



THE YNGHA NEWSLETTER

A publication of the Yarbrough National Genealogical & Historical Association
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A special Word of Thanks to Ruth Shipp Yarbrough

The board of directors and all of the YNGHA wishes to extend a special word of thanks to a long supporting member of the YNGHA, Ruth Shipp Yarbrough. Ruth recently made a significant monetary donation to the Association. With that donation the board pushed ahead with confidence toward creating a much needed update to our website, yarbroughfamily.org.

The donation allowed us to engage a professional website developer to make our visions for the website come to life. We have been working with the website developer since late April and we are very near the finish line. We hope to finish our task and have the website online soon or at least ASAP! Watch the YNGHA Facebook page for an announcement when it is ready to access.

A Note From Our President

Steve A. Yarbrough

Dear YNGHA Members,

After careful consideration, I have decided to step down as president of this great Association due to personal family issues which require much of my time and dedication. It has been a pleasure to have served, and I look forward to seeing the YNGHA continue to grow and flourish under new leadership.

Editor's Note: Please see the article Steve wrote for this issue – The Tides That Carry Us, p.3.

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In This Issue

Alice Yarbrow Holtin, Editor

We are sorry that our president, Steve Yarbrough, has decided to resign from the position. Ms. Vicki Yarborough, a member of our Board of Directors, has also made the decision to step down. Both of them will remain as general members of this Association. We thank them for their years of service to YNGHA.

We have in this issue several articles we hope you will find of interest. Two articles of historical value (names/places) have been compiled and submitted by Loeta Yarbrough Veneable. We appreciate her efforts in this area.

We have a reprint from an earlier issue of the *Yarbrough Family Quarterly* written by Rev. Peter Yerburch of England, titled *Ancient Variant Yarborough Spellings*.

Our *America 250!* segment highlights Davis Yarborough of the North Carolina Militia.

We need articles If you have materials you would like to share with us, you can submit it to me at yngha82@gmail.com. If a photo is needed for an article, please contact us about how to submit an electronic copy. We are a nonprofit organization and do not pay for contributions; however, we do acknowledge the contributor and give bylines. All correspondence with YNGHA should include your name, address and telephone number or email address.

The YNGHA Newsletter

A publication of the Yarbrough National Genealogical & Historical Association

The YNGHA Newsletter is published four times a year by ***The Yarbrough National Genealogical & Historical Association, Inc.***, (YNGHA) at Henderson, TN. Distribution is via the Internet. New issues may be viewed online and/or printed by visiting the website (when it is updated).

Contributed articles are welcomed and should be sent to the Editor, ***The YNGHA Newsletter***, PO Box 732, Henderson, TN 38340-0732. Either hard copy or digital is acceptable, and the submitter will be afforded an opportunity to review any editorial changes prior to publication.

The *TYN* is the interim successor of ***The Yarbrough Family Quarterly*** published by Mrs. Nelle Morris Jenkins. That was actually a newsletter, beginning in 1961 and continuing until her death in 1963. Charles David ("Texas Charlie") Yarborough began publishing in 1966 and continued until his death in 1985. Charles H. ("Tennessee Charlie") Yarbrow next served as editor and publisher of an interim newsletter from 1986 until 1990.

Publication of the ***Yarbrough Family Quarterly*** began in 1991 with Leonard Yarbrough as editor. Other editors were Karen Mazock, Kent Goble, and Gayle Ord. Leonard was the editor until his death in 2025.

Send changes and updates to membership names and addresses, email addresses, and Zip codes to the YNGHA treasurer, Donald Yarbrough, 927 Gailynn Marie Dr., Mount Juliet, TN 37122.

The ***YNGHA*** is a not-for-profit Virginia corporation engaged in Yarbrough family genealogical research and education, focusing on the lineages, deeds, and accomplishments of the extended Yarbrough and allied families.

The Tides That Carry Us: Why Knowing Our Family Story Matters More Than We Think

Steve A. Yarbrough



I have always believed that some of life's greatest lessons arrive quietly, often disguised as ordinary childhood memories.

One of mine, I recall, began at Southern California beach.

I remember sitting at the edge of the Pacific as a little boy while my parents watched nearby. They repeatedly told me, "Stay right here. Don't move out of our sight."

I obeyed.

At least, I thought I did.

As the waves washed over me, the rip tides slowly pulled me farther into the water or down the beach. Every few minutes my parents would call out, reminding me to come back to where they were sitting on the beach. I didn't realize that the current and riptide was taking me down the beach as I played. I thought I was still playing exactly where I believed I had been all along. It wasn't my own movement that carried me away—it was the unseen force beneath the surface.

That memory has stayed with me throughout my life because it reminds me of something far greater than the ocean.

It reminds me of genealogy.

Many of us spend our lives moving forward, building careers, raising families, and creating our own stories. Along the way, we often forget where we came from. We assume that our lives began with us; in reality, we are the just the latest chapter in a story that started generations before we were born.

Like the hidden current beneath the waves, our ancestors continue to shape us in ways we rarely recognize.

They passed down more than our eye color or the shape of our smile. They passed down traditions, values, resilience, faith, fears, talents, recipes, stories, and even dreams they never had the opportunity to fulfill themselves. Every family carries both triumphs and hardships. Some ancestors crossed oceans in search of opportunity. Others endured wars, economic hardship, illness, discrimination, or personal loss. Some built businesses. Others cultivated farms, taught children, served their communities, or quietly sacrificed so the next generation could live a better life.

Their decisions—both great and small—created the path that eventually led to us. Yet, with every passing generation, names fade. Photographs become strangers' faces. Family stories disappear because no one thought to ask one more question.

Who were they?

What did they love?

What challenges did they overcome?

What made them laugh?

Continued on p. 4

What lessons would they want us to remember? Genealogy is far more than tracing branches on a family tree or collecting birth certificates. It is an act of remembrance. It is giving voices back to people whose stories might otherwise disappear forever. My mother, who has since passed, was Native American who would always tell me, and my two brothers, the oral history of her family and how important it was to remember our past. She was a proud woman, despite growing up poor as a child of a Carolina share-cropper. Yes, to this day I smile as I can fondly recall those stories of struggle, poverty, perseverance, achievement, joy and happiness. Some stories were funny, some would bring a tear to your eye, but my mother believed every word she said to us was the truth of her oral history. I smile cause sometimes I believed the stories were part-fiction and part-truth, but they were her truth. I hope that the work I do in genealogy will one day be cherished by my three boys as I have cherished my ancestor's memories.

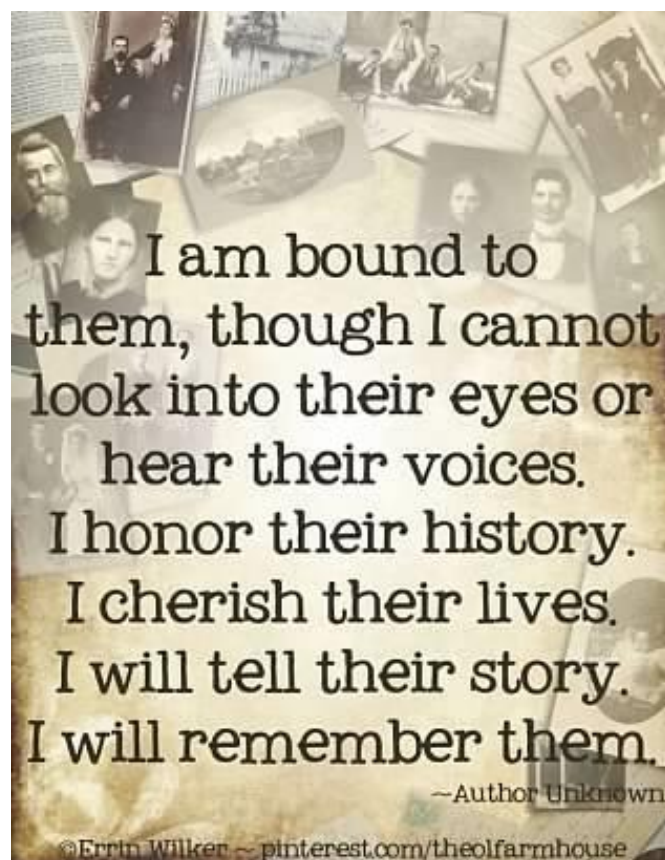
Understanding where we come from also helps us better understand ourselves.

Why does a certain place feel strangely familiar? Why do we have an instinctive love for music, art, teaching, craftsmanship, or travel? Why do certain family traditions endure for generations? Sometimes the answers lie buried in the lives of people we have never met.

Researching our family history can also reveal extraordinary stories hiding in ordinary families. We discover courage where we expected simplicity, adventure where we expected routine, and remarkable resilience where we thought there was only hardship. In many ways, genealogy gives us roots. Much like being anchored to my parents while at the beach in my childhood. Roots or our genealogical anchor matters. Trees grow tall because they are anchored deep beneath the surface. When storms arrive, those roots hold them steady. Human beings are much the same. Knowing our family's story gives us perspective, identity, and a sense of belonging. It reminds us that we are part of something much larger than ourselves.

The older I become, the more I realize that preserving these stories is not simply about honoring the past. It is about giving future generations a gift. Someday, our grandchildren—or perhaps children we will never meet—may wonder who we were. They may want to know what mattered to us, what challenges we faced, what traditions we cherished, and what hopes we carried for those who would come after us. The stories we preserve today become the history for someone else to treasure tomorrow.

Whenever I think back at that little boy sitting on the shoreline, I smile. I truly believed I hadn't moved. Yet invisible currents were carrying me farther from where I began. Life often feels the same. Without realizing it, we drift farther from our origins. We become busy. We forget names. We lose stories. We allow generations to fade into silence. Perhaps genealogy is our way of swimming back to shore. Not to remain in the past, but to remember that every step we take into the future is supported by countless footsteps that came before us. Because before we can fully understand where we are going, we must first remember where we began. ☯



George Seals Yarborough; Methodist Medical Missionary from Rome, Georgia

Compiled by Loeta Yarbrough Venable

Sometimes during research, we come across a Yarbrough listed on an American WEST census record with only a name, year and state of birth. We question, "Where did you come from?" And most of the time, given the lack of clues, it's tough to tie these western adventurers back to their Yarbrough families in the EAST. Fortunately, though, that's not the case with a young man named George Seals Yarborough; for George S. left an ample number of clues along his path westward.

Several facts are found in his obituary, which gives his full name as George Seals Yarborough, his birth as 28 Jul 1860, and place of birth as Rome, (Floyd Co.) GA. One vital point included in the obituary; George S. studied both medicine and theology. The book, *History of Methodism in Arkansas*, by Horace Jewell (1892) states that George S. Yarborough was admitted on trial at the 1884 Arkansas Conference and that he started traveling (as minister) for the Methodist Episcopal Church in that same year. However, by the end of 1885, George S. had been transferred to serve as a medical missionary within the Indian Territory. The *Our Brother in Red* (1 Dec 1885, Tues, p3) publication: "*Brother Yarbrough has been well received by Ft. Gibson Circuit. The zeal of this brother and his winning ways, will no doubt draw the crowds to his ministry.*"

A letter signed by J.L.B. of Chulio, GA: (*Our Brother in Red*, 1 Apr 1885, Wed, p.9); "*I have one special friend, Mr. Yarborough, in the Territory, whose name I notice in your paper. Mr. Yarborough went from this (Floyd) County, leaving a vast number of friends to regret his departure. I can truly say that Georgia lost a noble man and preacher when she lost him. We could not have tolerated the idea of giving him up if it had not been that duty demanded his labor with you.*"

George S. was first assigned to the Cherokee Nation but later worked within the Muskogee (Creek) and Choctaw Nations, as well. There are numerous mentions of George S. Yarborough in the newspapers of Indian Territory recounting the struggles he faced during his tenure. George S. was often pressed to test his wits in the course of his duties.

One newspaper article describes the difficulty of traveling to locations on trails that were sometimes nothing more than footpaths. For example –

Bro. Yarborough started alone early Saturday morning but arrived in Arbeka the next day. Took the wrong road 6 miles out of Okmulgee, got caught in the rain, traveled all day and finally pulled up at a full blood Indian's house. Not a word of Georgia language could they speak, but they knew from the actions and looks of our brother that he was hungry, tired and lost. They fed him, gave him the soft side of the floor to sleep on and a quilt. For a pillow, he had his slicker and boots. When the fire would die down, he would get up and chop wood to keep it going. Got his breakfast the next morning, dropped a half dollar in the old lady's hand, and was off to Arbeka (located in the Muskogee Creek Nation). (Our Brother in Red, Sat, 14 Apr 1888, p.4)

"In baptizing children, the preacher is sometimes brought to a standstill on asking the name of the child by the answer that the child has no name. The parents delegated the naming of the child to the preacher. It is best for the officiating preacher to have a supply of names on hand as well as the ritual." (On the issue of baptism, the Native Americans believed in baptism for both adults and children.) (Our Brother in Red, 1 Sep 1888, Sat p.3).

[next page](#) 

George Seals Yarborough . . . Continued from previous page.

Various communities within the Indian Territory hosted quarterly revival meetings. George S. and other ministers often preached to the congregations, first by presenting the sermon in English, then by employing a native interpreter to repeat the sermon. These meetings could last several days.

On 12 Jun 1889, George Seals Yarborough married Minerva Wade in Muskogee, Indian Territory. Minerva was born 17 Oct 1871, in Fort Gibson, Indian Territory; the daughter of Stephen F. and Bernice Coleman. Her mother, Bernice, taught for fifteen years in Indian Schools where Minerva received her education. On the day prior to her wedding, Minerva graduated from the Muskogee Harrell Institute with a focus in music.

Minerva was of Cherokee heritage and was thereby listed along with her husband, George Yarborough (non-citizen), in the U.S. Dawes Census dated around 1902. The Dawes report lists his parent's names as J. and Carrie Yarborough, both deceased. This valuable clue confirms that he was the son of Jonathan Yarborough and Caroline Hudson of Rome, Floyd Co., GA.

Jonathan and Caroline Yarborough are listed on the 12 Jun 1860, Forsyth, GA, census one month before George S. was born. They are listed as John, born SC, and Caroline, born GA, with last name spelled as "Shanyarber" (a corruption of Jonathan-Yarber). In the 1870 census, John and Caroline Yarborough, are living in Rome, Floyd Co., GA with George C, age 9. The 1880 census lists John and Caroline Yarbor, Rome, Floyd Co., GA, but George S. was likely away at school and was not included in this census. The 1890 census of the Cherokee Nation lists: George S. Yarborough, A (adopted), W (white), 30, male. Minerva Yarborough- N (native), Ch (Cherokee), 19, female.

George S., or G. S. Yarborough preached in the Indian Territory from 1884 until he was transferred back to the Arkansas Conference in 1893. (*The Weekly Chieftain*, 9 Nov 1893, Thurs, p. 2). Besides his service in Indian Territory, George S. filled pulpits in Montana, Missouri, Arkansas and beyond. In the 15 Apr 1897 issue of *The Joplin Herald*, George Seals Yarborough was termed the "Happy Evangelist," a sound preacher and stirring revivalist who uses wit and humor with a sweet singing voice. They even went so far as to compare him to Sam Jones, the leading Methodist evangelist of the time.

George S. was a champion of the Anti-Saloon movement and often spoke at courthouses and City Halls. He was elected secretary of the Missouri Anti-Saloon League in September of 1899. In 1903 he joined up with the Midland Lyceum Lecturer Bureau. Lyceum style lectures were presented by prominent speakers and notables of the time. Besides Temperance and Prohibition, George S. often spoke of his experiences as missionary in the early days of Indian Territory.

George Seals Yarborough passed away 4 Oct 1941, at the age of 91 while visiting his daughter in Parsons, KS. His obituary in *The Parsons Sun*, 4 Oct 1941, Sat, p.2; "Dr Yarborough Dies of Illness," gave tribute to an upright man of honor who lived a life of service to others.

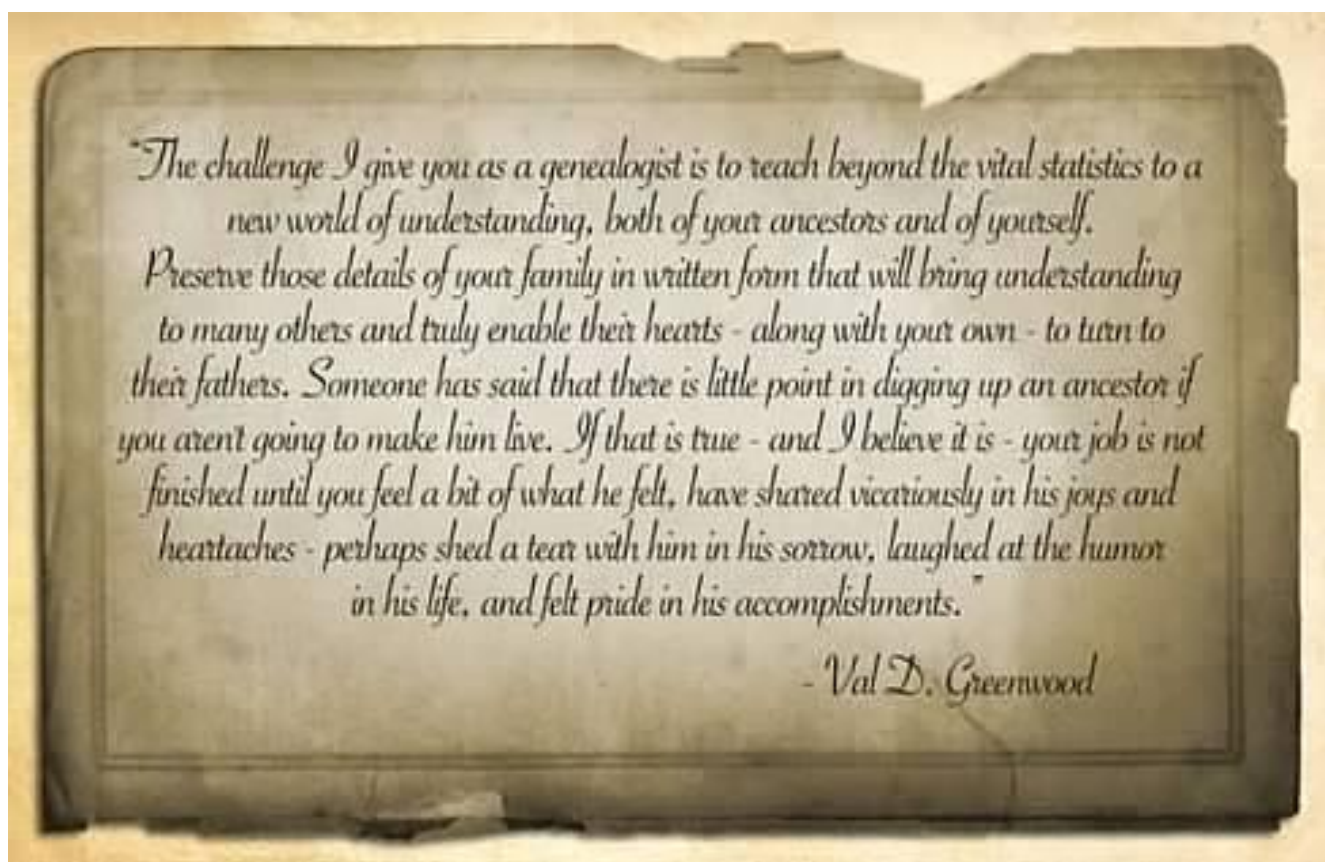
Minerva Wade Yarborough lived in Carthage, MO, until her death on 21 Feb 1964, at the age of 92. Her obituary in *The Parsons Sun* (22 Feb 1964, Sat, p.2) termed her as a talented musician who taught voice and piano until she was 78 years old. Minerva and George S. are buried in the Memorial Lawn Cemetery, Parsons, Labette Co., KS.

George Seals and Minerva Yarborough became parents of nine children, six of whom lived to adulthood.

1. Seals (Ceals) L Yarborough, born 1891 or 1892, and passed away 19 Aug 1893. The baby is listed with his mother as Ceals L Yarborough, age 1, on the 1893, Delaware Co. Cherokee Census. 'Relatives in town received a telegram Sunday morning from Rev. and Mrs. G S Yarborough announcing the death of their little boy, their only child, on Saturday evening. (*Indian Methodist*, Thur Aug 24, 1893, p4). I unknown.

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2. Samuel Ainsworth Yarborough, born 20 Jul 1894, Rogers, AR. He married Nellie McCune 21 Dec 1921 in Billings, MO. Samuel A Yarborough died Oct 1966 in La Grange, Cook Co., IL, burial details are unknown.
3. Minerva Yarborough, born 20 Oct 1896, Neosho, Newton Co., MO. She married Thomas Ewing Morgan on 30 Dec 1926 in Sweet Grass, MO. She died 28 Mar 1990 (aged 93) in Bozeman, Gallatin Co., MO. Burial at Sunset Hills Cemetery, Bozeman.
4. Elizabeth "Bessie" Yarborough, born 19 Sept 1899, Neosho, Newton Co., MO. She married Oscar Emanuel Owens 20 Jun 1923 in Carthage, MO. She died 26 Jan 1976, aged 76, Parsons, Labette Co., KS. Burial in Memorial Lawn Cemetery Parsons, KS.
5. Reba Yarborough born 20 Feb 1907, Reeds, MO. She received a degree in music at Kansas State Teacher's College in Pittsburg, KS. She played piano and organ and gave music lessons but her profession was primarily as a secretary. She died 6 Nov 1973 with burial Memorial Lawn Cemetery, Parsons, KS.
6. Roy Ogden Yarborough, born 29 Sep 1908, Neosho, MO. He moved to Red Hook, NJ, where he was an engineer and merchant marine. Roy and wife, Charlotte Aiken retired in Tucson, Pima Co., AZ. Roy died there 18 Nov 1991 and is buried in Evergreen Memorial Park, Tucson, AZ.
7. Provin Wade "Pat" Yarborough, born 5 Jan 1910, Reeds, MO. He married Clara Davis 3 Jun 1974, and was a banker by profession. He died 28 Jun 1973, aged 63, in Johnson Co., KS, with burial at Johnson Co. Memorial Gardens, Overland Park, KS. ♦



Ancient Variant Yarborough Spellings¹

By Rev. Peter Yerburgh

In the June 1994 issue of the Yarbrough Family Quarterly there is a fascinating list of the family name spelt in 65 different ways!!² The article by Karen Mazock contains good advice to modern researchers.

I was amazed that the name could be spelt in so many ways and yet it is understandable. After all, the letters on the page are only doing their best to represent sounds and the twenty six letters of the alphabet are not enough. This is why the phonetic alphabet has over seventy symbols to represent English sounds and more for other languages! We manage fairly well with the twenty six letters but this is only because we hear the sounds from our parents from the start of our life. We learn the sounds first and only later associate those sounds with certain combinations of letters.

We must remember that the people who taught us the sounds first heard them from their parents and so on back to ancient times. This was true until modern times. Until the advent of the trains and later the radio the sounds that babies heard were the local dialect, the sounds of which reached back for centuries.

When people see my name spelt YERBURGH they naturally pronounce the 'Yer' to rhyme with 'her' and the 'burgh' to rhyme with 'berg'. But in the old days the 'er' letters were pronounced 'ar'. In England I am a Clerk in Holy Orders but clerk is pronounced clark. Likewise, Derby, a city in England is pronounced Darby. The important thing is to try and find out what the spelling of a name sounds like to the holder of the name.

How to pronounce one's surname is something a young boy or girl learns from their parents before they go to School. I learnt that my name was pronounced *Yarbra* long before I could spell it *Yerburgh*!

Early Variations Of The Name Yarborough

As I have only seen transcriptions of the very early documents, I am unable to add the superscript and subscript dashes etc. As there are many examples of the same spelling, I have given the earliest date, known to me, of each variant spelling.

1085 **GEREBURGH** (the village Yerburgh in Domesday Book); 1115 **IERBURC** (the village in the Lindsey Survey); 1195 **IERBORC** (Pipe Rolls 1st series Vol 17 p.26-7); 1200 **JERDBURG*** Robert de. (Lincoln Muniment Document); 1200 **JERDEBURCH** Hamelin de (Kirkstead Chartulary); 1232 **WORDBURGH** Clemencia de. (Pipe Rolls); 1242 **JERDEBURGH** Richard de. (Patent Rolls); 1256 **YARDEBURGH** William de. (Lincoln Final Concords); 1303 **JORDEBORWE** Johanne de. (Feudal Aids III); 1313 **JORDEBURG** John de (Fleet of Fines); 1345 **YERDEBURGH** Robert de. (Patent Rolls); 1346 **YORDBURGH** Johannis de. (Feudal Aids III); 1400 **YERBERGH** Sir Thomas de. (Lincoln Assize Roll); 1401 **ZERBURGH** John Z de Zerburgh. (Feudal Aids III); 1428 **YERDBURGH** Johannis de. (Feudal Aids III); 1431 **YARBURGH** Richard de. (gentleman). Feudal Aids III; 1431 **YERDEBURGH** Richardus (de Yerdeburgh) (F.A.III); 1447 **YERBURGHT** John. (Court Rolls of Edlyngton); 1490 **YERBURGHE** William. (Court Rolls of Edlyngton); 1495 **YERBOROWE** Richard. (Inquisition P.M. See above.); 1541 **YARBRUGHE** John. (Will of); 1541 **YERBURGHE** Roger. (Will of); 1545 **YARBROUGH** Richard. (Will of); 1552 **YERBURGH** Thomas (Inventory of).
* **JERDEBURGH** appears also in The Pipe Rolls (1208) and Testa de Nevill (1212)

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¹ First published in YFQ Volume 4 No. 4 pp. 80 -81

² The number is now almost up to 100 variants in spelling. - Editor

It will be noted that the majority of the above start YER but it is to be remembered that this would have been pronounced YAR. It will also be noted that a good many spellings have a D after the first three letters. This might come from the Anglo-Saxon words 'eard' and 'burh'. (Eardbegenga means 'an inhabitant' and 'burh' means 'a defended place'.)

I think there is good case for the first part of our name coming from 'eard' or a similar sounding word because most of the Yarborough spellings have a 'd' in them e.g. Jerdburg. However Professor Lockwood thinks that it is a form of the Anglo Saxon word for 'earth' namely 'eor'. (Note. 'e' here has 'th' sound). He points out that 'Earth' often became Yearth in local use. The weakness for this derivation is that there is no 'th' sound in Yarborough.

It is fairly clear that the BURGH part comes from the Scandinavian or Dutch word 'borg' meaning a defended area. In Old Dutch 'burch' is a fortress. This word might account for a 't' appearing in some of the names.

Recently I had the pleasure of meeting Bill and Reba Rice. Reba's maiden name is Yarbrough so I asked her how she pronounced it. She said "Yarbro". It is easy to understand that the English 'Yer' sound should be pronounced and spelt logically as 'Yar' but I was, however, surprised that she pronounced the 'brough' with an 'o' sound - 'bro' to rhyme with 'fro'. She told me that in America most Yarboroughs (of various spellings) pronounce the name with that 'o' sound at the end. I wondered why this should be. Could it be that the 17th century Yarborough emigrants retained a very ancient way of pronouncing the name?

There is some ancient evidence to support this theory. In 1495 the Inquisition Post Mortem of John Iwardby mentions Richard Yerborowe. The end part of this spelling suggests an 'o' sound rather than an 'a' sound.

While I was thinking about this, I came across a photocopy of a document dated around 1200. (Lincoln Muniment D ii 38.3.54). The document has a Gikel de Jerdburg making a gift of 20 acres of arable land to the Canons of Lincoln. The deed is witnessed by Robert de Jerdburgh. Over the 'burgh' part of both names is a dash. The dash means that some letters are omitted. I remembered that in Latin 'de' (= from or of) as a preposition takes the ablative case. Thus Willel de Edinburgh (with dashes over the final 'l' and the final 'burgh' would represent Willelmus de Edinburgo.(i.e. William of Edinburgh.) On a similar basis Robt de Jerburgh (with a dashes over the 't' and over the 'burgh' would be, in Latin, Robertus de Jerburgho. In time the 'de' would be dropped but the 'o' ending was retained. This is my theory. The weakness of it lies in the fact that Latin, though the language of the learned, would have been little understood in the villages of Lincolnshire and Yorkshire. Has any Yarborough got a better reason for the 'o' sound?

It may puzzle some readers why the earliest spellings have the initial letters as G, I, J, and Z. The answer is that those letters in an initial position represented the same consonantal sound as was later (or at the same time) represented by Y. Hence Gereburgh in Domesday Book (1085) would be written Yereburgh in the 1300s, but both would have sounded the same.

Membership Dues/Renewals

Annual membership dues are \$15 per year for an individual membership. Please submit to:

Don Yarbrough, Treasurer
927 Gailynn Marie Dr.
Mount Juliet, TN 37122



Davis Yarborough North Carolina / Private

*Our
Patriots*

State of Tennessee, Stewart County: September Circuit Court 1832

On this 26 day of September 1832 personally appeared in open court **Davis Yarborough** a resident of Stewart County and State of Tennessee, aged about Seventy two, who being first duly sworn according to law doth on his oath make the following declaration in order to obtain the benefit of the act of Congress passed the 7th of June 1832.

That he entered the Service of the United States as a volunteer under the Command of **General Green [Nathanael Greene]**, **Colonel Samuel Lytle** [sic, probably Lt. Col. Archibald Lytle], **Captain William Lytle**, from the County of Randolph in the State of North Carolina sometime in the year 1782 he thinks in the month of May. He rendezvoused at Hillsboro North Carolina, and marched to Salisbury where Captain Lytle gave up his Commission & I was then placed under the Command of **Captain Moore [Elijah Moore]**, from thence we marched to Charlotte, North Carolina, & from thence to Camden in South Carolina; and from there to Ashley Hill in South Carolina where we joined General Greene in Ten miles of Charleston where we remained until peace was proclaimed, and we then was marched to Wilmington in North Carolina where I was furloughed, to go home, and was never called on afterwards.

He states that while at Ashley Hill Colonel Lawson with a few men, went to Charleston for the purpose of driving off the cattle of the British and but one of the men returned and all the balance was supposed to be killed; He received no discharge for his Services, but the furlough above spoken of that he now recollects of, he served in all eight or nine months. He does not recollect any of the regular officers but Captain ___ Hall, he was stationed at Ashley Hill at the same time, He states that he has no documentary evidence of his Services nor does he know of any living witness by whom he can prove his services.

He states that he was born in Anston [sic, Anson?] County North Carolina, he has no record of his age in that State it was registered in a book kept by his father, which he supposes is now in the State of North Carolina, unless destroyed. He states that he left North Carolina in the year 1803 and moved to the State of Tennessee now Stewart County where he has resided ever since.

He hereby relinquishes every claim to a pension or annuity whatever except the present and declares that his name is not on the pension roll of any State or Territory.

Sworn to in open Court September 26th, 1832.

S/ Davis Yarborough, X his mark

Yarbroughs in Civil-War-Era Arkansas – Part 1

Compiled by Loeta Venable Yarbrough

I have done a couple of research projects, including one that pertains to the Civil War. The one on Yarbroughs in Arkansas was my Covid-era “time killer” but – it was helpful for me to do that because I’ve been searching for ONE person and I thought just maybe if I eliminated as many as possible, I might find some info for him. I didn’t but I learned that so many more people were in Arkansas during that era than ever expected. I think that some people might find their relatives that they might not have had any clue they were ever in Arkansas. It was the natural pathway to and through, apparently.

Editor’s Note: *The information that Loeta has been able to compile is extensive, and will be serialized in the next several issues of the Newsletter.*

USA - Yarber, Isaac, Private 46th US Colored Infantry, Company A, enlisted April 12, 1863 at Helena, Arkansas by Capt. Reeves for term 3 years, age 40, 5’ 7”, dark brown complexion, hazel eyes, born Brunswick County, Virginia, farmer. On May 1, 1863 term was extended to 5 years. Deserted October 1, 1863, at Goodrich Landing, LA. Last paid by Maj Dicky to June 30, 1863.

It was later determined that Isaac Yarber had been imprisoned and had not deserted. It’s likely that he’s related to John and Samuel Yarber, also listed, since all three have the same enlistment date and place. Helena is located directly on the west side of the Mississippi River and it’s probable that the men lived in Mississippi. No further information. [11]

CSA - Yarber, Jasper - Pvt 31st Regt Ark Inf Co., A, Enlisted Nov 10, 1861 at Pocahontas, AR for period of 12 months. He was present for Muster Roll on Nov 7, 1862. Then he signed for an additional 12 months. He was present for Muster Roll again on January 14, 1863. His last Muster Roll has remarks: Died in Hospital at Shelbyville, TN April 1863. According to Jasper's Descriptive List, (which was not dated) he was 23 years old, 5 ft, 11 inches, complexion fair, occupation farmer, and enlisted in Pocahontas AR.

The information for Jasper Yarber/Yarbrough is conflicting. According to Edwards family researchers, Jasper is the brother of John Yarbrough of Jackson Co., Arkansas. They claim the brothers married Edwards sisters, Jemima and Elizabeth, and that the Yarbrough and Edwards families migrated together to Arkansas from Hardeman County, Tennessee. No proof is found that John had a brother named Jasper or that John Yarbrough’s wife, Jemima had a sister named Elizabeth. Here’s where the information becomes conflicting; Marriage: January 15, 1860, Jasper Yarbrough of Independence Co., AR aged 21 and Mary Means aged 26 (or 20) of Independence County AR. Then on the August 4, 1860 census, Jasper Yarber, aged 21 is living in Black River Township, Independence Co., AR with Elizabeth and a 3-year-old, Amanda Yarbrough, next door to the John Means family. The Edwards researchers further claim neither John or Jasper nor their wives survived the war years and claim that all children were raised by Edwards relatives. This shows to be true as 14-year-old Amanda Yarber is living with the Benjamin Edwards family on the 1870 Black River, Independence Co., AR census. More information is needed.

USA - Yarber, John, Private 46th US Colored Infantry, Company A, enlisted April 12, 1863 at Helena, Arkansas by Capt. Reeves for term 3 years, age 21, 5’ 5”, bright complexion, hazel eyes, born Brunswick County, Virginia, farmer. On May 1, 1863 term was extended to 5 years. Promoted to Corporal on March 6, 1865. Corp John Yarber discharged Jan 30, 1866 at Boca Chica, Texas. *No further information. [11]*

Continued on next page →

USA - Yarber, Samuel, private 46th US Colored Infantry, Company A, enlisted April 12, 1863 at Helena, Arkansas by Capt. Reeves for term 3 years, age 18, 5' 2", dark brown complexion, hazel eyes, born Rodney, Mississippi, farmer. On May 1, 1863, term was extended to 5 years. Private Samuel Yarber discharged Jan 30, 1866 Boca Chica, Texas with pay due \$28.82. Note - Joined at org'l org. *No further information.* [11]

CSA - Yarberough, A. J. - Pvt Enlisted 9 Jun 1862 at Rockport, AR. AWOL 25 Nov 1862 - 28 Feb 1863. A. J. Yarberough was listed as a member of CSA Cocke's Arkansas Inf Regt Co I. This regiment was known successively as Johnson's, Hawthorn's, Polk's and Cocke's Regiment of Arkansas Infantry. The majority of members enlisted at the same place and time; Rockport, AR., 9 Jun 1862 (1).

BEST GUESS – Allen Yarbrey and Telitha, listed on Fenter, Hot Spring County, AR census dated July 13, 1870, with post office designated as Rockport. The census shows Allen Y. was born about 1835 in TN and Telitha, born about 1835 in MS. Their eldest child, Margaret, is shown to be born 1862 in Arkansas, suggesting that they were living in Arkansas in 1862, thereby enabling Allen to hypothetically enlist at Rockport. Margaret married Robert F Callison in Hot Spring County, March 3, 1881 under name of Maggie H. Yarbrough. No verifiable information found for Allen and Telitha Y. before or after 1870.

CSA – Yarberry, Henderson – Pvt 2nd Cherokee Mounted Volunteers (2d Regiment, Cherokee Mounted Rifles or Riflemen) Enlisted Benton County, AR., 4 Jul 1862 by Capt. J M Bryan for period of three years; Muster Date 30 Jun 1863.

William 'Henderson' Yarberry, born July 14, 1838 in Tennessee. His death is said to be 1919 in Sequoyah, OK, but this information is unverified. He was the son of William R and Elizabeth Nicholson Yarberry last of Monroe Co., TN. He married Rebecca Belle Thomas (Burk) (1824–1876) and Abigail Hinds (1841–1895). According to Vol III of The Patterson & Pattison Family Assoc., his mother was of Cherokee descent.

CSA - Yarberry, J. N. - Pvt Co K, 12th AR Inf Regt Sharpshooters, Enlisted 29 Jul 1861 at Arkadelphia, AR. Captured 8 Apr 1862 at Island #10 and sent to MP at Camp Douglas, IL 12 Aug 1862 then to Vicksburg, MS and exchanged 23 Sep 1862. Captured 9 Jul 1863 and paroled 12-13 Jul 1863 at Port Hudson, LA.

John Newton Yarbrough/Yarberry was the son of Thomas Newton and Elizabeth Renfro Yarbrough/Yarberry who settled in Hempstead Co., AR around 1856 from Gibson Co., TN. John Newton Y. was born about 1843 in TN and married Sarah M. Blevens on 13 Jan 1870 in Hempstead Co. by Methodist minister, Thomas Aaron. John Newton Y. died March 30, 1908 in Quay County, New Mexico with burial in Tucumcari Memorial Park. He's the brother of Joseph Abner Yarberry listed.

CSA - Yarberry, Joseph A. Pension: Joseph A. Yarberry #19639 Co., K 12 Reg, AR Inf. Div 1863-1865, V Application dated 22 Aug 1912, Hempstead Co., AR. According to the 1911 Arkansas Confederate Veterans Census, his enlistment location was Hempstead Co., Ark.

Joseph Abner Yarberry/Yarbrough was the son of Thomas Newton and Elizabeth Renfro Yarberry/Yarbrough who settled in Hempstead Co., AR around 1856 from Gibson Co., TN. Joseph was born about 1846 in Gibson Co., TN. He married Clorinda Couch on Christmas Day in 1865. Joseph was killed Jan 25, 1919, age 73, when struck by a train while walking home from visiting with relatives. He's buried Macedonia Cemetery near Hope, AR. He's the brother of J. N. (John Newton) Yarberry listed.

USA - Yarberry, Silas (Samuel) Francis (Franklin) - According to his headstone, 'Francis Yawberry' served in 18th Iowa Infantry, Co. I. He was born 9 Feb 1849 in Benton Co., AR to Sarah Gambill and a man named Yarberry or Yarbrough. [9] 'Franklin Sarbury' age 11, is listed on the 1860 Ball, Benton Co., AR census with Sarah 45 TN, William 16 AR, Milton 6 AR and Newton 6 AR along with 2 half siblings, Harriett and James Bradshaw. Silas Franklin Y. married Mary Ann Lively in AR on 29 Aug 1867. He died July 5, 1939 (aged 90) in

Continued on next page →

Denver, CO and is buried in Colorado State Veteran Center at Homelake Cemetery, Monte Vista, CO. His obituary in the name of Samuel Yarberry, The Denver Post, Wed., July 5, 1939, confirms that he's the brother of William Yarberry listed. The obituary states that he enlisted in the Union forces when he was 14 years of age.

USA - Yarberry, William – Pvt, 1st Ark Cav; Enlisted Fayetteville, AR, June 9, 1863, age 18, born Benton County, AR.

William Yarberry was born 1844 in Benton Co., AR to mother Sarah Gambill and unverified Yarberry or Yarbrough. He married Mary F. Pass in Benton Co., AR on 11 Aug 1867. William (M.) died Dec 29, 1890 in Bulcher, Cooke Co., TX and is buried in Coker Cemetery. Pension – Yarberry, William, filed first in Ark, Aug 6, 1890 with Service comment: F 1 Ark Cav. Then another application for William Yarberry was filed March 24, 1891 in Texas by widow Mary F. Yarberry, Service comment: F 1 Ark Cav. William served in the same unit with his half-brother, James Bradshaw. William is the brother of Silas (Samuel) Francis (Franklin) Yarberry, listed.

CSA - Yarborough, Elisha W. - Pvt/Sgt Co. F; 37 Ark. (Bell's) Inf.; Enlisted 1 May 1862 in Clark Co, AR. Died 10 Dec 1862 at Mulberry, AR hospital.

Elisha W. Yarborough, son of Cleburne W. and Elizabeth Felps Yarbrough, born about 1832 in Louisiana. He married Mary H. Flynn April 26, 1856 in East Feliciana, LA. On the 1860 Beech Creek Township, Clark Co., AR census, E. W. and Mary are listed with 2 children, Robert and Elizabeth S. Yarbrough (7).

SOURCES

The listed Yarbrough soldier names were extracted from: 1) The Index to Arkansas Confederate Soldiers; YNGHA Quarterly, Vol 23 No 2, pg 17-18; 2) The Arkansas Damned Yankees & Arkansas Confederate Soldiers, AR History Comm; 3) The Arkansas Confederate Veterans and Widows Pension Applications; YNGHA Quarterly, Vol 5 No 1, pg 14. All research was constructed in large from U.S. census records, published obituaries, land records, marriage records, headstone photos, as well as 'careful' use of family group sheets and message boards, all of which were accessed from online sources such as Ancestry.com, Fold3, and findagrave.com.

In spite of efforts to include every Yarbrough (*all spellings*) soldier, it's understood, for a variety of reasons, there may well be soldiers that were overlooked. Due to the limited amount of information with which to work, a certain degree of deductive reasoning was unavoidable; therefore, the reader is cautioned to verify all content. This study is intended only as a springboard toward further family research.

FOOTNOTES

1. Edward G. Gerdes Civil War Page, which includes comments by Arkansas Civil War historian, Bryan Howerton @ Bill Couch online <http://www.couchgenweb.com/civilwar>.
2. Wikipedia.org. (*Civil War information*)
3. YNGHA Quarterly; Biographical Sketch of Thomas B. Yarbrough; Vol 2, No 3 pg. 11
4. YNGHA Quarterly; Eben Nelbus Yarbrough, Know your Commander in Chief; Vol 2, No 3 pg. 13
5. The Aftermath of the Civil War in Arkansas, by Powell Clayton, 1915, p. 123
6. Descendants of Thomas Yarbrough (1685-1761); YNGHA Quarterly; Vol 24, No 1 pg 8
7. (Yarborough) Blandford Series: Research by Ophelia Kessler; Vol 44, p.5
8. Arkansas, U.S., Wills and Probate Records, 1818-1998, Union County, AR Probate Court Record, Vol A-C, 1839-1849, pp 2-4.
9. A history of Silas Franklin Yarberry; Blandford Series Vol 113, page 76.
10. Southern Journeys, Cleveland C. Yarborough, Salem, VA, First Edition 2007
11. US National Archives Catalog (online).

More in Part 2 in the Fall issue of this Newsletter.



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Clark Hickman

