

# INDIAN WANTS TO PUT \$800,000 IN WAR BONDS; Jackson Barnett, Wealthiest Red Man in America, Offers His Entire Fortune to the Nation.

Special to The New York Times. June 4, 1917, Monday Page 3, 501 words

WASHINGTON, June 3.—Jackson Barnett, the wealthiest Indian in the world, a full-blood Creek, living near Henryetta, Okla., wants to let the Government put his whole fortune, approximating ... [ END OF FIRST PARAGRAPH ]

***The World's Richest Indian***: The Scandal over Jackson Barnett's Oil Fortune. By Tanis C. Thorne. New York: Oxford University Press, 2003. xvi + 292 pp. Photographs, appendix, bibliography, notes, index. Cloth, \$35.00. ISBN: 0-195-16233-1.

Reviewed by Ryan J. Carey

In recent years there has been an explosion of literature dealing with native Americans and the market, touched off by Richard White's seminal *Roots of Dependency*. Tanis Thorne's latest volume, entitled *The World's Richest Indian*, enters into this historiography by examining the life of Jackson Barnett, a Creek Indian who, by the Dawes Act, happened to own an allotment of Indian land that lay above the incredibly rich Cushing oil field in Oklahoma. By the end of his life, Barnett was worth over three million dollars and held considerable real estate in Los Angeles. Yet over the twenty-two years of his life when oil was actively pulled from his ground, Barnett himself enjoyed little of the money he happened to be worth. For Barnett was what the Indian bureau termed a "restricted" Indian—worth too much money to participate in the marketplace on his own. Instead, Barnett lived his life under the watchful eye of others—Oklahoma state guardians, Bureau of Indian Affairs (BIA) agents, federal judges who adjudicated his fortune, lawyers who fought for and defended the incredible wealth, and his wife, who was no less interested in his fortune (she married Barnett by *abducting* him on the first night they met). Barnett's story proves to be one of the strangest and most complicated

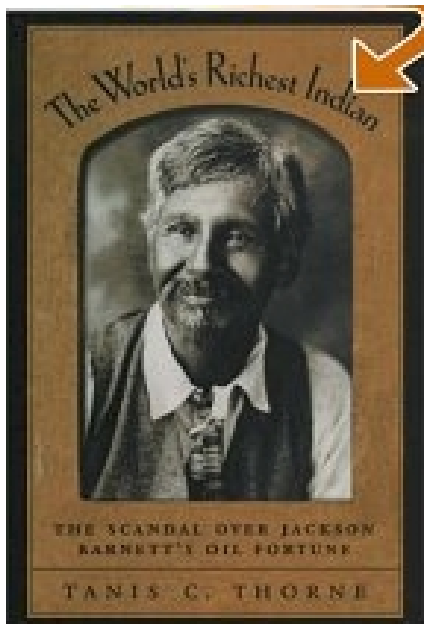
Dualisms like progressivism and conservatism dissolve in the dynamic syntheses of Creek culture and identity as the example of Uncle Leecher, conjurer and ferry operator, graphically illustrates. The Creek were both ancient and modern. In the mid-nineteenth century, their material culture closely resembled that of white southerners, yet their beliefs and ceremonial practices dated back to the chiefdoms of the Moundbuilders. The Creek held to ancient philosophies, institutions, and a staple food, sofkey (or boiled corn), while seamlessly integrating European clothing and tools, domesticated animals, and African-American slaves into their society. Hitchcock described what to him appeared to be the eclectic Upper Creek dress of the 1840s: shirts of calico belted at the waist, buckskin leggings, and moccasins. More prominent Creeks wore turbans and shirts of fine broadcloth.<sup>6</sup>

Pluralism was a defining characteristic of the Creek, an aggregation of diverse peoples fused into one nation. More accurately understood as a confederacy of politically autonomous towns rather than as a tribe, the Creek—a Muskogean-speaking people—displayed a remarkable ability to absorb new peoples, ideas, and technologies to strengthen their economy, culture, and confederacy. Jackson Barnett's paternal great-great-grandmother was a Yuchi (or Euchee). A once-powerful chiefdom that joined the Creek confederacy in the early eighteenth century, the Yuchi had a language in-

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comprehensible to the Muskogean-speaking Creek. Within the Creek confederacy, the Yuchi maintained their distinct language, customs of patrilineal descent, and other cultural traditions in their own politically autonomous communities. The Muskogee absorbed many non-Muskogean peoples into their confederacy in this manner, including Hitchiti, Alabama, and smaller decimated or refugee groups, like the Natchez and the Shawnee. Early in its history of alliance formation with non-Muskogean towns, the Creek Nation divided into two broad groups (halves or moieties): Muskogees and foreigners. This moiety division is one expression of the governing principles of dualism and opposition that permeated the Creek world view and shaped the tribe's philosophies and institutions. The dialectic between paired opposites—white (peace) and red (war) principles, male and female, Muskogee and non-Muskogee—was central to the way the Creek viewed the world. The Creek accommodated different peoples and lifeways, and yet rivalries and conflicts were an endemic part of Creek life.<sup>7</sup>

While the Creek Nation selectively integrated foreigners and their cultural contributions, Creek identity remained grounded in town organization. The *talusa*, or town, encompassing a number of surrounding villages, was the foundational economic, political, and ceremonial unit in Creek life. The matrilineal clans were affiliated either with white or red moieties, creating a balanced but oppositional social structure. An aristocratic *mico*,



While both of Jackson Barnett's parents are identified as members of Tuckabatchee Town, the ceremonial center and capital of the Upper Creeks, Siah Barnett's paternal ancestors were Lower Creeks. Siah Barnett was the great-grandson of Timothy Barnard, a Scotsman with English citizenship who traded for a British firm, Leslie, Panton, and Company. He later served as an interpreter for the U.S. government. Timothy Barnard married a Yuchi woman, and they had eleven children. In addition to carrying on trade, the Barnards had a plantation with large herds of livestock, fruit trees, and other crops. African slaves did the labor, including spinning cotton. Timothy Barnard's son, Timpoochee Barnard, fought alongside Andrew Jackson during the War of 1812 to deliver a devastating defeat to the Creek Red Sticks at the battle of Horseshoe Bend. The Red Stick War, as the Creek called it, was a civil war: white factions favored accommodation with the Americans whereas the red factions, or "sticks," were militantly anti-American. Admiration for Andrew Jackson as a warrior accounts for the popularity of the name "Jackson" in later generations within the Barnard family. ("Barnett" was a corruption of "Barnard.") That Jackson Barnett, an African-Creek, was named for a white man who both owned slaves and dispossessed Indians was one of the many ironies of Jackson's life.<sup>9</sup>

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Philadelphia: F.W. Greenough, 1838. Lithograph “Drawn Printed and Coloured at J.T. Bowen’s Lithographic Establishment”, after a C.B.King portrait painted in 1825. I. A fine image from McKenney and Hall’s ‘

A venerated Yuchi chief, Timpoochee Barnard had a Scottish father and Yuchi mother. He was a commissioned major who valiantly fought under General Jackson against the Creeks in the 1814 Battle of Callabee Creek.. Major Barnard’s distinguished military career continued with his gallant participation in the 1818 Seminole War and the battle at Econaffinnah or Natural Bridge of the same year. After travelling to Washington to contest the Indian Springs Treaty of 1825, he settled near Fort Mitchell, where he remained until his death. Of Timpoochee, President Jackson once remarked to his son, “A braver man than your father never lived.”

**TIMPOOCHEE BARNARD** — Mississippi agent of the **Lower Creeks** in 1793 and 1794 and was one of the interpreters at the treaty of **Coleraine** in 1796. He died at an advanced age on **Flint River, Georgia**, the year not known. But little is known of the early life of **Timpoochee Barnard**. His mother carefully taught him to speak her native **Yuchee** dialect, while no doubt he learned much **English** from his father. Following the custom of his people, he also mastered the **Muscogee** dialect, as a knowledge of it was indispensable in the public and private life of the **Creek** people. **Timpoochee Barnard** first became prominent in **General Floyd’s** campaign against the **Creek Indians** in January, 1814. He was commissioned major, and commanded one hundred **Yuchee warriors**.

In the latter part of the night of January 27, the **Creeks**, in large force, made a furious attack on **General Floyd’s** troops, who were encamped in **Calebee swamp**. **Captain John Broadnax** was in command of a detachment, stationed at some distance from the main army. The **Creeks**, discovering the isolation of the detachment, assailed it, surrounded it, and cut it off from the other troops. **Major Barnard**, taking in the situation, made a desperate onset on the **Creeks** with his **Yuchee warriors**, drove them back and so opened a way for **Broadnax’s** men to join the main army. This heroic exploit gave **Major Barnard** a great name with the **Americans**. He continued to serve in the army with distinction until the close of the war. He was twice wounded. **General Jackson**, many years afterwards paid this high tribute to **Major Barnard** in a conversation with his son **William**: “A braver man than your father never lived.” **Major Barnard** was present at the treaty of **Fort Jackson**, August 9, 1814, signing the treaty as “**Captain of the Uchees**.”

While no doubt a man of military instincts, **Major Barnard** was domestic in his habits and devotedly attached to his family, and they all had the reputation of being the handsomest children in the **Creek Nation**. His son, **William**, received a fair education, and in after years served in the **Seminole war of 1835** under **Paddy Carr**. The military career of **Major Barnard** did not close with the **Creek War**. In 1818, in command of a band of **Yuchee warriors**, he served under his old commander, **General Jackson**, through the **Seminole War** of that year. He distinguished himself in the fight of April 12, 1818, at **Econaffinnah** or **Natural Bridge**, where was rescued **Mrs. Stuart**, the only survivor of the massacre of **Lieutenant Scott’s** party on **Apalachicola river**, of November 30, 1817. **Major Barnard**, was opposed to the treaty of the **Indian Springs**, and was one of the delegation that went to **Washington** to protest against the validity of that treaty. After this event, he continued to reside his remaining years at his home near **Fort Mitchell**, blessed with all the wealth that was desirable, and noted for his public spirit, his hospitality and benevolence. Thus passed away a genuine man, that was an honor to the Indian race.

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Birth: unknown    Death: unknown

Yuchi Leader. Born one of eight children of a Scots trader, Timothy Barnard, and a Yuchi woman. He was taught the Yuchi dialect of his mother, the English of his father, and the Muscogee dialect of the Creek people since the Yuchi people had been largely exterminated or absorbed by the Creek and Cherokee by the 18th century. Barnard served as the agent of the Lower Creeks in 1793 and 1794 and was one of the interpreters at the Treaty of Coleraine in 1796. In January 1814 Barnard was commissioned major and placed in command of one hundred Yuchi warriors. Barnard fought with the Americans at the Battle of Callabee Creek. He was one of the signatories to the treaty of Fort Jackson in August 1814 which ended the Creek War. In 1818 under General Andrew Jackson he fought in the Seminole War and distinguishing himself in the Battle at Natural Bridge, where he rescued the only survivor of a massacre on the Apalachicola River. He took a Creek wife and settled near the Creek Agency on the Flint River in present day Georgia where he fathered six children. In 1825 Chief McIntosh of the Creek nation, signed the Treaty of Indian Springs which agreed to cede all Lower Creek land to Georgia. Barnard opposed the treaty, and was one of the delegation that went to Washington to protest against its validity. Barnard then retired to his home near Fort Mitchell in present day Alabama. He was believed to have been about 60 at the time of his death. Andrew Jackson would later eulogize Barnard to his son, William: "A braver man than your father never lived."

Burial: Fort Mitchell National Cemetery

Fort Mitchell, Russell County, Alabama, USA

Maintained by: Find A Grave Record added: Sep 30, 2002    Find A Grave Memorial # 6813359

**August 9, 1814: The Treaty of Fort Jackson (7 stat.120) officially ends the Creek War. The Creeks, including those who fought with Andrew Jackson, are forced to cede 22,000,000 acres, almost half their lands, to the United States. Timpoochee Barnard, one of the Yuchi Indian allies of the Americans, is one of the signatories to the treaty of Fort Jackson. Fort Jackson, formerly Fort Toulouse, is in modern Wetumpka, Alabama**

## Timpoochee Barnard A Uchee Warrior

A Considerable number of the persons who have risen to distinction among the southern Indians, within the last quarter of a century, have been the descendants of adventurers from Europe or the United States, who, having married Indian women, and adopted the savage life, obtained the confidence of the tribes, and availed themselves of that advantage to accumulate property. They were at first traders, who carried to the Indians such goods as they needed, and bought their peltries, but soon directed their means to the purchase of negro slaves, whom they employed in the cultivation of the soil, and the care of large numbers of cattle and horses. They lived in a state of semi-civilization, engrafting a portion of the thrift and comfort of husbandry upon the habits of savage life, having an abundance of every thing that the soil, or the herd, or the chase, could yield, practicing a rude, but profuse hospitality, yet knowing little of any thing which we should class under the name of luxury or refinement. Their descendants formed a class, which, in spite of the professed equality that prevails among the Indians, came insensibly into the quiet possession of a kind of rank. Although they were bred to the athletic exercises and sports of the Indian, they had a nurture superior to that of the savage; the most of them received the rudiments of an English education, and a few passed with credit through college. The real Indian, while he despised and spurned at civilization, when offered to himself, or his children, respected in others the practical advantages which he saw it gave them; and thus the half-breeds, having the Indian blood on the one hand, and the advantage of property and education on the other, became very influential, and, had they been permitted to form governments, as was attempted in one instance, would probably have concentrated in their own hands all the property of the Indians. To this class mainly, was confined the civilization among the southern tribes, so much spoken of a few years ago.

Timpoochee Barnard was the son of a Uchee woman. His father was a Scotchman, said to be of gentle blood, whose name was Timothy Barnard. It is supposed that large estates may be in reversion for the descendants of Timpoochee.

The Uchees were once a distinct and powerful people, but were subdued by the Creeks, upwards of a century ago, and those who escaped the massacre, which usually attends an Indian victory, were taken into the country of the victors, and held in servitude. Being unaccustomed to labor, they were probably of little value as slaves, especially to a people who had no agriculture, and who needed warriors more than servants. They gradually became emancipated, and incorporated with the Creek nation, with whom they have ever since remained in close and cordial union, although, as is customary with the Indians, they have preserved their identity as a tribe, and retained their language. The latter is described, by the venerable and learned Mr. Gallatin, in his elaborate work, just published, as "the most guttural, uncouth, and difficult to express, with our alphabet and orthography, of any of the Indian languages within our knowledge." The Creeks do not attempt to speak it, although the Uchees speak the Creek language as well as their own. Timpoochee's mother carefully imparted her own dialect to her son, while his father, though a practiced interpreter of the Creek, never attempted to master the Uchee.

The subject of this memoir was first known in public life in 1814, when he took part with the American forces against the hostile Creeks, and commanded about one hundred Uchee warriors, with the commission of Major. He was at the battle of Callabee, under General Floyd, and distinguished himself by an act of gallantry. An attempt was made to surprise the American camp at night, and to cut off a detachment under General Brodnax, encamped near the main body. Timpoochee Barnard, discovering this movement, made a desperate onset upon the assailants, at the head of his Uchee braves, and, after a severe loss, succeeded in driving back the enemy, or in opening the way for the detachment to join the main body. During the war he acquired a high reputation for skill and bravery. He was often honored by being placed in the post of danger, and he did not, in any instance, disappoint the expectations of the commanding General. He took part in nearly all the battles in the south, during that war, and was twice wounded.

On the return of peace he rejoined his family, near the Creek, agency, on Flint river, in Georgia. His wife was a Creek, and is reported to have been remarkable for her good sense and propriety of conduct, while Major Barnard is said to have been domestic in his habits, and devotedly attached to his children, of whom he had six. Of the latter, two were girls, who were extremely beautiful; and the family, taken together, was considered the handsomest in the Creek nation. One of the daughters fell a victim to a delicacy not often found in her race, nor in the women of any country where the practice of polygamy debases the marriage relation. She was overruled in the choice of her husband, and compelled to marry against her will; and, although her husband was a Creek chief of distinction, she could not brook the degradation, as she esteemed it, of being a second and subordinate wife, and put an end to her life by poison.

On his return from the Creek nation, in 1827, Colonel McKenney brought to Washington with him two little Indian boys, one of twelve, and the other nine years of age, with the intention of having them educated under his own care, at the expense of the government. The elder of these was William, son of Timpoochee Barnard; the Indian name of the other was Arbor, but he was called Lee Compere, after the missionary of that name, who lived in the Creek nation. After they had travelled about a hundred miles, at the beginning of their journey, Lee discovered some symptoms of discontent, and Colonel McKenney, having learned through William, who spoke a little English, that he was dissatisfied at being sent from home, requested the stage driver to stop his horses, and told Lee that he might return. The boy's countenance instantly brightened, and, seizing his bundle and his little blow-gun, he began to clamber out of the carriage. He was, of course, not permitted to go; but the anecdote is mentioned to show the fearlessness with which the young savage throws himself upon his own resources. They remained in Colonel McKenney's family about three years, and until his connection with the Indian department ceased, when they were sent home. They went to school during this period, and William made considerable progress, and bade fair to become an honor to his name and country. He was intelligent and docile, while Lee had all the Indian's stubbornness of

temper, impatience of restraint, and disinclination for sedentary pursuits. The school selected for these boys was one of those at which, in imitation of the discipline at West Point, the pupils were required to perform martial exercises, and to submit to a military police. The young Indians were pleased with this routine, which was in unison with their naturally martial dispositions. The uniforms and the parades were precisely suited to gratify their tastes, but neither of them liked the exact enforcement of strict rules. On one occasion, Lee was ordered, for some delinquency, to be placed under guard, during the hours allotted for recreation. He was accordingly confined in a room, which was called the black hole, and another boy placed as a sentinel % at the door. Lee sat for a little time, gazing wistfully at the boys who were playing on the outside, and at the sentinel who paced to and fro with a musket on his shoulder, when, espying a bayonet in the room, he seized it, and rushed upon the guard, who escaped its point at first by dodging, and then by running away. On finding himself at liberty, Lee threw down the weapon, and deliberately walked home.

Those who have paid attention to the subject, have not failed to remark, that, in the attempt to civilize the Indian, a little learning is a dangerous thing, and that a half educated savage seldom becomes a useful man. Such an individual, thrown back upon savage life, is inferior to those who had never quit it, in their own arts, without bringing back much that is valuable of the habits of civilized men. Unless he has the strength of mind to attach himself decidedly to one side or the other, he is apt to vacillate between employments of the white man and the Indian, inferior to both, and respected by neither. We do not say that such was the case with William Barnard. We only know that his career has been unfortunate. Though but fifteen years old on his return home, he fell into a series of difficulties, with the precise nature of which we are not acquainted, but in course of which he killed several Indians, and he afterwards joined the Indian force sent to Florida, under Paddy Carr, to assist in the war against the Seminoles.

Thus did this worthy and highly respected person reap his full share of those domestic afflictions which not infrequently embitter the last days of those who have been most exemplary in private life, and whose affections are garnered up in the holy and endearing joys of the domestic circle. Major Barnard had, however, the consolation to know that he had faithfully performed a parent's duty, gaining for himself the sincere attachment of those around him, and for his family the respect of the public.

A compliment paid to this individual by a late President of the United States, is too striking to be omitted. During the residence at Washington of the two Indian boys already mentioned, they were taken by Colonel McKenney to see the President, who received them with the paternal kindness of manner which distinguished so remarkably the social intercourse of that eminent man. On hearing the name of William Barnard, he took the boy by the hand, and asked him if he was the son of Major Timpoochee Barnard; the reply being in the affirmative, General Jackson placed his hand on the head of the youth, and said, "A braver man than your father never lived." There is no applause which savors less of flattery than the spontaneous homage which is paid by one brave man to the courage of another.

Timpoochee Barnard was one of the delegation chosen to proceed to Washington, to remonstrate against the treaty of the Indian Springs, at which time his portrait was taken. After living in such affluence as his country afforded, distinguished for probity, benevolence, and hospitality, as highly as he was by valor and public spirit, he died near Fort Mitchell, in Alabama, aged about fifty-eight years.

*The History of the Indian Tribes of North America, with Biographical Sketches and Anecdotes of the Principal Chiefs, Embellished with one Hundred Portraits, from the Indian Gallery in the Department of War, at Washington, 1872*



**Sam Story**, also named **Timpoochee Kinnard**, was Chief of the Walton County, Florida, band of Euchee (Yuchi) Indians in the early 1800s, who occupied the lands on and to the west of the Choctawhatchee River. His parents were Timothy Kinnard, a white man of Scottish descent, and an unknown Yuchi woman. The chief was a well known figure in the Florida Panhandle and was highly respected by whites, who migrated to the area in ever-increasing numbers following the acquisition of Florida by the United States from Spain in 1821.

In the spring of 1820, Neill McLennan and brother-in-law Daniel Campbell moved their families from Richmond County, North Carolina, to Walton County, Florida, where they were invited by Chief Sam Story to settle on lands adjoining his on Bruce Creek in the Euchee Valley. These Scots first camped near Pensacola and met the Chief in town when he was there trading for supplies. After becoming the first white settlers in Walton County, they were soon joined by other relatives and friends, drawn by the fertility of the soil and the unspoiled wilderness.

However, by 1832, other white people had moved into the area and were wantonly destroying the wildlife as well as starting forest fires. Both the McLennans and old Chief Story decided to depart for better places; the Chief sent his sons to scout for lands to the east, while many of the McLennans and their kin decided to head west by boat, and became prominent early settlers of what later was named McLennan County, Texas.

Chief Sam Story died just before his tribe moved, and is buried south of the fork of Bruce Creek and the Choctawhatchee River. After three weeks of mourning, about 500 Eucheas went southward to the coast of the Gulf of Mexico, embarking on their canoes at Story's Landing, near the burial site of the chief, southeast of the modern community of Red Bay in Walton County. They then traveled eastward, both by land and by water. Nothing further was heard of them. Some may have eventually settled with the Seminole Indians in South Florida. It is definitely known, however, that the United States Army forced some of the Walton County Eucheas and several other small West Florida bands to relocate west of the Mississippi River.

Chief Sam Story had three sons, Jim Crow, Swift Hunter and Sleeping Fire, and three daughters, Leaping Water, Quiet Water and Round Water. Jim Crow, and perhaps others of the tribe, left numerous descendants, some of them called Dominickers, in Walton, Holmes, and Washington counties.

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Retrieved from "[http://en.wikipedia.org/wiki/Sam\\_Story](http://en.wikipedia.org/wiki/Sam_Story)"

I learned today that there is a place south of Ponce de Leon, Florida on state road 81 that has a head stone inscribed: Sam Story, Cheif(sic) of the Eucheas, 1822. My source says that Sam Story is called "Timpoochee Kinnard". I asked him how he learned that Sam Story is called Timpoochee but as yet have received no reply.



Philadelphia: F.W. Greenough, 1838. Lithograph "Drawn Printed and Coloured at J.T. Bowen's Lithographic Establishment", after a C.B.King portrait painted in 1825. I. A fine image from McKenney and Hall's '

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TIMPOOCHEE BARNARD.  
An Uchee Warrior.

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Was the son Of an Uchee woman. His father was Timothy Barnard, a Scotchman, first known in public life in 1814, when he took part with the Americans against the hostile Creeks, and commanded one hundred Uchees, with the commission of major. He was in the battle at Callabee under General Floyd, and distinguished himself for his bravery. He took part in several engagements, and was twice wounded. On the return of peace he rejoined his family near the Creek agency on Flint River. His children were considered the handsomest in the Creek Nation.



