indians that went into the negotiations. The two United States commissioners, Major John H. Eaton and Colonel John H. Coffee, had received the following instructions from President Jackson: "Fail not to make a treaty." There was a small party among the Choctaws in favor of signing the treaty, and Colonel Greenwood Leflore belonged to this party. It was a difficult situation, but there was only one thing to be done, and that Leflore did. In 1830, he signed the Treaty of Dancing Rabbit Creek, which provided for the relocation of Leflore's people west of the Mississippi, [*Present day Okalahoma*]. But when the majority of his tribesmen departed for Choctaw Nation West, he did not follow. When Greenwood Leflore signed this treaty, it prejudiced many of the Indians against him. Many Choctaws died on the way west. The ones who made it lived in less than ideal circumstances. Greenwood Leflore was blamed for these events. But it is doubtful that he could have guessed what would be its true effect on the tribe of 20,000. Because of his sometimes close association with Andrew Jackson, and signing the removal treaty, Greenwood Leflore was considered a traitor by many Choctaws - perhaps unfairly. Leflore however, was always loyal to the United States. For his part in the treaty negotiations, the government in recognition of his services presented him with 1,000 acres of land, much of it the finest in the state.

Greenwood Leflore remained in Mississippi and won the election as a Senator in the Mississippi legislature as a representative from Carroll County from 1831 to 1844. In its halls, he once matched a speech given in Latin by a fellow legislator by giving his hour long speech in Choctaw. When the speech was over, Greenwood asked the legislature, which speech was best understood his own or the one delivered in Latin.

*\*Denotes our lineage.*



Greenwood Leflore was a successful planter. He owned four hundred slaves, all well cared for. The Leflores never sold off slaves except for viciousness. Many of Greenwood's slaves were bought from neighbors. A few such as Mary and her child Rachel were secured from other members of the Leflore family. December 1857, Leflore purchased from Theodore Johnson, of New Orleans, Fanny, a mulatto girl about eighteen years old. The price was \$1,800. This was a large sum, but Fanny was a present for Mrs. Leflore, and she was well trained to serve as the personal maid of the mistress of a large estate.

Greenwood Leflore built a town at the junction of the Tallahatchie and Yalobusha rivers, called Point Leflore. He built a steam saw-mill first and here the lumber was sawn to build the town and also his own beautiful home, Malmaison. He planned a road from the river to the hills and built a turnpike at a cost of \$75,000 with fourteen bridges over bayous. The pike was kept in fine order and, the use of it given to all the planters who would bring their produce to Point Leflore. Malmaison was situated in Leflore County, the capital of which is the enterprising little city of Greenwood, both county and town taking their names from the Choctaw Indian chief Greenwood Leflore. He furnished the house lavishly with imported French antiques and heavy draperies. Some of his slaves helped care for Malmaison. Malmaison remained intact long after Leflore's death, until its destruction in a 1942 fire.

Always loyal to the union, Leflore was never in sympathy with the Confederacy. He would not give the officers, even those who had formerly been his friends, any hospitality or entertainment until they first took off their gray uniforms. Then they could be received at Malmaison.

Colonel Leflore kept his part of the treaty and relied upon the government to accord to him protection of; life, liberty and property, but the government did not fulfill its part of the contract during nor after the war. During the war he lost his cotton, all of his slaves, and valuable property, and Point LeFlore became extinct.

Colonel Leflore had many strong traits and personalities. Upon one occasion he went to Carrolton, Mississippi, and heard the neighbors discussing the plight of a poor man who had lost all he had by fire the night previous. After listening a while, he took out his checkbook, and writing a check for \$100, said: "Gentlemen, I'm sorry \$100 worth. How sorry are you?"

Greenwood owned about 15,000 acres of land in four Mississippi counties and in Texas at the time of his death in 1865. He also owned sawmills, brickyards, steamboats, warehouses, and other enterprises. Greenwood Leflore shipped his cotton from what was then called Williams Landing. This area is now Greenwood, Mississippi. Leflore County in Mississippi and Leflore County in Oklahoma are named for Greenwood Leflore.

A deep gorge cleaves the hill upon which Malmaison is built and divides the stately family mansion from the family burying ground, where rest the remains of Greenwood

*\*Denotes our lineage.*

Leflore. The cemetery is well kept and a simple monument with the following inscription marks the grave of the dead chieftain:

"Greenwood Leflore,  
"Born June 3, 1800.  
"Died August 21, 1866.  
"The last chief of the Choctaws  
east of the Mississippi."

*\*Denotes our lineage.*

# A TOUR OF MALMAISON



*\*Denotes our lineage.*

The excerpts below show supplementary articles to the Treaty of Dancing Rabbit Creek:

### TREATY WITH THE CHOCTAW -- 1830

#### SUPPLEMENTARY ARTICLES TO THE PRECEDING TREATY

Various Choctaw persons have been presented by the Chiefs of the nation, with a desire that they might be provided for. Being particularly deserving, an earnestness has been manifested that provision might be made for them. It is therefore by the undersigned commissioners here assented to, with the understanding that they are to have no interest in the reservations which are directed and provided for under the general Treaty to which this is a supplement.

As evidence of the liberal and kind feelings of the President and Government of the United States the Commissioners agree to the request as follows, (to wit) Pierre Juzan, Peter Pitchlynn, G. W. Harkins, Jack Pitchlynn, Israel Fulsom, Louis Laflore, Benjamin James, Joel H. Nail, Hopoynjahubbee, Onorkubbee, Benjamin Laflore, Michael Laflore and Allen Yates and wife shall be entitled to a reservation of two sections of land each to include their improvement where they at present reside, with the exception of the three first named persons and Benjamin Laflore, who are authorized to locate one of their sections on any other unimproved and unoccupied land, within their respective districts.

**ARTICLE III.** In consideration of the provisions contained in the several articles of this Treaty, the Choctaw nation of Indians consent and hereby cede to the United States, the entire country they own and possess, east of the Mississippi River; and they agree to move beyond the Mississippi River, early as practicable, and will so arrange their removal, that as many as possible of their people not exceeding one half of the whole number, shall depart during the falls of 1831 and 1832; the residue to follow during the succeeding fall of 1833; a better opportunity in this manner will be afforded the Government, to extend to them the facilities and comforts which it is desirable should be extended in conveying them to their new homes.

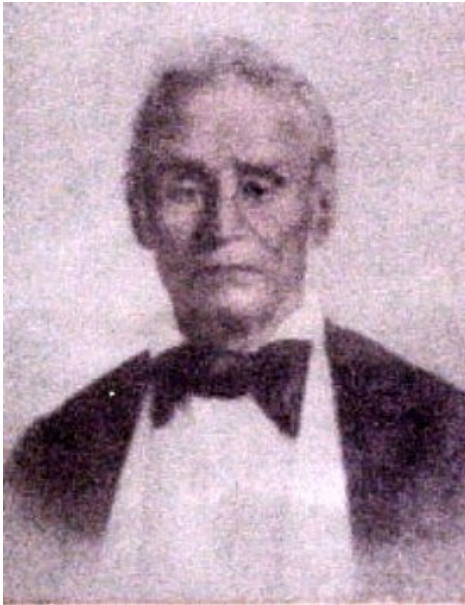
**ARTICLE XIV.** Each Choctaw head of a family being desirous to remain and become a citizen of the States, shall be permitted to do so, by signifying his intention to the Agent within six months from the ratification of this Treaty, and he or she shall thereupon be entitled to a reservation of one section of six hundred and forty acres of land, to be bounded by sectional lines of survey; in like manner shall be entitled to one half that quantity for each unmarried child which is living with him over ten years of age; and a quarter section to, such child as be under 10 years of age, to adjoin the location of the parent. If they reside upon said lands intending to become citizens of the States for years after the ratification of this Treaty, in that case a grant in fee simple shall issue; said reservation shall include the present

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improvement of the head of the family, or a portion of it. Persons who claim under this article shall not lose the privilege of a Choctaw citizen, but if they ever remove are not to be entitled to any portion of the Choctaw annuity.

**ARTICLE XV.** To each of the Chiefs in the Choctaw Nation (to wit) Greenwood Laflore Nutackachie, and Mushulatubbe there is granted a reservation of four sections of land, two of which shall include and adjoin their present improvement, and the other two located where they please but on unoccupied unimproved lands, such sections shall be bounded by sectional lines, and with the consent of the President they may sell the same. Also to the three principal Chiefs and to their successors in office there shall be paid two hundred and fifty dollars annually while they shall continue in their respective offices except to Mushulatubbe, who as he has an annuity of one hundred and fifty dollars for life under a former treaty, shall receive only the additional sum of one hundred dollars, while he shall continue in office as Chief; and if in addition to this the Nation shall think proper to elect an additional principal Chief of the whole to superintend and govern upon republican principles he shall receive annually for his services five hundred dollars, which allowance to the Chiefs and their successors in office, shall continue for twenty years. At any time when in military service, and while in service by authority of the U. S. the district Chiefs under and by selection of the President shall be entitled to the pay of Majors; the other Chief under the same circumstances shall have the pay of a Lieutenant Colonel. The Speakers of the three districts, shall receive twenty-five dollars a year for four years each; and the three secretaries one to each of the Chiefs, fifty dollars each for four years. Each Captain of the Nation, the number not to exceed ninety-nine thirty-three from each district, shall be furnished upon removing to the West, with each a good suit of clothes and a broad sword as an outfit, and for four years commencing with the first of their removal, shall each receive fifty dollars a year, for the trouble of keeping their people at order in settling; and whenever they shall be in military service by authority of the U. S. shall receive the pay of a captain.

## ► Benjamin Leflore



Benjamin Leflore  
1792- 1862



Mary Juzan Leflore  
?-1868

Benjamin Leflore was the oldest brother of Jackson Leflore. He was married to Mary Juzan Leflore and they had ten children. Benjamin moved his family to Leake County within a few years after the signing of The Dancing Rabbit Creek Treaty in 1830.

Benjamin Leflore owned approximately 7,000 acres stretching on both sides of the Yackanookany River. He was granted several United States patents for land in Leake County. Benjamin Leflore also purchased land on the east bank of the Labutchka Creek from heirs of Chief Pushmataha.

Benjamin built a home on Robinson Road on the east side of Yackanookany River. Eventually his home served as a tavern and a stage coach stop for the people who traveled Robinson Road and it is said that Andrew Jackson had made several stops there. Benjamin ran a ferry on the Yackanookany River, and when a charter to build a road and bridge was proposed in 1854, Benjamin Leflore was awarded the contract, with the road to be finished in fifteen years. When the road was finished, a toll gate was erected on Benjamin Leflore's land near his home and a price was set for use of the road and bridge to keep the road and bridges in repair.

Benjamin died in 1862, and Mary Juzan - Leflore died in 1868. They were buried in adjoining graves in the family cemetery, and their descendants erected an ornate double headstone in their memory. Vandals destroyed the headstone in the 1970's. The graveyard and home site have been the scenes of repeated instances of vandalism over the past hundred years, seeking to recover a horde of gold which Benjamin was rumored to have buried in his last years by slaves Crockett Leflore and Daniel Leflore.

*\*Denotes our lineage.*

## ► Pushmataha



Researchers are torn in their beliefs of if Push-ma-ta-ha is related to Rebecca and Nancy Cravat. Pushmataha was the chief of the Six Towns district in Choctaw Nation East. The hero of the Choctaws, and without doubt one of the greatest of all American Indians. His full name is said to mean “*His arm and all the weapons in his hands are fatal to his foes.*” He was born about 1764 in the present State of Mississippi. Little or nothing is known of his ancestry or of his early youth. His parents were supposedly killed by the Creeks, which accounted in part for Pushmataha’s hatred for that tribe. When questioned as to his ancestry he generally said, “I am a Choctaw.” In a boastful mood, he once made this poetic statement: “Pushmataha has no ancestors; the sun was his father, the moon, his mother. A mighty storm swept the earth; midst the roar of thunder, the lightning split a mighty oak and Pushmataha stepped forth a full fledged warrior.”

In personal appearance he was every inch a chief. He was of the purest of Indian blood, six feet, two inches tall and robust in proportion to his height, with form and features finely modeled. His manner was calm and dignified. The Indians sometimes called him the “Panther’s Claw.” He was by nature a leader among men, and not alone in his own tribe. No Indian of his day was so highly respected by white men, as was Pushmataha. He possessed wonderful powers as a spokesman. General Sam Dale, the famous Indian fighter, who heard Pushmataha’s appeal against Tecumseh, declared him to be the greatest orator he ever heard. The wily Shawnee, Tecumseh, having already united the Indians of the upper Mississippi Valley, came south with the purpose of adding the Muskogean tribes to his confederacy. At a great meeting of the Choctaws and Chickasaws on the Tombigbee river near the present site of Columbia, Mississippi, Tecumseh had an earnest and impassioned appeal and had almost won the day, when

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Pushmataha arose and made his memorable reply, which was so eloquent and so convincing that only thirty warriors of these tribes joined Tecumseh. The Indian's descriptive word for Pushmataha's flow of language was the "waterfalls."

Pushmataha was ever and constantly a friend of the Americans. Some historians give him credit equal to that of Andrew Jackson in saving the Southern States to the United States in the War of 1812. When Jackson led his army against the Creeks in 1813, finally overwhelming them at the battle of Horseshoe Bend, Pushmataha and seven hundred of his warriors rendered efficient and valiant service. And when a year later at New Orleans, the Americans faced the British veterans who had won fame on the fields of Europe, Pushmataha, now a brigadier-general of the American army, led eight hundred brave Choctaws to share in Jackson's triumph.

Pushmataha spent the remainder of his life working in the interest of his people. When the treaty of 1820 was negotiated, this provided for the sale of their lands in Mississippi and the eventual removal to Oklahoma. Pushmataha insisted that a large sum be set aside as a perpetual school fund for the education of Choctaw youth. His comment on this treaty was almost a prophecy: "We have acquired from the United States her best remaining territory west of the Mississippi, and this treaty provides a perpetual fund for the education of our children. I predict that in a few generations its benefits will enable the Choctaws to fight in the white man's armies and to hold office in the white man's government." It may be stated, parenthetically, that for the past twenty years the Choctaw section of Oklahoma has been represented in Congress by a statesman of Indian blood.

In 1824, Pushmataha went to Washington on business for the Choctaws, the last service he ever rendered. In his address to the Secretary of War on this occasion he said. "I can boast and tell the truth that none of the Choctaws ever drew a bow against the United States. We have held the hand of the United States so long that our nails are long like birds claws."

While in Washington he contracted pneumonia, and died December 24, 1824. General Jackson visited him in his last illness and asked what he could do for him. Pushmataha replied, "When I die, let the big gun be fired over me." He was given the funeral of a general of the United States army and his remains buried in the Congressional Cemetery at Washington, where his modest monument may be seen today. A monument is erected in Arlington Cemetery in Washington D. C. to Pushmataha.

The life and character of Pushmataha has been thus summed up; "A man with intuitive conception of honor and morals. A great general, brave and intrepid, a renowned orator, wise in counsel, a safe law giver, loyal in friendship and possessing a notable rugged honesty," any man, white or red, might well be proud of such a tribute!

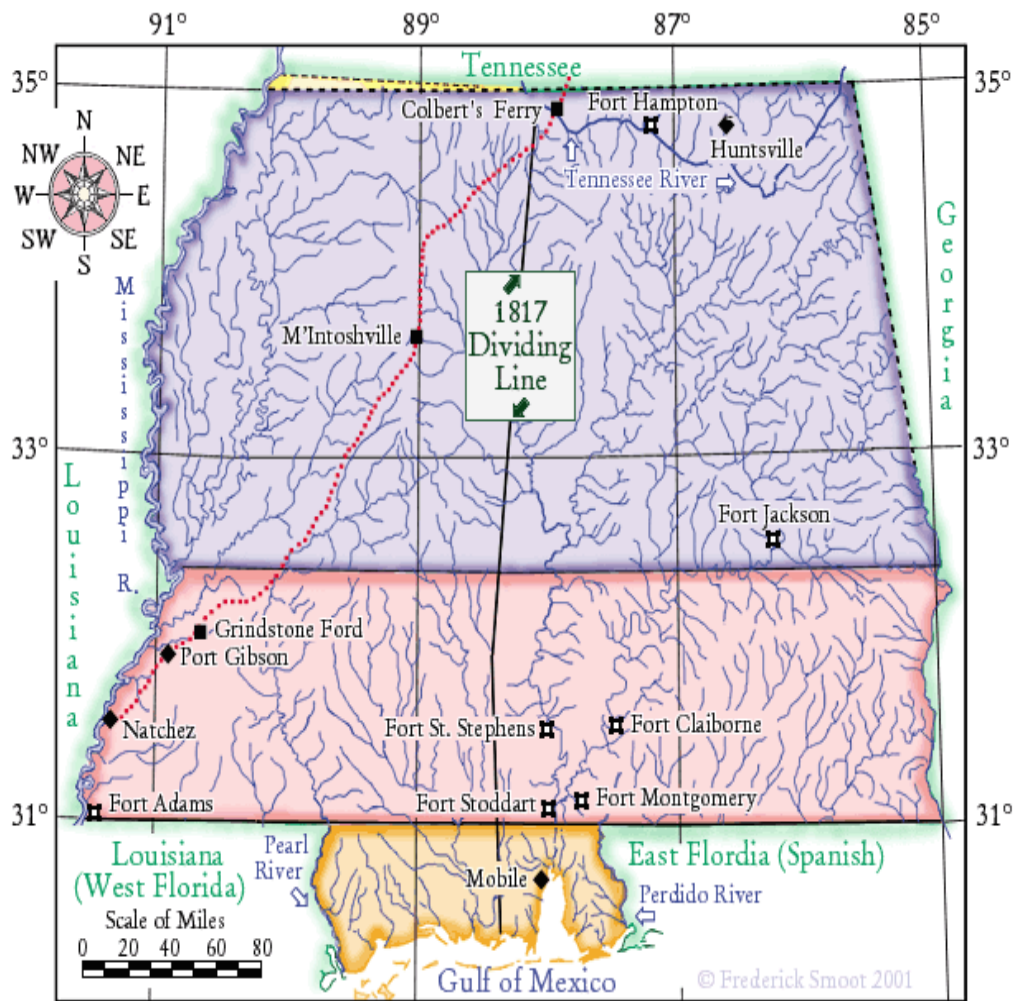
*\*Denotes our lineage.*



## ► The Mississippi Territory

The Mississippi country was opened to settlement in 1798 when Congress organized the Mississippi Territory. (Until it became a separate territory in 1817, Alabama was part of Mississippi) A few settlers already lived in Mississippi when it became a territory. They were concentrated in two principal areas — the Natchez District and the lower Tombigbee settlements above and west of Mobile. Approximately 4,500 people, including slaves, lived at Natchez, considerably more than the combined free and slave population of 1,250 that inhabited the Tombigbee settlements in 1800. Outside of these two areas, the territory was populated only by the Native Americans.

# Territory of Mississippi 1798~1817



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## ► The Mississippi Choctaws

One of the largest and most intelligent tribes of original American Indians in the United States today are the Choctaws, who inhabit the southeastern portion of Oklahoma. The Choctaws formerly occupied the central and northern portions of Mississippi. At the time of the war of the American Independence they numbered about twelve thousand. They early made friends with the white settlers, and rarely gave serious trouble to their white neighbors. They were loyal to the United States government.

Choctaws had a triumvirate system of government. The national power was shed by three principal chiefs. Tribes practiced monogamy and polygamy. The Choctaws occupied the territory between the Mississippi and Tombigbee Rivers from the frontier of the Colapisas and Biloxis, on the shores of Lake Ponchartrain and Lake Borgne, to the frontiers of the Natchez, Yazoos and Chickasaws. They had more than fifty important villages and were able at one time to put 25,000 braves into battle. The word Choctaw comes from a word which means "charming voice," and was given to the tribe because of their musical talents and soft melodious voices. The Choctaw villages were distributed into three divisions: Southern or Sixtowns District, Northeastern, and Western.

The Choctaw economy was based on agriculture, and the Choctaw were perhaps the most competent farmers in the Southeast. Friendly toward the French colonists, the Choctaw were their allies in wars against other tribes. After being forced to cede their lands in Alabama and Mississippi, they moved (1831) to the Indian Territory in Oklahoma, where they became one of the Five Civilized Tribes. In 1990 there were over 85,000 Choctaws in the United States, with more than half living in Oklahoma.

The Choctaws were conspicuous for their love of truth and hatred of falsehood and their belief in the existence of a "Great Spirit," who rewarded uprightness and honesty and punished wrongdoing and dishonesty. They prided themselves on their friendship for the white man and were always ready to take up arms against hostile tribes. They were friendly first to the French and later to the Americans.

### **Choctaw Language**

The Choctaw language is throaty. It sounds good to the ear. Missionaries translated the Bible into this language, using the English letters. With schools established, Native Americans learned to read both in their own and the English languages. The language contains no curse words. The strongest epithet one could call an enemy in Choctaw would be "a long eared mule." The Choctaw soon learned, however, the art of swearing fluently in English, and so never troubled himself to get the words in his own dialect.

The Choctaw had a habit of using the word "it" where it did not belong, such as "he went it to town." It is related of one Choctaw who had been to a county fair, who upon arriving home gave this succinct account of his experience: "I went it to fair; paid it four bits to see it farmer boy ride it calf."

*\*Denotes our lineage.*

The Choctaw language abounds in the use of the letter "K," and almost every sentence ends in "shke" or "oke." Meaning is added to or taken from sentences by the tone in which uttered. It is a difficult language to express properly in writing or printing.

A few words and their English meaning might be of interest: Ishkulle is money, tanch is corn, panola is cotton, nippe is meat, nashoba is wolf, bok is creek, Chito is large or big, sketana is little or small, sabunna is I want, oka is re, homa is man, okeh is yes, kayo is no, and halito is hello. Choctaw is a beautiful language about to go the way of all the earth.

### **Christian Religion**

The Choctaws took a keen interest in the religion brought to them by the missionaries. Their own preachers soon became a great aid to the missionaries, so that camp meetings were frequent. Church houses were few, only rude huts being erected. The principal services were conducted in the homes and under arbors made of brush.

Slaves were allowed to attend many of these meetings, and their nature being entirely different, they made up in shouting what their Indian masters lacked.

### **Singing**

To teach a song to the Choctaw it was necessary for the missionary or his assistant to sing it over time after time, perhaps a dozen. Not a sound out of the congregation. But later, if he called upon the congregation to sing, they would do it perfectly, each voice taking his true tone from the organ. A remarkable thing was that none but the men sang. The women throughout were silent. About the home, or elsewhere, when the men were present, the women were silent.

### **Burial Customs**

Upon the death of a member of the family, no religious rites were performed. The men had food, guns and knives buried with them; the women, their personal adornments of beads and trinkets. The grave was dug under the house in which the family lived.

Later this custom was changed by reason of board floors, and the grave was dug in the yard, near the house, and a small house built over it. The idea was that rain should never fall upon a grave. The families continued to live in the houses the same as before. No haunting specters bothered them.

## ► Indian Removal, “Trail of Tears”

One of Mississippi's and the United States' most inhumane actions was the forced removal of the Choctaws from Mississippi. In 1830, The Treaty of Dancing Rabbit Creek forcibly removed the majority of the Choctaw Nation from their homeland in Mississippi to what is now known as southeastern Oklahoma. Over twenty thousand Choctaws were moved on this long journey. It was determined that the best method of removal was to move about one-third of the Choctaws per year in each of the years 1831, 1832 and 1833.

Removal agents began removing the first one-third of the Choctaws on November 1, 1831. The Choctaws were allowed the first two weeks of October to gather their crops, assemble their personal property and sell their houses and chattels, so that they could be at the two ferry points by Nov. 1, 1831. Because of the urging of the state of Mississippi, the Choctaws were ordered to leave all of their livestock in Mississippi and promised that they would be furnished new livestock when they reached the Choctaw Nation in the West. Of course, they received no livestock upon reaching Choctaw Nation West.

The United States government wanted to be generous to those who left first, to encourage the rest to leave. However, there were different agencies involved, which led to contradictory orders and other complications. The supplies were to be bought locally, and local traders exploited the situation by raising the prices to up to two or three hundred percent. There was unexpected bad weather, which combined with the disorganization led to a bad experience for this first group of travelers.

The group that went in 1832 had a better start, but was struck by cholera. The government had saved money by making the Indians walk more, but at the cost of Indian lives and strength.

The third and last of the formal removals was in 1833. Many Choctaws refused to leave. Finally, on October 1 a small group of about 813 Choctaws left their homeland, and they arrived in Indian Territory, [Oklahoma] by December 20.

It is estimated that there were 19,554 Choctaws before removal, of which 12,500 moved to Indian Territory, 2,500 died along the way, and 5000 to 6000 remained in Mississippi. Most of those left in Mississippi were forced to move by the federal government later in the century, but enough remained to form the Mississippi Band of Choctaw Indians, officially recognized as a tribe in 1945.

The "trail of tears" had ended.

*\*Denotes our lineage.*

# DOCUMENT SECTION

## SOLOMON LEFLORE'S DAWES APPLICATION

Lexington, Mississippi

Department of the Interior  
Commission to the Five Civilized Tribes  
Meridian, Mississippi, February 10, 1902

DEPOSITION OF: Solomon Leflore, having been the first duly sworn, upon his oath testified as follow:

Q. What is your name?

A. Solomon Leflore.

Q. How old are you?

A. This coming March 16th, I will be sixty seven years old.

Q. How much Choctaw blood have you?

A. Well, I don't know about that; you know the Leflores all of them; old Colonel Leflore's brother was my father - Jackson Leflore was my father.

Q. He had one-half Choctaw Blood?\*

A. That's what they say.

Q. Was he a brother to Chief Greenwood LeFlore?

A. Yes, sir, a brother to Greenwood and Bazel there in the nation.

Q. Did your mother have any Choctaw blood?

A. I don't know about that

Q. Were you a slave?

A. No, sir.

Q. Was your mother a slave?

*\*Denotes our lineage.*

# SOLOMON LEFLORE'S DAWES APPLICATION

A. No, sir wont no slave, she was a slave after my father died.

Q. Then you are one quarter Choctaw blood?

A. Yes, I reckon.

Q. What blood was your mother, now?

A. I don't know; she was a yellow woman.

Q. What's your post office address?

A. Lexington, Mississippi.

Q. What county?

A. Holmes.

Q. How long have you lived in Holmes County?

A. About twenty five years.

Q. Where did you live before that

A. Up in Leake County.

Q. How lohng did you live there?

A. I was bred and born in Carroll County, MS: there's where my father died at, and then I went out to my uncles.

Q. You have lived in this state, then, all of your life?

A. Yes, sir.

Q. What was your father's name?

A. Jackson Leflore

Q. What was your mother's name?

A. Caroline.

Q. You get your Choctaw blood solely through your father, whom you claim was a full brother of Chief Greenwood Leflore, therefore, had one-half Choctaw blood?

A. Yes, sir.

Q. Did your father live in this State all his life?

A. He moved out to the Territory.

Q. When?

A. Before I was born.

Q. How long before you wer born?

A. I don't know, about.....

Q. Did he move out thee when the Indians moved out there in the latter part of the thirties?

A. Yes, sir, he moved out there the time they moved from up here.

Q. Well, how long did your father stay out thee?

A. I don't think he stayed therre but two years; got too sickly there for him and he come back.

Q. He stayed herre the rest of his life, did he?

*\*Denotes our lineage.*

# SOLOMON LEFLORE'S DAWES APPLICATION

A. Yes, sir, he stayed two miles from Carrollton, on the other side.

Q. Did your father own any land here in Mississippi?

A. Yes, he owned that plantation up there.

Q. Where did he get it?

A. He bought it.

Q. Were your father and mother married?

A. That's what I don't know.

Q. Did your mother ever have any other children by Jackson Leflore?

A. Yes, she's got two over in the nation now and two here in Mississippi.

Q. Did he have a wife at the time of your birth?

A. No, sir

Q. Did he ever have a white wife?

A. No.

Q. Was he ever married at all?

A. I don't know about that. You see, he died when I was ten years old.

Q. You don't know whether he and your mother ever lived together as man and wife?

A. No, sir, I don't know.

Q. What was Jackson's father's name?

A. Louie Leflore

Q. He had no Choctaw blood, did he?

A. Who?

Q. Louie Leflore.

A. I don't know that

Q. What was Jackson's mother's name?

A. I don't know that, but she was full blood Injun. Solomon Leflore et al.

Q. Are you married?

A. Yes.

Q. What's your wife's name?

A. Susan.

Q. How old is Susan?

A. About forty.

Q. Do you want to make application for her, too?

A. Yes, sir.

Q. How much Choctaw blood has she?

A. Her father was a half Injun.

Q. Her mother had no Choctaw blood?

A. No, sir.

*\*Denotes our lineage.*

# SOLOMON LEFLORE'S DAWES APPLICATION

Q. Was her father one-half Choctaw Indian?

A. Yes, sir.

Q. And that would make her one quarter, the same as you, wouldn't it?

A. Yes, sir.

Q. How long have you been living with her?

A. About thirty years, I reckon.

Q. She must be a little over forty years old; that would make her onlly

ten years old when you married her?

A. I never kept account when I married or nothing.

Q. Were you married to her under a license?

A. Yes, sir.

Q. Have you that license with you?

A. No, sir.

Q. It will be necessary for you to furnish the Commission with proper evidence of your marriage to your wife, Susan, for use in connection

with the application you make in behalf of your minor children. This evidence should be furnished within thirty days from this date, if possible.

Q. Has Susan lived in this State all her life?

A. Yes, sir.

Q. You are living with her now, are you?

A. Yes.

Q. Is her father living?

A. No, dead; her father's over in the Nation, I couldn't tell whether he is dead or not.

Q. What was his name?

A. Francis.

Q. Whhat other name.

A. Juzan.

Q. How much Choctaw blood did you say he had?

A. He is half blood

Q. Was he a slave?

A. I reckon he was by him gwine over there.

Q. When did he go out there?

A. I don't know: been way yonder.

Q. Haven't you any idea?

A. No.

Q. Is your wife his youngest child?

A. I don't know about that.

Q. Is your wife's mother living?

*\*Denotes our lineage.*



# SOLOMON LEFLORE'S DAWES APPLICATION

A. I reckon she is.

Q. What was her name?

A. Mary.

Q. Was she a slave?

A. Yes.

Q. Was she married to Francis?

A. I don't know that neither.

Q. Does she live in the Territory?

A. No, she is living up here in Leake County, I think.

Q. Had no Choctaw blood?

A. No.

Q. Was your wife's father born in this country?

A. Yes, he was born in Attala County.

Q. Do you know the name of his father or his mother?

A. I think his father - I heard them say - was Oon-ontubbee.

Q. Will you swear that was his name?

A. That's what I head them say his name was.

Q. You never saw Oon-on-tubbee?

A. No, sir.

Q. Was he a full blood Choctqaw?

A. They say he was full blood.

Q. Did he live here in Mississippi all his life?

A. I don't know that.

Q. How many children have you living under twenty one years of age and unmarried?

A. Three.

Q. What are their names and ages?

A. Mary W.

Q. How old is Mary

A. She is about fourteen, I believe.

Q. Next one?

A. Luvertus.

Q. That boy or girl?

A. Girl.

Q. How old?

A. She's about eleven.

Q. Next one?

A. Martha.

Q. How old?

A. She's about seven.

Q. Is that all.

A. That's all.

*\*Denotes our lineage.*

# SOLOMON LEFLORE'S DAWES APPLICATION

Q. These children all living with you now.

A. Yes.

Q. Are they all the children of yourself and Susan Leflore?

A. Yes.

Q. This application is for yourself, wife and three minor children?

A. Yes.

Q. Is your name, or the name of your wife, or the name of either one of these children to be found upon any of the Choctaw tribal rolls in Indian Territory?

A. Not that I know of.

Q. Did you ever make application to the Choctaw tribal authorities in Indian Territory to be admitted or enrolled as members of that tribe?

A. No, sir.

Q. Have you ever made any application of any description before today looking to the establishment of the rights of yourself, wife, and children as Mississippi Choctaws?

A. Only I had a letter wrote down here last week to know was you all here.

Q. That wasn't an application, of course?

A. That's all.

Q. Do you appear before the Commission here at this time for the purpose of claiming rights in the Choctaw lands in Indian Territory under Article 14 of the Treaty of Dancing Rabbit Creek?

A. Yes, sir.

Q. Do you understand Article 14 of the Treaty of Dancing Rabbit Creek?

A. No, sir.

Q. That's the 14th article of the Treaty of Dancing Rabbit Creek.

Q. Do you understand that 14th article?

A. Yes, I know it.

Q. Did any of your ancestors ever comply or attempt to comply with the provisions of this 14th Article of the Treaty of Dancing Rabbit Creek, or ever receive any benefits under that Article?

A. Not that I know of.

Q. Did any of them own an improvement where in the old Choctaw Nation in Mississippi and Alabama, in the year 1830, when this Treaty was made?

*\*Denotes our lineage.*

# SOLOMON LEFLORE'S DAWES APPLICATION

A. Not at I know of.

Q. Did any of them, in fact, live here at that time, seventy-one years age?

S. Yes, sir, Oon-on-tubbee used to live here, her father and his father, too.

Q. Did any of your ancestors live here then, seventy-one years age?

A. My father used to live up here.

Q. Where did he live?

A. The other side of Carrollton.

Q. When the treaty was made?

A. Oh! when the treaty was made I don't know: he was over seventy years old when he died, before the war.

Q. Do you know where he was living when the treaty was made?

A. No, I know went he went there in the Nation.

Q. Did any of your ancestors - your Choctaw ancestors - or any of your wife's Choctaw ancestors remove from the old Choctaw Nation here in Mississippi and Alabama, to the present Choctaw Nation, in Indian Territory, except your father, Jackson Leflore:

A. Not that I know of.

Q. He is the only one that moved out thee?

A. I don't know when he moved out there.

Q. Did any of your ancestors, or any of your wife's ancestors, within six months after the Treaty of Dancing Rabbit Creek was ratified, let the agent of the Government here in MS for the Choctaws know that they wanted to stay here and become citizens of the States and take land under the 14th Article?

A. I don't know that either.

Q. Did any of them ever claim or receive any land here in MS from the Government of the United States under Article 14 of the Treaty of Dancing Rabbit Creek?

A. I don't know that neither.

Q. Did any of them ever get any money from the Government?

A. No, not as I knows of.

Q. So far as your knew, did any of your ancestors ever get any land from the Government, or any of your wife's ancestors?

A. No.

*\*Denotes our lineage.*

# SOLOMON LEFLORE'S DAWES APPLICATION

Q. Did any of your ancestors, or any of your wife's ancestors appear before either of these commissions and attempt to establish their rights under Article 14 of the Treaty of Dancing Rabbit Creek?

A. Not as I know of.

Q. Did any of your ancestors, or any or your wife's ancestors, ever get any of this scrip from the Government of the United States under this Act of Congress?

A. Not as I know of.

Q. If, then, any of your people, or any of your wife's people, ever received any benefits whatsoever as Solomon Leflore, et al.

Q. Do you know of any written evidence of any description which would prove or tend to prove such a state of facts?

A. No.

Q. Have you any written evidence of any kind to offer?

A. No.

Q. Have you any witnesses here today?

A. No.

Q. Have you any children over age or married?

A. I told you I had three married.

Q. What are their names?

A. Nine Chisholm.

Q. Where does she live?

A. She lives there with me.

Q. Next one?

A. Bettie.

Q. Bettie what?

A. Bettie Rainbow.

Q. Kin to him?

A. His wife.

Q. Where does she live?

A. They live there with me

Q. Next one?

A. Sallie Chisholm.

Q. Does she live with you, too?

A. Yes.

Q. That's all the children you have living?

A. Yes, that's all. Got none dead.

Q. Have you any brother and sister living in MS?

A. Yes.

Q. How many?

A. Two

*\*Denotes our lineage.*

# SOLOMON LEFLORE'S DAWES APPLICATION

Q. What are their names?

A. Mary Witt

Q. Where does she live?

A. She lives up here in Leake County.

Q. Next one?

A. Dannie Leflore.

Q. Where does he live?

A. He lives up there, too.

Q. Full brothers and sisters of yours, are they?

A. Yes.

Q. Has your wife any brothers or sisters living in this State?

Q. Yes, she's got some.

Q. What are their names?

A. Eliza.

Q. Eliza what

A. Ridley.

Q. Next one?

A. That's all.

Q. Where does she live?

A. She lives up in Leake?

Q. Has your wife any brothers or sisters dead who left children?

A. I believe not.

Q. Give us the names of your father's brothers.

A. Greenwood Leflore, Bazel, Ben, Forbus and Grant.

Q. What was he full name?

A. Grant Leflore.

Q. OH! She married a Grant?

A. Yes.

Q. What's her given name?

A. I don't know.

Q. Next one?

A. Miss Long

Q. What was her given name?

A. That's all I know.

Q. She married a Long?

A. Yes.

Q. Is that all?

A. Yes, that's all.

Q. Have you any brothers or sisters living in the Territory?

*\*Denotes our lineage.*

# SOLOMON LEFLORE'S DAWES APPLICATION

A. Yes, I have got a sister living there, named Delia.

Q. Delia what?

A. Delia Leflore when she left.

Q. Is she married?

A. I reckon.

Q. Do you know her married name?

A. I don't know whether she is married or not.

Q. Have you any brother out there?

A. No.

Q. Any further statements you want to make?

A. No, sir.

Q. Do you speak or understand the Choctaw language?

A. No, I never learned it. I can understand what they say, though.

Q. Do you know of any old person living who would likely know whether any of your ancestors, or any of your wife's ancestors ever complied or attempted to comply with the provisions of Article 14 of the Treaty of Dancing Rabbit Creek, or ever received any benefits thereunder?

A. I don't know.

Solomon Leflore, at al., 7.

Official interpreter, Oscar Bailey, called and it is develops that this applicant Understands a few Choctaw words, but can not carry on a conversation in the Choctaw Language. He has the appearance of being possession of a small proportion of Indian blood. His hair is almost straight.

R.S. Streit having being first fully sworn, upon his ? states that as a stenographer to the Cmission to the Five Civilized Trives, he reported in full all the proceedings in the above entitled cause on the 10 day of February 1902, and that the above and ? is a full ???? notes of said proceedings in said case, upon said date.

R.S. Streit Subscribed and swron to before me at Franks, Mississippi, this 24 day of February 1902.

Clerk U.S. Circuit Court  
Southern District of Mississippi

*\*Denotes our lineage.*